





THE RECORD.

No. 238. Valparaiso, January 20, 1887. Vol. 16.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

THE CHOLERA.—The Intendente, don Domingo Toro H. has been untiring in efforts to combat the cholera, in restricting it to the valley of the Quillota river. For a time passengers were not allowed to come in from Limache; but on the 11th this prohibition, which had put a number to inconvenience, was removed.

In San Felipe, Santa Maria, the Estate of Quilpué, Panquehue, Catemu, Lo Ocampo, Calera and Llaillai the disease has prevailed fatally. On the 12th seventy-seven deaths were reported. The waters of the river had carried the infection. A number of physicians hastened to the front to take charge of hospitals, several of which were provided by private persons; by Mrs. Edwards at Llaillai, her sons Mr. Augustine at Nogales and Arthur at Quilpué (estate); Mr. Garcia Huidobro at Catemu and Mr. Maximiano Errázuriz at Panquehue. The curate of San Felipe, Rev. Augustine Gomez, devoted himself to the alleviation of the sufferings of his people. His appeal to the Bishop in Santiago was touching. We have known him for years as an excellent laborer in his parish.

CONGRESS.—In addition to the hundred thousand dollars voted before to aid

the towns in taking measures against the Cholera to preserve public health, \$450,000 more have been voted for the same purpose.

THE JUNTA DE HIJIENE after about twelve years of life, spasmodic in a measure, with protracted intervals of recess until summoned anew by the Chief Magistrates of the province to give counsel, has recently been relieved by the appointment of a new Junta, de Salubridad; this has named sub-juntas for the different sections of the city who have made it their business to visit a number of establishments and dwellings inspecting their condition as respects cleanliness, and urging the removal of whatever, through oversight or negligence, might be noxious and unhealthy.

Some of the measures which the Junta de Hijiene has repeatedly urged and prayed for, on past occasions, have recently been adopted by the present Intendente; for instance that the garbage and offal of the city, instead of being dumped on the beach of the Almendral, might be transported to the country to manure the land; or, if not that, put into launches and carried out to sea to such a distance as not to be washed back into the harbor. This is now done. The state of the beach has for years been a menace to health, and probably has caused much illness; so that we rejoice that, at last, some one has

arisen who could provide the remedy so long suggested by some of us to no apparent purpose.

THE CHOLERA.—It is sorrowful to report the number of deaths in the Aconcagua valley. 650 have succumbed in twenty towns or villages. Forty seven per cent of those attacked have died. In one week 58 died in Llaillai out of 104 cases in a population of 3000. For a time the town of Los Andes was exempt; now the disease has appeared there and deaths are reported. The death rate is seventy per day in all. A number of physicians have gone forward to relieve the suffering. The disease showed itself first in Santa Maria, a straggling village near San Felipe; then it broke out in villages and estates that received water from streams flowing through the district infected; Panquehue, Quilpué estate, Lo Ocampo, Catemu, Nildgüe, Llaillai, Calera and Quillota.

Thus far it is not thought to have reached Limache, Santiago or Valparaiso, unless in persons arriving ill from the infected towns. Colerine frequent and severe has prevailed, though mostly yielding to treatment.

Mr. Stephen Blamey writes of having lost by the epidemic a son, Carlos. He was almost four years of age. Mrs. B. was ailing through exhaustion and care. The rest were well.

The total number of persons attacked since December to January 17, as given by Dr. Murúa Perez has been 1,297 in all the places where the Cholera has appeared, of those 259 have been discharged cured and 625 have died.

On the 17th the published reports for the valley of Aconcagua gave

New cases.....	230
Discharged cured.....	70
Deaths	99
Patients	436

Nine hundred men form the military cordon from the Laguna to Reñaca, to prevent the ingress to Valparaiso of per-

sons from the infected districts. Quillota as well as Los Andes have been "declared infected by Asiatic Cholera" by the President.

The Supreme Government has given 5,000 dollars to Quillota, 4,000 to Los Andes, and 5,000 to San Felipe to expend against the Cholera.

Seamen's Mission.

On Dec. 24th instant, a very enjoyable evening was passed on board the British ship *Nagpore*, Capt. Phillips. A concert was given, organized by Mr. David Foxley Jr. in which Mrs. Capt. Chase, Mrs. W. J. Daniell and Messrs. James Mc Laren, Robert Knight and Harry Beeves took part, accompanied by Mr. W. J. Daniell who presided at the organ. The large quarter-deck of the *Nagpore* snugly housed in, picturesquely hung with colored lanterns and comfortably seated, gave ample scope for the effective singing of the ladies and gentlemen, who were listened to with breathless attention by the large audience of sailor lads.

A carefully selected programme, admirably adapted to the occasion, was thoroughly well rendered.

Two men from the British bk., *Tythonus* gave us a surprize by appearing in the character of Minstrels; they sang their songs and performed their parts well, adding much to the pleasure of the occasion.

The efforts of these friends to give a pleasant evening to the men of the sea assembled in our port, was appreciated. This the large number present fully attested. Every foreign ship in port, with one or possibly two exceptions was represented.

The concert was brought to a close by all present joining in singing some hymns from the Moody and Sankey collection, and by a brief Christmas address from the chaplain, Rev. F. Thompson. Through the generous hospitality of Capt. Phillips, a bountiful table had been spread in his cabin to which the friends from shore were invited to sit down; thus giving a

most delightfully social ending to an exceptionally pleasant occasion. This was the first entertainment of the kind ever given in this bay.

The party from shore, about 20 in number, embarked in four boats at 8 p. m. that were towed off by the Captain of the Port's steam launch to the *Nagpore*, which was lying at a single anchor, the route taken being illuminated by the chinese lanterns carried by one of the boats.

Our special thanks are due to Capt. Uribe for his kindness in sending his launch to tow the boats from shore and for allowing it to wait and bring them back at the close of the entertainment.

The following subscriptions have been given to the Bethel-Fund:—

SEPTEMBER 1886.

14th—N. A. bk. <i>Vesuvius</i> , Capt. Marshall.....	\$ 12 00
16th—Mr. Thomas Beith.....	10 00
“ “ David Foxley Jr.....	10 00
19th—Brit. ship <i>Viscount</i> , Capt. John Hay.....	32 00
“ Brit. bk. <i>Caldbeck</i> , Capt. Bence	32 00

OCTOBER

3rd—Brit. bk. <i>Kildonan</i> , Capt. Jones	20 00
11th—Brit. bk. <i>Eden Holme</i> , Capt. Randall.....	40 00
“ Brit. bk. <i>Chili</i> , Capt. Herd.....	17 00
“ Brit. bk. <i>Willowbank</i> , Capt. Perrin.....	14 00
“ Brit. bk. <i>Dalhanna</i> , Capt. Reese	17 00
17th—Brit. bk. <i>Ada Melmore</i> , Capt. Williken.....	16 00
24th—Brit. bk. <i>Bengain</i> , Capt. James.....	18 00
25th—Brit. ship <i>St. Cloud</i> , Capt. Patten	30 00
31st—Mr. A. M. Macqueen, per Mr. M. Macgregor.....	100 00

NOVEMBER

2nd—Brit. bk. <i>Norseman</i> , Capt. Clemens.....	11 50
6th—Oscar Andersen.....	2 00
7th—David Johnson.....	3 00

13th—Brit. bk. <i>Gladowa</i> , Capt. Knowlton.....	10 00
14th—Brit. bk. <i>Doxford</i> , Capt. Oakley	5 00
“ A well-wisher	4 00
27th—Brit. bk. <i>Columbus</i> , Capt. Nickerson.....	47 00
30th—Brit. bk. <i>Chepica</i> , Capt. Hughes.....	15 00

DECEMBER

1st—Brit. bk. <i>Osberga</i> , Capt. McKenzie.....	18 00
“ Brit. bk. <i>Tythonus</i> , Capt. Lambert.....	47 00
2nd—Brit. bk. <i>Sovereign</i> , Capt. Cook	15 00
3rd—Brit. bk. <i>Firth of Lorne</i> , Capt. McLean.....	21 00
“ Brit. bk. <i>Woodlark</i> , Capt. Alex. White	25 00
“ Brit. bk. <i>Lillian Morris</i> , Capt. J. Evans.....	25 00
22nd—Frederick Stuart.....	5 00
23rd—N.A. bk. <i>Tillie Baker</i> , Capt. Carty.....	5 00
26th—N.A. bk. <i>B. Webster</i> , Capt. Kinney.....	10 00

The Bethel-Fund now amounts to a little over six thousand dollars. Sincere thanks are returned to all the donors, by the Rev. F. Thompson, chaplain.
January 1st, 1887.

The S. S. *John Elder* left Rio Janeiro for Lota on the 29th of December. She has since arrived.

— At the Communion celebrated in Union Church January 2nd, eighty communicants gathered about the Table of the Saviour. The offertory amounted 83 dollars. One member was received on his public confession of Christ. Several invited guests of the church sat down to honor their Lord. Among them it was very pleasant to see Captain Crittenden Watson of the U. S. S. *Iroquois*. Mr. Dodge in the prayer preceding the distribution of the cup, remembered not only the aged and infirm who were absent, but the “strangers within our gates.”

Special mention was made, also, of the children of the Church in prayer that, as

one was propounded, many others might this year come forward to own their Redeemer.

Affectionate mention was made, in remarks at the close of the service by the senior pastor, of Mr. David Duncan, of whose death notice had just been received, that he had here confessed Christ uniting with this Church many years ago, and that he had always since retained a kind and generous interest in supporting it and the congregation, having contributed every year to its maintenance, as well as provided the means for carrying on other measures for education and for the extension of the gospel in Chili.

Among the guests of the church we also mention with pleasure the Rev. Mr. Schluyster, teacher at present in the Instituto Internacional in Santiago, who is gathering a German congregation in the capital. This began with half a dozen. At a service on Christmas 80 persons assembled. Mr. S. plans, during the vacation, to visit Traiguén and other settlements in the South to which colonists from Europe have recently gone. He will take note of their religious needs.

On Sunday evening Jan. 2nd, as the Rev. Mr. Garvin had been indisposed during the previous week, Dr. Trumbull took his service in Spanish. More than two hundred persons were present, all very attentive; the singing was general and spirited.

The Week of Prayer.

Jan. 3rd, the week of prayer was commenced. Each evening during the week a meeting was held in Union Hall.

An increasing interest marked the meetings until the close of the week. They were well sustained by those attending, who offered cheering and interesting remarks. Among others Captain Crittenden Watson of the U. S. S. *Iroquois* spoke on the topic of Wednesday evening "Religion in the Family and

Daily Life" taking up the Beatitudes in Matthew 5th Chapter, the Sermon on the Mount; and then led in prayer. He also spoke by request of the Rev. Mr. Thompson, who led the meeting on Friday, regarding the improvement among seamen and officers of the Navy.

The following is the schedule of topics which the Rev. Mr. Dodge had prepared and had printed:—

PROGRAM.

A week of praise and prayer for the new year meetings in the Union Hall at 8 p.m., January 3rd—8th, 1887. All who love the cause of Christ and all who desire salvation in Him for their friends, families or themselves, are earnestly invited.

1. Monday, Jan. 3rd. Praise Service. Personal Consecration, Rev. Dr. Trumbull.

2. Tuesday, Jan. 4th. The Gospel—its power, its promise, its need in our day, Rev. Mr. Dodge.

3. Wednesday, Jan. 5th. Religion in the household and in daily life, Mr. J. B. Blake.

4. Thursday, Jan. 6th. Circulation of the Scriptures—a consecrated Press—Evangelization of Chili, Rev. Mr. Garvin.

5. Friday, Jan. 7th. Gospel work among Seamen—Benevolent Enterprises—Orphans—Temperance, Rev. Mr. Thompson.

6. Saturday, Jan. 8th. Sunday Schools and Day Schools, Mr. H. Fraser.

One of the ancient promises of God is that He will pour out a spirit of grace and supplication upon His worshippers. The extension of religion as well as its purity are intimately connected with the prayerfulness of the Church. Many and gracious promises are offered on the condition of asking for God's blessing. Under the pressure of these truths let us come together and humbly and fervently supplicate the gift of the Holy Spirit for our churches, countrymen, families and selves that among us there may be a true reviving from the presence of the Lord.

How many Christian parents reach the heavenly height, unattainable by "flesh and blood," of *seeking* for their children *only* "the kingdom of God and His righteousness?" Were there more of this grandest, because most self-denying love, we should see more conversions and more self-consecration among the young; and, their union and communion once assured with Him whose love is to the earthly parents' as sunlight is to moonlight, *all things worth having are theirs*, for "a no good thing will He withhold from them that walk uprightly."—D. M. H.

MR. WILLIAM TRUMBULL and Mr. G. F. TUPPER embarked on the 4th of January in the German steamship *Memphis* for Havre, Liverpool and New York. Mr. William purposes to join the Theological department of Yale College. He has been heard from at Lota.

DR. RICHARD CANNON embarked the same day for Liverpool in the P.S.N. Co.'s steamship *Galicia*. A pamphlet from his pen has since been published containing suggestions for treatment in cases of Cholera.

Mr. Alexander Duncan also returned in the *Galicia* to Liverpool on account of his father's decease.

The steamers from Chilian ports are not allowed to touch at those of Peru.

—The U.S.S. *Vandalia* left on the 18th. The *Iroquois* is at anchor in the bay. On the 11th there was a festive gathering of invited guests in the afternoon on board the *Iroquois*.

—Mr. J. J. Phelps, commander and proprietor of the American yacht *Brunhilda*, desiring to reciprocate the kind attentions shown him while in port entertained his friends in a "German" at the Philharmonic hall on the 13th instant; all speak of having passed a delightful evening.

UNITED PRAYER.—Beginning on the 12th daily meetings for prayer were commenced in the Union Church at [noon, to continue throughout the month, that the

Cholera might not spread to other towns, and might cease in the districts now ravaged by it. At the first meeting eight were present, at the second, eleven, at the third, twenty. An excellent spirit of supplication and intercession prevailed.

DEATH.—On the 13th instant Mrs. Agnes, wife of Mr. Alexander Sinclair, died aged 62, at her residence on Placeres hill. She was a native of Scotland, and for some years has resided in this city. The Rev. Mr. Dodge, who had visited her in her illness, and Dr. Trumbull attended the funeral. A large concourse of friends from the railway came together.

CEMETERY.—The Rev. Mr. Dodge has consented to become the Secretary of the Foreigners' Cemetery since the close of last year.

The Rev. Mr. Wetherall and Mrs. W. have gone north in the coast steamer. St. John's church is undergoing repairs, painting etc., and has been closed for three Sabbaths.

A SUPPLEMENTARY NUMBER OF THE 'RECORD' is to be published as soon as possible containing a story by Mrs. Rose Terry Cooke entitled *Lyd's Three Thanksgivings*, received through *Harper's Bazaar*: hoping our readers may be pleased and entertained.

EXCHANGE on Europe dropt to 22 pence and a fraction, when greater apprehension was felt about the Cholera, but it has since improved somewhat, approaching 23.

THE FIRE COMPANIES have again shown their readiness to serve the city, taking the place of the police force which had been detailed to form the *Cordon Sanitario*, the health guard. A shade hard on the Firemen it has been that the city did not provide them arms, nor even wraps of any sort for the "auxiliaries," the laboring men who aid in the companies. The assortment of weapons with which the members of the corps provided themselves was so various as to be gro-

tesque: long swords and sort ones, cavalry sabers, rapiers, cutlasses and revolvers were all brought into requisition; but put to such judicious use that the quiet of the city was noteworthy.

CONGRESS.—Both houses are still in session. The debates attract less attention than usual because of the pestilence that prevails and the apprehensions that are felt of its spreading.

BIBLE SOCIETY.—A new colporter has been sent to the northern towns. Mr. Jacob Spandermann, a deacon in the Chilean Evangelical Church, went to Cabildo and La Ligua. The field being new and untrodden was difficult. Still, success was not altogether wanting. Mr. S. is to return, probably to the same district going by sea to Papudo and thence inland. He met adverse criticism, but still found some to welcome him.

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In December the total sales by the Valparaiso Bible Society through colporters and bookstore were a hundred Scriptures, and 373 volumes, cash value \$360.

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The annual meeting of the Society is to be held in February, Thursday 17th.

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For the support of the new effort at the North an additional £100 has been granted by the British and Foreign Bible Society.

Colportage at the South.

On the 6th Mr. William Krauss embarked on the steamer *Valdivia* for Ancud with a supply of the Scriptures. He will visit Port Montt, Castro and the other points in that vicinity, as also Osorno, Union and Valdivia.

—The port of Panamá has been closed against vessels arriving from Chili.

—Government notes of one and two dollars to the amount of \$500,000 have been ordered by the Government to be burned.

—The *Mercurio* reports having received a telegram sent by Mr. John E. Clark saying "The construction of the Transandine railway has been commenced."

—Mails for the U. States can be forwarded only via England. Those coming south from Panamá are detained now at Callao. H. B. M's. Admiral Seymour has ordered the *Hyacinth* to go thither and bring them forward.

—Trains have recently been sent South to Angol carrying farm hands free; they were to be provided with food on the journey and for two days after arriving at Angol.

—Don José Victorino Lastarria has recently been retired as Judge of the Supreme Court on full salary.

—The *Mohican* U. S. sloop-of-war has arrived from Tahiti.

"The Lay Preacher."

The story is neatly told of a girl, poor and friendless, whose power lay in the apt use in the intercourse of daily life, in a family where she served, of the words of Holy Scripture. It has been published by the "Congregational Sunday-School and Publishing Society" of Boston in a tract of 39 pages; and is from the pen of Mrs. Rose Terry Cooke. It has been rendered into Spanish by Miss Hidalgo, and as soon as the means are at command we desire to bring it out in a style similar to "Felipito," confident that it will interest and edify. Fifty dollars will give a thousand copies, and the money will be well invested for the cause of godliness. Mingled with true piety it contains touches of genuine humor, which in the translation are faithfully reproduced.

'SEA LA LUZ.'—This beautiful exhibition of Gospel truth was brought out in Spanish by the Rev. Mr. Dodge, and is to be found at the Bible-store. The trials of a soul in coming to the light, and its joy in finding Christian peace are touchingly portrayed. In 50 pages 24mo. it has been printed at the "Imprenta del Universo" in fair, large and readable type. The expense was \$460 for twelve

thousand copies. Any who will aid in its circulation among persons that can read it will help forward the reign of truth and righteousness.

"The Apocryphal Books."

The republication of an important work on this subject is in hand. It was prepared by Dr. Trumbull as an address for the Valparaiso Bible Society; printed at that time by the Directors; then reprinted in New York by the American Tract Society; and now, a new edition being demanded, five thousand more copies are to be struck off at the expense of the Tract Committee of the Chili Mission.

The demand came from the curate of the Matriz church in this city, who inculcated the Bible Society for publishing Bibles without the apocryphal books, which are notoriously no part of the Sacred Canon.

This is shown unanswerably, in the tract in question, from Jewish, Christian, and even Roman Catholic authorities. In a few days it will be at the disposal of the public, and we beg for it a wide circulation.

The Bible Society directors have voted to defray the cost of a second five thousand.

"El Antidoto."

No. 3 of this publication signed "V. M. y M." has been circulated, in which it is maintained that the Roman Church does not forbid her people to read the Bible, and this in the act of showing why she does forbid them to do it. The argument of No. 3 is akin to a famous kettle plea by a Western lawyer who alleged, first, that his client had never had the kettle of the plaintiff at all, while, second, it was cracked when he borrowed it, and finally it was perfectly sound and in good condition, when he returned it.

So about reading Bibles. First, the Church of Rome, "like a true disciple of Paul the apostle, does not forbid" her children to read the Oracles of God. Second, "like a solicitous mother she does

forbid them to read the Bibles that the Bible Societies furnish" because as her priests falsely assert they are filled with poisonous falsehoods. Third, no Bibles save those furnished by the Bible Societies are to be had, since the church, far from publishing them takes good care to hinder it if she can.

'EL CENTINELA.'—No. 1 of this answer to the *Antidoto* has been published and circulated; 3,500 copies. It tells of a clergyman, a Roman Catholic professor in the Seminary, who came to the Valparaiso Bible Society and said: "I have compared my Vulgate translation with the Hebrew original and found it very different. I have done the same with your Bibles and found them exact. This discovery has led me to pursue my studies with the Protestant Bible."

This incident is very remarkable, although the fact of the greater exactness of the Protestant Bibles is demonstrable.

Concepcion.

Señor Jorquera has commenced his work. At his first service 27 attended; at the second, 50. The Sunday School was larger than it had been. The English-speaking residents evince considerable interest in the mission; several promise to cooperate.

A deacon of the church Sr. Ortiz died on the last day of the year.

An infant child of Mr. Robinson, the teacher, principal of the Colejio Americano, also died. Mr. Jorquera was requested to attend the funeral and service was held in English at the house, and in Spanish at the Cemetery.

Mr. Henry G. Birrell.

A letter from Mr. B. reports his health improved. He sends a pamphlet called "Handling of the Scriptures." He makes an excellent suggestion: that "the Young Men's Christian Association might publish a sermon for distribution among young men and send out copies by post; a sermon by some well-known man whose

name would command respect." He adds: "I saw one the other day called "The Joys of Youth" by Professor Jowett, Master of Balliol College Oxford."

Mr. B. speaks of a little book on Ambulance Work, or *First Aid* to the injured. "There is, he adds, quite a stir in this neighborhood (Liverpool) about it. We have joined classes for practice so as to know how to help injured people until a surgeon arrives. From eight to a dozen lectures, partly theoretical, partly practical, impart what is considered sufficient. It seems highly useful and a branch of muscular, practical Christianity, which the Y. M's. C. Association might with advantage take up in Valparaiso. They would have to enlist Dr. John's assistance to teach them the art of simple bandages ... and also to give a few lectures on the Human Body, circulation of blood etc."

Mr. B. says: "Liverpool Churches have changed very much. People live so much more out of town. My father's church has changed from being a strong place sending off its shoots, and now is weak, having enough to do to take care of itself. The minister is Mr. Richard, a Welshman of fire and poetry."

Rev. J. M. Allis.

January 10th Mr. A. wrote from Tacna where he was detained for a few days waiting for guides; hoping to set off for La Paz on the 12th and reach it in six days, possibly in five. He says: "I learn there is much rain in the mountains. It begins about 2 or 3 p. m., and the custom is to sleep till midnight, at which time we find a clear sky until the next afternoon. The comfort, as well as the success of the trip, consists in 'Early to bed and early to rise'.

"Saturday I baptized the child of a Lutheran German, and on Sunday another.

"I called on Mr. and Mrs. Wheelwright in Antofagasta. Mr. W. gave me a card to a friend of his on the Arequipa Railroad, which, however, I had no opportunity to present, owing to the Peruvian dread of Chilian cholera."

As the S. S. Pizarro was not allowed to

land passengers in Mollendo, Mr. A. went ashore in Arica to try the Tacna route to La Paz. Mr. Christen returned to Valparaiso and Santiago arriving on the 14th. Mr. Allis resumes: "I saw Mr. and Mrs. Pettie at Iquique; very pleasant and agreeable. As Mr. P. King and Mrs. Comber, his daughter, had gone to the Salitre deposits, I did not see them. Mr. Krauser is to go to Coquimbo in two weeks. Mr. Gilliland is expected back in a few days.

"The new church building is called "Iglesia Evanjelica; M. E. Church."

"Many like Mr. Krauser very much... Some attend regularly, some occasionally, while many who are not interested do not go at all.

"The school had a good ending a few days ago; people much pleased with the proficiency of the smaller scholars in English."

Mr. Allis gives names of the hotels in Tacna to which he suggests the *Record* and *El Predicador* be sent: adding "the papers will be read by travelers." He requests the *Record* be sent to him.

IQUIQUE.—From Iquique a gentleman writes asking that two copies of *The Record* may be sent, one to himself and another to a friend at Pozo Almonte. With pleasure; and they will be sent to any other persons who desire to receive them. We long to increase the number of readers on the coast to the double if possible.

AN APOLOGY.—Through difficulties we can neither control nor obviate the present number of the *Record* comes out later than could have been wished. If more men were to sign temperance pledges and adhere to them, printing would be easier of accomplishment.

FINANCE

The *Record* closed the year 1886 with a credit balance of \$12.06. During the twelve months ending December 31st, 25 numbers were issued, consisting of a total of 35,000 copies. 1,300 copies is the pre-

sent rate of issue.

In the last number but one it was stated that the indebtedness was eighty dollars. Not only has this been cleared off, but other items of expense, about which the intention was to say nothing, as subscriptions to journals, stationery, postages, messenger and gifts to workers, have been covered.

Grateful for this aid, and to all who have assisted to give the *Record* dissemination on the coast and in foreign countries we go onward. Sympathy has been manifested and assistance rendered by friends of whom we scarcely knew, and from whom it could hardly have been expected. The outlook is animating as we enter on the new year 1887; which we desire may be for our readers and patrons a Happy one.

Donations to the "Record."

J. S. R., Chañaral	3 00
A friend	2 00
	<hr/>
	5 00

By Mr. F. Muller.

Friend, s.s. <i>Cachapoal</i>	\$ 1 00
W. K., s.s. <i>Limari</i>	1 00
Ben Nevis, s.s. <i>Chiloé</i>	2 00
Chief officer, s.s. <i>Paquete de los Vilos</i>	1 00
Mr. David Welsh, s.s. <i>Copiapó</i>	6 00
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	\$ 11 00

By Mr. Wetherby.

Mrs. E. W.	\$ 1 00
Mr. T. H. Mitchell, Copiapó ...	5 00
" John Rosser	5 00
" Edward Kelsall	3 00
" Robert Boyd	3 00
" Thomas Maw	2 00
" Samuel Jenkins	2 00
" Henry Richards	2 00
Union S. School of Copiapó	10 00
Mr. James Orchard, Taltal	2 00
	<hr/>
	\$ 35 00

By Mr. J. B. Blake, from

Mr. Henry Stevens, s.s. <i>Chiloé</i>	10 00
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From Mr. F. W. Schwager	25 00
A Lady, monthly	1 00
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Total	\$ 87 00
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Reminiscences of Chilian History.

President Bulnes second term of five years was about to expire in 1851, and don Manuel Montt was the candidate in Santiago for the presidency. So was General Cruz in Concepcion, where he headed a revolution to oppose the election of Montt, the rival candidate. A bloody conflict ensued, the final and decisive battle of which was fought in Loncomilla on the 8th of December 1851. At the end of the first day's fighting both parties had suffered severely, but next day the insurgents were induced to withdraw. Gold was used instead of lead to effect the pacification. The loss of life had been immense. The statistics of the battle were kept secret.

New Rec north

Another event, on the same anniversary twelve years later, was the conflagration of the church of the *Compañia* in 1863. It was the evening of the day of *Mary*, most pure and holy. For thirty days her month had been kept with religious services. The last service was to be held. The evening came. Hundreds, thousands in fact, were congregated in the church (formerly of the Jesuits). At 7.30 service was to begin. The lamps had been lighted: candles innumerable were ablaze about the altar. *Mary* stood painted on canvas with a crescent beneath her feet. At 7 o'clock the flame of a lighted candle came in contact with one point of the crescent, and in an instant the painting of the *Virgin* was in flame. These caught the ornaments of the altar. A panic seized the assembly, those in front rushing on those in the rear, so that almost none could escape or be extricated. The church became an immense funeral pyre. Next day the news reached Valparaiso that two hundred had lost their lives, then it was five hundred, then a thousand and still a larger number. Two thousand two hun-

dred was finally the number of the victims! Consternation filled the country. A thrill of horror was felt throughout the civilized world. Of this occurrence, that carried mourning into so many houses and families of highest rank, the 23rd anniversary passed last month.)

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Some at the time expressed a hope that reformation in public worship would begin; that there would be a reaction, a return to a severer simplicity of divine worship such as was established by our Redeemer. But the religious guides of the people did not favor any such improvement. Laymen however, said that that church should never be rebuilt, though the clergy wished it. The spot was devoted to use as a public square, in the centre of which stands to-day a bronze statue of a helpless woman with hands uplifted in agony toward heaven: but the apotheosis of woman continued, and still continues to be the dominant practice, in which the worship of God is travestied and by which it is displaced.

Interference with Idolatry.

The authorities of Yumbel have forbidden the usual religious ceremonies, processions and dances in honor of St. Sebastian, in order to prevent the agglomeration of thousands of people in festivities and dissipation. This is a piece of idolatry that would disgrace Chili in the eyes of intelligent people were it more generally known than it is. From all sections in that vicinity multitudes assemble and, with orgies lasting several days, render homage to an image "famous for having been discovered, after the lapse of some years, in a swamp not far from Old Chillan where it had been left in 1655 when the *Pehuanches* (Indians) compelled the Spaniards to abandon that town." *Diccionario Geográfico de Chile*.

A year or two since some wild youth carried the image off from the parish church and tried to burn it. They succeeded in part. It was then brought back with public ceremonies of apology for the insult that had been offered to Saint Sebastian.

It will be well, if through the present action of the civil authorities this worship can be diminished or altogether checked. Rulers of the type of Moses are needed, not only for Yumbel, however, but for other parts of our country where similar practices prevail.

SWALLOWING THE VIRGIN!— Can any one imagine a more pitiable instance of folly than the following? A correspondent states that an accomplished lady in Santiago, having a child ill, recently swallowed a paper having a small portrait of the Virgin Mary, and gave the child one to swallow also; hoping thus the cure might be effected. Later on the fond mother declared it had done the child good.

Some years ago the Rev. Mr. Casanova, now Archbishop elect of Santiago, stated in a public letter addressed to Dr. Trumbull, declining to discuss praying to saints: "You do not realize how deeply interested the women of this country are in the worship of the Holy Mother."

It is very true. "They have a zeal... but not according to knowledge," as Paul said of his countrymen, Romans 10, 2.

SERMON

PREACHED IN UNION CHURCH DECEMBER 19TH 1886, BY THE REV. DR. TRUMBULL.

TEXT: For the joy of the Lord is your strength. — NEHEMIAH 8, 10.

A magistrate who, while godly, was at the same time patriotic sought to comfort his countrymen by strengthening in them the principle of national hope and personal life. Years had elapsed since the first exiles had returned, and yet little progress had really been made in reconstructing either Church or State, little accomplished in rebuilding their city or its altars. As they listened to the "Words of the Law" when publicly read there was much to dishearten all true worshippers. If they recalled the prosperity, the mercies of God had promised to their fathers, or the warnings of calamities and their sad experience of

them, the tendency to sadness was sure to predominate. Against this Nehemiah strove, therefore, to warn them. They would do well not to indulge in it. It had its place, but that was not its place; its time, but that was not its time. Hence he urged them to be festive, to eat and to drink, and celebrate the occasion of hearing the law, not with fasting, but with feasting: "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry, for the joy of the LORD is your strength."

—The festival was to be observed, however, without excess or intemperance of any kind whatever. It was to be holy unto the Lord.

—And it was to be benevolent, in thoughtful care for the destitute, to supply them with portions so that they also might rejoice.

—The subject then is

THE POWER OF GODLY CHEERFULNESS TO STRENGTHEN CHARACTER.

I.

In our chequered life all joy tends to strengthen. After a military funeral the band is ordered to strike up a lively piece of music, as the soldiers return to the active duties of war. A victory that has cost thousands of lives, and has laid down many helpless invalids in hospital wards, is celebrated with processions, salutes and fireworks. When Dr. Kane passed the long dark winter night of two thousand hours in the Arctic regions, he taxed his mind to invent something that might amuse his men. Teachers who can amuse children, and so interest them, strengthen them to make their best efforts.

And yet *joy* is quite consistent with gravity, with seriousness, and even prepares for it after relaxation.

II.

Especially is this true of "the joy of the LORD":—

1. Which means such as the Lord

authorizes; as when He says in Isaiah 12, 3: "With joy shall ye draw water out of the wells of salvation;" this is of the highest, purest kind, such as glorious spirits in the presence of the Great King have:—"Joy shall be in heaven over one sinner that repenteth," Luke 15: "joy in the presence of the angels."

2. It is "the joy of the LORD," because it reposes on Him. Habakkuk spoke beautifully of it in his third chapter, vs. 18, "I will joy in the God of my salvation;" and Paul in echo, centuries later, wrote, Romans 5, 11: "We joy in God through our Lord Jesus Christ"

This joy rests upon a knowledge of what God is found to be as He has revealed Himself. It is not in any way agnostic. Pleasant thoughts of his holiness are given to the soul, of his aims and purposes; thoughts that elevate, console and lift above the practice of self-loving sins. It dwells upon God's present gifts, and is grateful for exemptions now in contrast with past sorrows and trials, with acknowledged fault and ill-desert; even with sufferings known to prevail in the world and which one is permitted to escape.

Such joy loves to contemplate the character and providence of the Most High, does not shun the reverent mention of his name, does not neglect nor evade the recognition of his forethought in the adaptations of nature, but speaks of Him, praises and prays to Him, makes promises of obedience to Him and seeks to honor Him.

III.

How, then, can any one obtain this "joy of the LORD"?

1. Will it be sufficient to *say* we have it? Will vociferous exhortations to "rejoice in God" give it? As it is with perfect sanctification, which some think they have mainly by dint of saying so, while their conduct is far from complete; so the joy of a soul may be based on nothing more than assertion and declamation. But "the joy of the Lord" is that which the Lord warrants, that

which by his Holy Spirit He imparts. It has to be based on his offers of adoption unto eternal sonship and life; on his promises of perfect reconciliation through immediate though unmerited pardon; and on his assurances of supporting and persevering grace.

2. So much on the part of the LORD God: but then, on your part, there needs to be a sincere acceptance of these same offers, promises and assurances. Think not because they are extended to all, that all will partake of their inestimable benefits even though they refuse or neglect to accept them. You must accept the application of the blood of Jesus to the wants of your soul. If you know not your personal need of the Crucified One, of the Slain Lamb, you should not rest until you learn it by inquiring. It comprises an intense perception of your blamefulness, failure, guilt, fault and indebtedness. Acknowledge that you are lost, if you desire to be saved through the Saviour.

3. And then surrender must follow, consecration, self-consecration, your promise to God that you will obey Him, not in some but in all things. Choose, resolve, determine, promise now to be the Lord's servant, to sink your own will in his, submitting every thought unto Christ.

This is "the joy of the Lord." Anything short of it is imperfect and unsatisfying because incomplete.

IV.

See finally how it "is your strength." How does it impart strength?

1. First, it imparts strength to overcome the fear of condemnation, through application of the sovereign remedy provided by God himself. There are a great many ineffectual cures of fear that always leave its germs latent in the soul and ready on occasion to be developed into activity in large numbers; but the blood of Christ cures fear radically, since it imparts to the guilty, while wiping away all their tears, a divine joy founded on an immovable hope.

2. Then comes "strength" to endure disappointments. To-day you may be

strong because you are self-satisfied, have no troubles; your business is prosperous, family unbroken, health good. But this cannot last always. Rougher passages of life are inevitable sooner or later. The joy of the LORD is, however, a consolation in sorrow, and a compensation for losses.

3. It furnishes "strength" to face dangers imaginary or real. Very calm in it some have become in regard to illness and even death—freed from the natural fear of dying, to which they may have before been in perpetual bondage. Fears prevail here at present, lest the Cholera invade our land and city: while trusting it may not, and while urging all to avoid anything that may favor its introduction through want of care or excess of any sort, let it be urged that a cheerful mind will go far to ward off the malady, and that such a mind is preeminently produced by "the joy of the Lord." A Christian lady in Pennsylvania who suffered from disease of the heart, was so cheerful and calm that she survived many years, outliving stronger persons until she reached almost eighty years. Her friends assured me that her happy, unruffled temper prolonged her otherwise frail and delicate life.

* * *

To terminate I, therefore, counsel you all:—

1. To an unhesitating acceptance of the Crucified Saviour, the Lord Jesus Christ, in accordance with his own words, "Him that cometh to me I will in no wise cast out," John 6, 37; "Let him that is athirst come, and take the water of life freely," Revelation 22, 17. Say to your Father in heaven, against whom you have sinned, that this day you accept unreservedly the Slain Lamb.

2. Acknowledge to Him not only that you have sinned, but that your "iniquity is great", as in the 25th Psalm, in having sinned at all, and therefore solicit pardon at his hands. By deserving salvation you never will be saved; but through the forgiveness of your sins you may.

3. While asking that your offenses in the past may be blotted out, make a solemn and thoughtful promise to God that you will not repeat them, but will obey

Him for the future as long as you live. The absence of this promisory vow chills the joy of many a soul. The heart cannot rejoice being irresolute at this point. But personal surrender and consecration, based on acceptance of the Sacrifice of Jesus, will fill your soul with new peace in believing. To this let me point you all today. Deal truly with God in your intentions, promises, vows, repentance, and reception of the Slain Redeemer, and He will not leave you to walk in darkness, but will enable you to rejoice in the light. Your reconciliation will be consciously satisfying and complete, as soon as you completely submit.

Your privilege then will be to live in "the joy of the Lord," drawing from it motive, support, strength of character and courage of purpose. You may rejoice every day in a sure hope of everlasting life. For this, all has been prepared. Will you accept it? God is in Christ reconciling unto Himself the world. Will you become reconciled unto Him?

"Good in little things."

BY THE REV. EDWARD A. RAND.

"See that rent in our temperance banner? Too bad!" said Mr. Page, the superintendent.

"Too bad!" echoed several teachers grouped about him.

"Let's get a new one!" suggested Miss Jefferson, a brilliant-looking young lady.

"But—the money for it!" suggested the superintendent.

A little controversy now arose between the superintendent and those teachers who wanted to buy a new banner. Miss Jefferson pressed her opinion rather sharply.

"Oh, well!" exclaimed a voice in soothing tones. "I guess the old one will do, Mr. Page."

A woman on the outer edge of the circle said this. Her manner was diffident. It was Mrs. Fargo.

"The question then is, can't the banner be mended in time for our temperance

exercises?" said Mr. Page.

"Give it to Mrs. Fargo!" said Miss Jefferson. "She is good at little things."

"So I have been told," said the superintendent.

The pastor had lately been giving information to Mr. Page, a new man in his office:

"Among your teachers, Mr. Page, is Mrs. Fargo. She is not great in her sphere, but she is good in many little things. She is always obliging and ready to help. She is not great as a teacher—brilliant, magnetic, I mean—but her class, if not large, is a reliable one, and is well looked after. Now there is Miss Jefferson—magnetic, sure to attract a large class, always bright in her teachings. Mrs. Fargo is one of the quiet kind, real good in little things."

The woman good at little things carried home the torn temperance banner.

Miss Jefferson anticipated the meeting with exceeding interest. She had a brother Tom, and Tom had an infirmity, a liking for strong drink, which caused great anxiety to his sister. She resolved to plan for Tom's attendance at the temperance meeting, and also for his interest in it. She instructed one of her class to prepare a recitation, "An Appeal to the Wanderer." When the erring Thomas heard of this, he would of course become the obedient Thomas. Something else she thought of, and this she mentioned to Mrs. Fargo.

"I think, Mrs. Fargo, I will have our meeting advertised in Saturday evening's *Trumpet*. That will get people out."

"I dare say, Miss Jefferson. I will do all I can, too, to get people.

Miss Jefferson smiled.

"Mrs. Fargo said she would do what she could to get people out," she said to herself. "I can see her timidly button-holing people. Well, the *Trumpet* must speak for me."

Saturday night the *Trumpet* did speak, and it blew a vigorous blast about that coming meeting, and it did attract notice. Miss Jefferson laid the paper before Tom and said: "Going to have a temperance meeting, you see, and won't you

come, Tom?"

"Y-e-s, and I intended to go."

"So much for advertising," thought Miss Jefferson.

All the arrangements were finally made for the meeting. The banner was neatly mended. It was the occasion of a second little controversy.

"Can't I have that banner on the platform, Mr. Page?" asked Miss Jefferson. "One of my scholars will give a recitation, and I thought if the banner was introduced then it would be very effective."

"I—I—am very sorry, but I had already planned a little exercise in which children would march in singing, bringing the banner, and I suppose they will be disappointed if they don't march," said the superintendent.

Something like a pout appeared in the neighborhood of Miss Jefferson's pretty mouth, but this wave of feeling subsided when little Mrs. Fargo mildly said: "It would be nice to have the children to march in and—"

"I wish that Mrs. Fargo would hold her tongue," thought Mrs. Jefferson.

"And it would be nice, too," continued Mrs. Fargo, "to have the banner on the platform when that recitation comes off, and—how—how—would it do to connect them; that is, have the recitation close, saying, 'Here—here—is our banner,' and then have the children come marching in?"

"Well," said the superintendent, with a satisfied tone, "try it!"

"Well!" echoed Miss Jefferson, the pout on her lips subsiding.

At the meeting itself, the programme was carried out successfully. Miss Jefferson's big class sat in front, and as a body made a splendid demonstration in an exercise on the platform.

"Is n't she magnificent!" people said. Mrs. Fargo's small class from a corner sent one candidate for fame to the platform, who broke down and disgusted everybody. At last came the "Appeal to the Wanderer." It was pathetic and stirring, and the people generally liked it; but one young man said to a neighbor: "Oh, I can't stand that! It has been 'appeal' all through the meeting. I want a

change—some music, say. Let's go out." "Just as you say," was the reply.

Tom Jefferson and his companion rose to go, but, suddenly, children's sweet voices were heard, and through an opening door at the right came the old, mended banner, bearing that motto which has been appropriated so often to the temperance cause, crying, "Touch not, taste not, handle not." Around the banner, behind it, pressed children, their voices floating away in sweetest echoes. Tom stared strangely at the old motto. Then he sat down. Then he said to his companions, "Hold on!" Then, at the close of the meeting, to everybody's astonishment, he went forward and signed the pledge.

"Oh, Tom," said Miss Jefferson that night at home, "I was so glad to see you at the meeting to-night and have you take that stand. It was more than I anticipated."

She could not help adding, "I did want to have a new banner, though."

"Oh, sister, that was all right. The old one was the thing.

"It was?" Well, I should have liked it better if it could have been on the platform in the first place."

"Well, that was all right, too. You see there was a piece given, 'Appeal to the Wanderer,'—something that I did not fancy. Fact is, the meeting did not touch me at all, the first half, except when a little girl broke down. I heard some people grumbling about it, but I pitied her, and said: 'Well, if we unfortunates did our duty, you would not have to go up there and make a failure of it.' However, about that banner. I did not fancy the appeal, and I was going out when the banner and the children marching in just stopped me. That banner! Of course it was old. But there was the motto! Don't you remember what mother used to quote to us when she was living? The very same words!"

"Oh, yes, Tom; I remember now."

"I had been thinking about mother and mother's motto that she used to quote, for somebody invited me to the meeting, saying she was mother's friend. That set me to thinking about mother's interest in

temperance, and what she used to say. Well, when I rose to leave that meeting and saw the old banner, it seemed as if mother were just there, saying, "Touch not! I couldn't stand that—and—I had to sign the pledge."

"Who was it invited you?" asked his sister, who had thought that the blast of Saturday evening's *Trumpet* might have startled Tom.

"Who, sister? It was Mrs. Fargo!"

Hans's Trust.

A TRUE INCIDENT.

BY MARY A. ROE.

On a cold winter afternoon, Mr. C., a young student of about twenty, entered the cars at New Haven, and seating himself next to the window soon became absorbed in a book.

After a time his attention was arrested by some one reading German in a low, but perfectly audible tone. It was a boy, alone, on a seat in front of him. The little fellow thought himself unheard as there were but few passengers, and those at the other end of the car. He was reading the Bible, evidently in his native language, but spelling the words out with the difficulty of one not yet familiar with print.

The young man understood German and bent forward to see and hear more distinctly, without being himself observed. Slowly, following each word with his finger, the boy read: "Fear not, for I am with thee, be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "That's the one mother told me to remember," he added at the end of the verse. "There's another near by. Yah, here it is, 'For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee?'"

"Mein Gott! Mein Gott!" he cried, dropping the book, and clasping his hands in passionate supplication, "I am afeerd. I want help." Then turning to the window, he looked out upon the dreary De-

ember landscape, fast growing dim in the gloom of a cloudy night, and said to himself, "What shall I do when I get back to that big city? My money's gone. I can never find the ship again."

Just then, Mr. C. touched him on the shoulder and said, "You seem to be in trouble. Perhaps if you tell me I can help you."

At first the little fellow stared in blank amazement at the kind, noble face bending towards him; then his own lit up with joy as he heard himself addressed in his mother tongue, and he exclaimed, "Mein Herr! did Gott send you?"

The young man smiled at the boy's simple faith, and took his seat beside him, saying in a gentle, even reverential tone, "Yes, I think He did, for there may not be another person in this car who understands German. I heard you reading. I heard your prayer for help. Now tell me your name and your story, and I'll see what I can do for you."

"My name is Hans Myerhoff, and I am trying to find my uncle, Amil Myerhoff, who lives in Berlin."

"But we're past Berlin."

"Not that one. I was sent to the wrong place. I did come there yesterday, and look and ask, but no one knew my uncle. This morning I found a man who talk German, and he said I was to go back to the ship, and tell them they had sent me where no such man was. I do not know what to do. I cannot find the ship. I cannot know the man, or where is my uncle. I have no more money."

"Don't you know what State your uncle lived in?"

"Berlin, North America. His name is in my Bible. He's all the relation I have, for mother's dead. But just before she died she gave me this book, and said there was enough money sewed in the cover to take me where my uncle lived. She said he'd give me a home, and if I was a good, honest boy I'd get along well over here, for it was the best country for poor people. She was long sick, and she often have me read those verses you heard, and said Gott always kept His promise, and I must ask Him to help me when I was in trouble. Here's my uncle's name."

Hans pointed to the fly-leaf, and Mr. C. read: "Amil Myerhoff, Berlin, Can., North America."

"Oh, I see the mistake!" he exclaimed. "They took 'a' for 'o.' You should have been sent to Berlin, Canada, not Connecticut."

"Is it far away? Could I get there to-night?"

"No; but you need not worry about that. You shall go home with me, and to-morrow I'll take you over to Castle Garden and see myself that you are sent to the right place."

The boy's gratitude was speechless, but not for that reason less expressive.

When they reached the city, Hans, carrying all his worldly possessions done up in a large cotton handkerchief, accompanied the young gentleman to his beautiful, refined home. Mr. C.'s mother was not in when they arrived, but he knew her so well that he had no fear as to her reception of this unexpected visitor.

The little fellow's clothes were thin, worn, and soiled. But Mr. C. had a brother about Hans's age, George, whose sympathies were at once enlisted, and immediately both began a vigorous search through their wardrobes, resulting in such a complete outfit for Hans that one would hardly have recognized him as the same boy.

When Mrs. C. returned her son met her, and, after their first greeting, said, "I suppose, mother, you've been at your mission work as usual. I've just been doing a little in that line, too, but somehow I always have to fall back upon you to help me out. I picked up on the train this afternoon a poor little foreign waif, who has been stranded on our shores, and did not know which way to go."

He then told Hans's story, and what he had already done and intended to do for him. Mrs. C.'s motherly heart was at once full of sympathy for the orphan boy; and, although she could speak to him only through her son acting as interpreter, she quickly made him feel how sincere was his welcome.

As Hans looked around the rooms at the pictures, books, and ornaments that adorned them and, sitting with the fam-

ily at their bountiful dinner, saw the happiness and mutual love which gave this home its greatest charm, it seemed to him as if he was having a glimpse into heaven. And he wondered if the "many mansions," which his Bible said that Christ had gone to prepare, were like this, and if his father and mother and two little brothers might be living up there in one of them.

But now, in the novelty of his surroundings, Hans depended for guidance upon his first friend, watching his every act, and looking up at him with a reverence that was almost worship. For, besides the boy's natural admiration for a strong, gifted young man, who had done him a great kindness, there was in Hans's simple mind the belief that this friend had been sent as God's ambassador to give His promised help.

The next day, completely fitted out with warm clothing for the severe climate of Canada, the little German boy was sent on to his uncle.

Pigs versus Publicans.

An agricultural labourer at a meeting said:—"When I was a drinker I was fond of music, and I bought myself a clarionet and used to play in the public house. I am fond of music still; but when I became a teetotaler, I sold my clarionet and bought a pig. I now have got three fat hogs in my sty, and every morning at breakfast, instead of blowing my clarionet, I take a little flour and water, stir it up, pour it into the trough, and the pigs while eating it play me a very satisfactory tune; and I assure you, my friends, it is cheaper to keep pigs than publicans, and they are much more useful to a family."—*British Workman.*

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SERMON

PREACHED IN UNION CHURCH, JANUARY 16, 1887, BY THE REV DR. TRUMBULL.

TEXT: That the plague may be stayed from the people.—2 SAMUEL 24, 21.

Often in history has the question of plagues come up. Their results have been very various: men baffled by them have been led sometimes to blaspheme and plunge recklessly into their sins, at others to confess them and forsake them.

Speaking of a plague that desolated Athens in Greece in the time of Pericles 431 years before Christ, Thucydides says: "Many sought to appease the gods, but finding no relief, and seeing that the righteous and the wicked alike suffered, they cast aside all religion and threw off all moral obligations."

In keeping with that, two thousand years later, a plague raged in London in 1665 in which no less than a hundred thousand persons perished. The gentry and the nobility fled; the Royal family too. By every outlet streams of emigration flowed to the country districts. Forty thousand servants and working-men were left homeless. Charity was not entirely wanting, but the deaths were so numerous, that burials could not be attended to. On every infected house a red cross was placed, and in some streets every house in the row

had a cross on it. Ten thousand died in one week. Men walked in the middle of the street to avoid contact and contagion. Shiverings, nausea, headache, delirium came, and then death ensued almost certainly. But it is recorded that many confessed and bewailed their sins. If not reformation there was contrition. In many instances reparation was made.

... Perth was scourged by a plague in 1645, of which there were 3000 victims. Three times before, within 140 years, it had also prevailed.

In the fourteenth century Glasgow was afflicted thrice, numbers perishing, within the thirty-one years between 1350 and 1381.

Edinburgh was ravaged by a dreadful plague in 1513, and Birmingham in 1655.

I.

When reflecting on such events all should be very careful not to utter words of rebellion against God. In that path there is no light to be found; only into intense darkness will the murmurer plunge. Unable we may be to explain all the Lord's dealings, but the fact of sin affords some explanation, and holding that before us we must submit reverentially, not rebelling but supplicating for relief. President Lincoln said amid the awful

scenes of the Civil War in the U. States twenty years ago: "The course of events in this conflict has not been what either side anticipated, but if, for every dollar wrung uncompensated from the toil of the African, a compensation must be paid down and, for every drop shed of his blood, a drop of our blood must be given, we can only say: "Righteous art Thou, O Lord, and upright are thy judgments!" Thus must we justify the ways of God to men in times of plague, calamity, pestilence and affliction.

II.

Contrasting ancient and modern plagues one thing is evident, far more is now understood about them. Patient investigation has discovered the causes and the cure of many maladies.

Thus small pox, since Dr. Jenner's discovery of vaccination as a preventive, is comparatively manageable; dreaded still, but not necessarily fatal and therefore not so terrifying as formerly. Typhoid, typhus and dysentery are also under a measure of control; they are to be avoided of course, but are no longer invincible. Cholera too has been traced microscopically to its germs, which are described and known, as well as their origin and habits. Some men and women feel quite safe while attending to cholera patients and seeking to save their lives. In Aconcagua valley seventy per day have succumbed during the last week, but not a physician and not a nurse has died, of the scores who have gone to relieve them. (Since then a medical student, don Rómulo Figueroa, has fallen a victim to the disease). This immunity is enjoyed because they know how to guard against the malady, however insidious it may be. In the great London plague of 1665 little was known of secret causes, and it was hoped fires of coal kindled in the streets might abate the malady: for a few days this appeared to be true, and fewer deaths occurred; but the following week there were more than ever. Then it was ten thousand perished. Finally God brought deliverance with the autumnal winds.

One thing modern investigations have brought out, viz: that cleanly habits diminish infection, while accumulated filth and bad sewerage increase it and swell the number of deaths.

Another thing observation has shown, viz: that persons who would escape should avoid excess and any indulgence in food or drink. By self-control health is fostered and the hope of exemption made almost certain. Such preventive measures should be resorted to by individuals.

III.

And yet, after all, we are wise in falling down before the Unseen, Omniscient God to supplicate his interposition and care. Who of us thought or knew enough to imagine that the waters of the San Felipe river, which for so many years have carried life through that valley for successive generations, would last week carry disease and destruction to the inhabitants in five hundred dwelling ings there? 500

1. When our information is exhausted and we are non-plussed regarding the hidden germs of evil, our Father in Heaven knows and can protect us and ours.

2. True, one must not be negligent, nor self-indulgent, nor idly cast responsibility on the all-wise One; but having exerted ourselves according to all we know or can discover, then is it our privilege to plead his promises, appeal to his skill, invoke his sovereignty and trust his love,— first, that the plague may be stayed and not grow more intense where it has begun to destroy; next, that a divine blessing may attend the remedies and remedial measures; and finally that the evil may not be permitted to waste our city, nor the capital, nor any other of the larger or smaller towns hitherto exempt.

IV.

For yourselves let me offer the following personal counsels:—

1. First that you cherish a devoutly grateful mind. Be careful to thank the

Lord for having spared and exempted you thus far and in so many ways.

2. Be also careful to shun every sort of exposure and overtaxing of your strength, all kinds of irregularity, late hours or excess; for these things, which imperil health at any time, are now to be still more carefully avoided in the exercise of that wisdom which is profitable to direct.

3. Be forewarned to preserve calmness of mind. Fear is a very potent factor in the production of illness. Depression and anxiety are, therefore, to be sedulously guarded against. In Marseilles last year a man who had charge of the interments was so brave and fearless, that he enjoyed immunity while called on to receive and handle the dead continually, until one day when, however, the malady was declining, the remains of his own son were brought in for burial; and that very night the father sickened and expired. Let no one of you die of alarm, of apprehension, of imagination, through fright; but be calm.

4. For maintaining this calmness the best ground is to call daily on the Lord. Begin interceding for others, for the country, the city, your family; and then pray to God to take care of you. If not used to prayer, not accustomed to pray, now is the time to commence and learn. Above all, ask God for preparation for the vicissitudes of life, especially that of meeting Him. If the pestilence comes it will indeed increase your liability to die, but you are liable to do that already; and the true principle will be to accept personal reconciliation with God to-day, since it must be a cause of unrest at any time to live without that. Jesus, your very best friend, has counseled you: "Be ye, therefore, ready also: for the Son of Man cometh, at an hour when ye think not," Luke 12, 40.

4. While praying that the people now ill of the plague may recover from it, it is a privilege to give them aid, in assistance, in sympathy, in funds, or otherwise to provide appliances, remedies, medical skill, conveniences and nursing care, for those disabled and endangered by the calamity. In accordance with

this it is proposed that next Lord's day a collection be taken up for the relief of the suffering and the dying.

Let me then urge you in conclusion to present to the Lord God your earnest intercessory petitions that the sufferers may be healed, and the plague spread no further, but be stayed; also to contribute for the alleviation and recovery of such as are ill and ready to die; and finally to be grateful to God for your own present exemption, accepting, without lingering a day, the salvation through Jesus' death, which will ensure to your soul the pardon of your sins against God's holy laws, and eternal life with him whenever He shall send to summon you away.

Lyd's three Thanksgivings.

BY ROSE TERRY COOKE.

"Mercy me! Philury, what hev ye done?"

"I don't know," gasped Miss Philura Adams, from what seemed a heap of madder calico at the backdoor of the house.

"Can't ye get up?" Chloe went on.

"S'pose I'd lie here if I could?" snapped Philura, feebly. It was her rôle to snap and Chloe's to soothe, in that family of two.

"Well, I'm comin' to help ye," said Chloe, limping a little as she eased her spare figure down the steps, and tried to lift Philura, who gave a loud yell at the attempt.

"Put me down, quick! You can't no more lift me than nothin'. Go get a man an' a board, or two men I guess; I expect my limb's broke; and I heered old Dr. Burr say't a man 'd oughter be put onto a board and kerried to bed when his limb was broke."

"Oh dear! oh dear! where would we go?" wailed Miss Chloe.

"Why, go right over to the store 'n' get Deacon Tucker to fetch his layin'-out board out o' the backroom, and get some o' them fellers round the store to come an' lift me."

"But, Philury, you'll freeze to death."

"Can't you put one of them tacks over me?"

"So I will. You beat all to think of things." And in two minutes the madder calico heap, from which by this time a sharp wrinkled face and a head sparsely covered with iron gray hair had emerged, was decently covered by a thick cotton comfortable, styled in that region a "tack," because it was tacked: a rather curious figure of speech....

"Oh dear!" sobbed Miss Chloe, as she stood by, holding the comfortable, while Deacon Gibbs and Uncle Isr'el Venner and Charley Smith helped to get Miss Philura carefully and slowly on the wide plank, not without some wincing on her part, though she was a very Spartan in the matter of endurance.

"Oh dear! it's awful; seems just as though she was a corpse, to see her onto that layin'-out board, where I've seen so many of 'em."

"Well, I ain't one, and I wish you'd stop snuffin'," came sharply from Philura's white lips, as she disappeared through the door, Chloe behind her sobbing still in a muffled way.

They laid the old lady on her neat bed in a room opening out of the kitchen and sitting-room both.

"Now, Charley Smith, you fetch Dr. Gris'ld. You've got a hoss right to the store; take it out o' his hide, too, for may be you'll have to go to Ratlam and Satan's Kingdom, and Pine Medder besides, before you ketch him. And I'd cut her stockin' off, Miss Chloe, before he comes, and kind of foment her leg with suthin' so twon't swell real bad," said the Deacon.

Off went Charley Smith and the deacon. Uncle Isr'el lingered.

"Say, don't ye want I should go an' fetch Moll Thunder? She beats all at yarbs and sech. I'd jest as lieves as not."

"No," said Philura, with an effort. "She'd mess everything up in an hour. I wouldn't hev her round for nothing."

"Well, well, well, askin' breath ain't lost. I reckoned you'd think consider'ble of help," said Uncle Isr'el.

And Uncle Isr'el passed out of the door.

"Chloe," said Miss Philura, with energy

that was unexpected even to Chloe, "them men-folks have tracked the kitchen floor all up. Do get the scourin' cloth quick, and clean up."

"So they hev," said Chloe, with horror. And in another minute she was down on her knees scrubbing out the damp imprints of the offending boots, quite forgetful that she ought to cut off Philura's stocking and apply hot water to her leg.

Dr. Griswold came in before she got through, for Charley Smith had most unexpectedly found him at home; and after much fumbling and many commiserations he set Philura's leg.

"N-now you've got to k-keep v-very still, Ph-Philury," stammered the old doctor, who was slow of speech as well as of action, but was the only doctor in Dayton, a small and scattered country town, where the "Adams girls," maiden ladies of sixty and sixty-five at the present writing, lived in the small brown house their father had built on that corner of his farm nearest to the meeting-house and the store. Their father and mother had been dead many years; the farm was sold, all but the two acres on which their house and barn stood; they had perhaps two thousand dollars in Dartford Bank, and mainly supported themselves by weaving carpets, doing a little tailoring, keeping a few chickens, and cultivating a good-sized garden. It is surprising on how little women can live. Men must have their dinners and breakfasts of what the Adams girls would have called "hearty" food, slabs of salt or fresh meat being indispensable to the one, hash and fried cakes to the other, while pie three times a day is an absolute need; but these spinsters, ate a little bread and butter, a speck or two of codfish or an egg apiece with weak cups of tea for breakfast, and often dined on pie and cheese, or a little hash or some dried beef frizzled in milk, in winter, or still lighter diet in summer, while the third meal of the day was oftener bread and milk than anything else, diversified sometimes by a saucer of raspberries or currants.

And when vegetables came in their season, no Brahmin could have lived more simply. Cabbages, beans, pease, potatoes,

"cyslings" (otherwise known as summer squashes), and beets, radishes, lettuce, all grew in the black muck of that low-lying garden, which was really a well-drained bit of swamp—in the greatest luxuriance.

But our "girls" were getting on in years; Chloe had a stiff knee from rheumatism, and now Philura had broken her leg. The neighbors were not near, though they were kind; and how could Chloe leave Philura to hobble down to the store for tea, or to Deacon Gibb's for milk? And then there were the chickens in the barn to feed and water....

Cousin Mary Ann told 'Liphalet to tackle right up and take her over to Dayton Centre, just as soon as Dr. Griswold reported to her Philura's accident. Cousin Mary Ann was a bright, cheery, "smart" farmer's wife at Clark's Mills, six miles south of Dayton. Her husband was one of the Clarks, but did not run the mills. She was the only near relation the Adamses had in the world, and was also their friend. Relation and friend are by no means necessarily correlative terms, as we all know. Now she bustled like a north-wind into the small bedroom redolent of "camphire" and skull-cap tea.

"Why, Philury Adams! I never did! How under the canopy did you come to do it?" And she listened to the minutely detailed accident with such clucks of sympathy, such ejaculations of horror, and such tragical uplifting of hands that Miss Chloe really cried, and Miss Philura felt a great deal better at once. "Well, now," Mary Ann announced, in her usual capable and decided way, "you've got to have somebody else in the house right off."

"Oh, Mary Ann!" feebly interposed Chloe.

"Well, you have; it can't be helped. Why, a milkin'-stool ain't worth a cent without three legs, though ef one of 'em slips out, there's two left, anyhow. But how is Chloe goin' to do all of it? She can't even keep cleaned up, let alone the ar-rands."

Awful prospect! Mary Ann knew her girls. The two master passions of their maiden breasts were economy and cleanliness. As Uncle Isr'el said, "I don't

know what th' Adams girls be a-goin' to do in the world to come, fur I expect the' isn't neither savin' nor scrubbin' up there."

The idea that Chloe might have to neglect the kitchen floor, or slight the tins, or wink at dust on the door panels, was wormwood to Miss Philura. She said at once: "I don't know but we must. Uncle Isr'el he spoke about Moll Thunder, but she'd burn us in our bed with that pipe of her'n, and she's so careless about house. The' ain't nothin' thorough about her; it's jest a lick and a promise here and there, and that's the last on't. The's too much Indian blood in her to let cider alone, too."

"Oh, you don't want her. A girl is what'd suit you—some spry little creetur about fourteen or fifteen. Why, there, now! there's Lyddy Holloway. Her pa's taken a coal team, and is goin' up to the Sandyland shanties, and she come around last week to see if I didn't want help; but I didn't."

"How old is she?" meekly asked Chloe.

"She says she's fifteen; but she's real little if she ain't *but* fifteen; and she's spry as a cricket, and lively as a bumblebee. She'd sperrit ye up good."

Chloe shook her head solemnly. "I'm afraid she'd run over our heads, Mary Ann."

"Well, I ain't," snapped Philura. "I'd jest like to see a Holloway run over *my* head, if I be sick abed. Has the girl got any faculty, Mary Ann?"

"Why, how should I know? Her mother was a Kanuck, ye know, and they're like most folks, good, bad, an' middlin' amongst 'em. Jim Holloway is kind of shifless, and they live in a hovel, so to speak, with ten children tucked away somewheres in the cracks; but she looks clean enough when I see her down to the store once in a while. You can't look for no great of style in a coal-teamer's folks."

"We'd hev to pay her somethin'?" timidly queried Chloe.

"Why, no; not in money at the present time. I'd recommend for ye to have her bound; that would keep her here for three years, and your old gowns that you piece up for quilts an' tacks now would do for

her. She'd have to eat, anyway; and schoolin's cheap."

"Three years!" groaned Philura.

"Well, you ain't growin' younger any, now be ye? And you're liable to be took down any day, and need somebody to run for ye; and it costs ever so much to hire by the day."

"I s'pose we could try her a spell," suggested Chloe.

"Land, yes. I'll send Azariah right over with her."

And prompt Mary Ann was as good as her word. In a few hours Azariah Clark introduced Lyddy into the neat kitchen where Miss Chloe was washing up cups and plates after tea, and left them to make acquaintance.

If one could capture a bobolink in one of its midsummer raptures on a scout spire of timothy dancing under its plump body, and swaying to its uproarious madness of song and fun, and shut it into a coop with two gray old hens, the result would be much like putting Lyddy into the custody of the Adams "girls."

She was a round rosy child of fifteen, her hair black as coal, and the beautiful Canadian dark gray eyes with long dark lashes that she inherited from her mother forever dancing with some inward delight, her dimples flashing through the clear dusky cheek, deepening its rose tint with every musical burst of laughter, her pretty red lips opening like a cleft pomegranate over tiny white teeth in even rows, and her very figure instinct with the joyous garce of early girlhood.

Life was one long joke to Lyddy; she was not the least impressed by the immaculate Adams kitchen, or subdued by the course of training that set in immediately; she sang over the cooking stove while she scrubbed it to blackness; she giggled when the teakettle boiled over; she laughed outright when the soap pigin slipped out of her wet hands and deluged the floor with its quivering sloppy contents. "It will so clean the floor!" she exclaimed, in the odd dialect compounded of her mother's *patois* and her father's Connecticut Yankee. "It's real good for to happen so," and she clapped her hands over the misfortune in a reck-

less way that chilled Miss Chloe's blood.

But how interesting she made life to Philura! How that active and economic woman could have endured the long and enforced confinement of a broken leg in the quiet routine of her ordinary life, it is not easy to guess; and though Chloe, engaged in the conflict of ages, vexed her mild soul from day to day over Lyd's vagaries, they were a perpetual interest to Philura, idle for the first time in her life, and thoroughly occupied with the tricks and manners of their new inmate.

Lyd's first lesson was order. This was worst as well as first, for to hang each tea cup on its own hook in the corner cupboard, lay each knife and spoon straight in the locker drawer, put the spider always in the northeast corner of the sink closet, the pot opposite, the frying-pan in the northwest angle, and the teakettle *vis-à-vis*, seemed to her absurd; and she could never see why the second nail in the shed was not just as good a place to hang up her sun-bonnet as the third; but Miss Chloe was as persistent as the tick of an eight-day clock, and before Philura was on her feet again Lyd had learned most of the places for things, and kept the average things in their places.

To keep things clean was easier, for her Canadian mother had the rare virtue of neatness, and Lyd soon learned never to scatter an atom of flour, to detest cobwebs, to consider a track of mud or dust on the stone door-step as a fault, if not a sin, and to wash dishes in such hot water and wipe them with such dry towels that they shone again.

Miss Philura had some odd methods of her own, no doubt, which she vigorously inculcated from her bed. There was a rag carpet on bed-room and "settin'-room," and a hideous red and green ingrain on the shut-up parlor. These would get dusty, after the fashion of all mortal carpets; but it would wear them out to be swept with an ordinary broom, so every other day Lyd was set to brush all specks off with a soft bristle brush and dust pan, and then wipe the whole carpet over with a damp cloth. This had been Philura's work hitherto, and she watched Lyd from her pillows with keen

eyes to see that no speck remained after these elaborate processes. Nor was she allowed to scour the tin; it must be well washed and carefully wiped, and dried in the sun; scouring would wear off the tin. Cotton under-clothing was never ironed, for the same reason, under this frugal administration; the friction of the smoother wore upon the fabric, according to Miss Philura. But so particular and peculiar was her neatness that every morning the sets of porcelain (teeth) that supplemented niggard nature in her and Chloe's mouths were given over to Lyd to be scrubbed with soap till they were immaculate—an operation over which the girl giggled and sung as if it were the most amusing performance possible.

Dear, incredulous reader, all this is fact; fiction never could attain to such details. As the summer wore away, Lyddy became more of a necessity to the two sisters, who, after a month's trial, had agreed to have her indentured to them in April. She was not all they could wish, for she had as many freaks as a kitten, and some of them were mischievous enough. But even when Miss Philura could leave her bed she found herself unable to walk without a crutch. Her bones were old, and so was the doctor who set them; and between the two liabilities something was wrong. It was evident that Philura's activity was over for life, and Lyd a necessity in the house. She helped Chloe in the garden; she fed the chickens; she went berrying to her own great delight, for she had been brought up in the woods and fields; and her French blood showed itself in a taste for dainty cookery that, with a little teaching, enabled her to fill the cupboard devoted to such treasures with jams and jellies that even excelled Chloe's. And never before had the garret been festooned with such strings of dried apples, such bunches of all wild medicinal herbs, or strewn with such stores of nuts of every kind that the woods about Dayton afforded.

It is to be owned that she weeded up all the young onions, supposing them to be spears of grass, and she adorned the

old cat's head and tail with garlands of purple burdock blossoms that set that venerable beast wild before she could claw or rub or lick off the thorny wreaths; she made a paper collar for the great red and green rooster, which she put on by night, capturing him on the roost, and thereby created an *émeute* in the barn-yard which delighted her soul; also she tore her calico apron in an way irremediable climbing the early apple-tree to pick its tender fragrant spheres for the first fresh apple-pie of the season. But even Miss Chloe spared her scolding when she heard her bubbling laughter overhead, and saw that bright face, shining under its mass of waving hair, part the dull green foliage like a late blossom, as the girl cried out to her, "Oh, I have the so big yaller apples, soft as mush, and sweet like the fern leaves—such pie for Miss Philura!"

It was not long before Thanksgiving, that Mary Ann Clark came over and asked her cousins and Lyddy to eat dinner with her on that high festival.

It was a long time since any one had invited them to this feast of New England; they had celebrated it alone, with one meagre chicken and one squash pie, after listening to the long political sermon which Parson Perkins always preached at Thanksgiving, and the old girls were quite elated at the prospect. Philura took the purple ribbons off her black lace cap, pressed them out, and retrimmed that funereal structure; and Chloe washed and starched her big tamboured collar, a relic of her long-dead grandmother; both their black alpacas were shaken thoroughly, sponged, and pressed till they were good as new, and their best handkerchiefs whitened on the grass for several frosty nights; and in the fulness of her festive aspirations Miss Philura produced from some sacred drawer a long piece of old cotton lace for Lyd's neck and wrists, a treasure joyfully received, and immediately basted into the dingy brown merino, made over from Miss Philura's ancient Sunday gown into a scant but sufficient holiday robe for Lyd's plump little figure.

The day before Thanksgiving came and, having sent Lyd off to the post-office for the weekly county paper, Philura said

to Chloe: "I'm afeared Lyd is gettin' a little slack lately; she left a cobweb in the shed all day yesterday, and it don't seem as though she'd cleaned my teeth real thorough to-day. How is't with your'n?"

"Well," responded Chloe, always in the affirmative, "I don' know but what she has slighted 'em some; she's most pleased to death about goin' to Mary Ann's, and she's so kind of flighty by nater I don't believe but what she has been sort of careless, and give things a lick and a promise, as you may say?"

"Well, I aint' goin' to Mary Ann's unless I'm spick and span, and I do b'lieve, Chloe, 'twould be a master good thing to bile out our teeth in ashes an' water; it's dreadful cleansing, ashes is; supposin' we try it?"

"So do, so do, Philura; I do set by havin' of 'em cleaned up thorough; and that'll do it, sure as the world."

So the old ladies between them filled a small iron pot with hot water, sifted into it a goodly quantity of wood-ashes, and when it was boiling hot, carefully laid their teeth into the lye with a long-handled spoon, and left them to simmer.

At that moment a tin-peddler drove up to the door, and the rags had to be gathered for a "trade". Toothless as the Adams girls were, it was difficult to understand their mumbled assertions and attempts at getting the best of the bargain; it took three-quarters of an hour for them to conclude on a tin spoon and a soap-saver, for their rags were few, and they held out womanfully for all they could get for them from the obdurate peddler, and meantime the teeth were boiling away merrily on the stove.

But at last they resigned the rags, and took the two small bits of tin-ware into the house.

"Goodness gracious me!" exclaimed Philura, "if there ain't them teeth bilin' yet! I forgot all about 'em, but I guess they're clean by this time."

Chloe lifted the kettle carefully into the sink, and with a wire strainer explored the lye for her belongings. Alas! she fished up a distorted and sticky mass of warped rubber and teeth all awry, the whole four plates adhering closely to-

gether, and entirely out of shape—utterly useless. Philura looked at Chloe with a stony stare, and Chloe, still holding out the chaotic mass, looked at Philura with fright in her eyes and on her trembling lips; the awful sight, the sudden flash of consequences, had transfixed them, when in bounced Lyd, and taking in the situation, burst into such an uproarious, irresistible peal of laughter, holding her sides and dancing up and down, that the spell of horror broke at once, and Philura turning sharply round began to mumble angrily at the girl, who could not understand one word that quivering and toothless old mouth poured out upon her, but only laughed the more.

There was an end to their Thanksgiving now, and anybody but Lyd would have been cast down by this sudden denial of a pleasure so rare and so long anticipated; but her sunny nature and her kindly heart made the best of it. She sent over word to Mary Ann, and nodding at the two old ladies, began:

"Oh, you shall have the Thanksgiving. Yes. I can make soup—nice soup. I done it to home. It shall not have teeth to eat it. Maman knew how. And there is bootcher. I shall get a bone for—Hullo, mister, I want you!" and Lyd vanished through the kitchen door after the red cart.

Miss Chloe's face brightened.

"She beats all," mumbled the appeased Philura. "Chloe, you must set to an' make her a punkin pie, and I'll kill that old black hen, an' stew it down. We'll have suthin' for the child to eat, ruther'n starve her on soup Thanksgivin' Day."

So the pie was made, and the ancient fowl stewed to a jelly, but Lyd's soup was the success of the day. It was rich, and savory, and being tinted with shreds of yellow carrot, crimson beet, and chopped parsley, was also delightful to the eye.

The sisters ate heartily, and the nourishing food revived their spirits, though Philura sighed: "Well, who'd ha' thought we should ever have eet a Thanksgivin' dinner of spoon vittles? But I will say 'twas proper good."

"I never see the beat on't for soup," lisped Chloe.

And surely if ever a child kept the festival in spirit, Lyddy did. She was one of those natures that thrive on approbation, and after the fashion of their race the two sisters were scant of even deserved praise, but fluent in fault-finding. The squash pie, sweetened with molasses and flavored with all-spice, and the stringy old hen, odorous with onion, were truly the "dinner of herbs where love is" to Lyddy. She could not have enjoyed the profuse dinner at Mary Ann Clark's any more, and her hilarity infused itself even into her companions. It was Lyd's first Thanksgiving, and as merry to her in her gay ignorance as ever a child enjoyed.

After the unfortunate teeth had been reset by the village dentist, and the old ladies could spare her, Lyd began to go to school. She got into innumerable scrapes, as might have been expected: she slapped Joe Hoskins, when he tried to kiss her, with so much more energy than discretion that she put her finger in one of his green eyes, and all but extinguished it; she came home wet and cold from the snowballing whereby he revenged himself, and almost had lung fever; she gave away her dinner day after day to a small Irish boy who had none, and never said a word to the two old ladies, who only found it out through the school-ma'am; she broke her ink-bottle and stained a new check apron hopelessly; singed her gown in three places on the school-house stove; tore the heel off her shoe sliding down hill on a barrel stave; and sprained her left wrist severely by catching her teacher who slipped on the icy door-step, just in time to save her from a bad fall. In short, she was such a compound of mischief, fun, kindness, and efficiency that Philura and Chloe did not know how to live with her or without her.

"I never see such a girl in my livin' life!" the usually mild Chloe declared. "She's fuller of quirks 'n a blackbird in a swamp; one minnit I'm hankerin' to slap her, an' the next minnit to hug her. She's 'cute as she can be, an' she's smart to learn, but she *can* pester, now I tell ye."

"Well, as she goes, I don't know as I want to get along without her," said Philura, grimly. "Take her by an' large,

and she's a consider'ble likely girl. I don't reelly despise to hear a blackbird chatterin' now, Chloe; it's a real spring kind of a sound."

Miss Philura unconsciously "used similitudes." Lyd was incarnate spring to her wintry age, and she enjoyed the fresh young life that no longer filled her own veins, with the zest that longing and regret combined to give. But Lyd was growing every day, the plump child springing up into the slender girl, outgrowing her gowns before she outwore them, fetching home from school big bunches of blue-eyed squirrel-cups, delicate "shad-blows," pink-budded arbutus, all tributes from her admirers among the big boys, and even producing one day three great eggs from her pocket—eggs from Squire Hoskins's big bronze turkey-hen, a peace-offering from Joe, who had "made up" with her, and forgotten all about his own bruised eye in admiration for her sparkling "orbs," as he called them in his first attempt at a valentine.

I am sorry to say that Joe robbed the nest of those eggs without asking leave either of the turkey or his father. The squire had hunted in vain for the precious deposit, and Joe found it himself under a clump of young alders, and considered in his easy soul that he had a right of treasure-trove therein. But the squire's bronze turkeys were the pride and joy of his heart; they always brought him praise, prizes, and dollars at the county fairs, and he would neither sell nor give one of those gigantic eggs to anybody.

Luckily for Lyd, Miss Philura owned three turkeys of the baser sort, and two of them had just been set on small clutches of eggs in the old mow, still partly full of crumbling hay; for the barn sheltered nothing then but poultry. So Lyd abstracted three of these common ones with the aid of a forked stick, and rolled her own treasures gently into their place. Luckless Lyd! those eggs were to hatch other and worse things than little crawling turkeys.

By-and-by school closed for the summer, as far as Lyd concerned. The big boys went home to help on the farm, and

the older girls were also needed in the increase of their mothers' work. Lyd herself had the garden to plant and weed, for Miss Philura was much more infirm than the year before, and now both of Miss Chloe's knees were stiff with rheumatism. Lyd might have had to dig that garden also if Joe Hoskins had not come two moonlight nights in succession, and spaded and raked over all its narrow beds, and laid up hills of richness for its beans and squashes. Lyd thought he was very kind. Her innocent soul did not appreciate the fact that Joe was driven by that impulsive force which has ere now shaken thrones and wrecked kingdoms, under the guise of a winged baby with a flickering torch! But then Lyd was only sixteen.

When those three fateful eggs hatched out in due season, three turkey chicks—two gobblers and a hen delighted the pretty owner. They grew like that shape in *Faust*—

“Stretching like an elephant,
He will make the chamber scant—”

and domineered over the rest of the small flock like Gog over Meshech and Tubal. Lyd petted and fed them all summer, but never let them go beyond the barn-yard, clipping their wings that they might not fly over the rickety old fence which they were almost strong enough to break down.

One was to be sold in the fall, and though they were fed with the corn that belonged to the Adams girls, Lyd was to have the proceeds of this turkey to buy her a winter dress, and, like the milkmaid in the fable, had already decided that “green becomes my complexion best, and green it shall be.”

Moreover, in the balmy moonlight nights, coming home from singing-school with Joe Hoskins, who had scowled at all the other rustic beaux with such fierceness that they dared not intrude on “his girl,” Lyd had confided to him the splendid growth of her turkeys and the destination of this young gobbler; and the lover's imagination had so pictured to himself Lyd's rosy face and scarlet lips set off by the green merino as a flower is by its

leaves, that he had actually bought three yards of pink satin ribbon when he went into Dartford with a load of hay, and laid it by in a corner of his old desk till the dress should be a concrete fact, taking a shy and pure pleasure in opening the tiny box on Sundays, and thinking how becoming to Lyd's delicate face that soft silvery pink would be, contrasting with the deep green dress.

Meantime Lyd was quite fancy-free. She knew it was her fate to be a handmaid in the Adams house for the next two years, and she was one of those contented souls who accept whatever situation they find with heartiness and quiet resolution. Besides, she really had attached herself to the old ladies; she petted Chloe, and made Philura laugh, instinctively perceiving the course of treatment most agreeable to either. And so the summer days went by till October set in, when Joe Hoskins went up into Maine to inspect a tract of wood his father owned there, report on its fitness for a lumber job, and amuse himself with hunting for a week or two.

Now the Adams homestead did not stand on the Dayton turnpike, but on a by-road that crossed the village street at right angles, and went wandering on through alder bushes and blackberry vines to Goshen Street, in the ambiguous and delightful way some country roads have. It was only a grass-grown by-way, and nobody thought of going that way to Goshen except a few farmers who lived on the road at long intervals; but the last week in October a severe storm swelled Mad River so that the Dayton bridge, a venerable structure that the select-men had been getting ready to mend, after the fashion of country select-men, for two years, was swept down stream, and the tide of travel Goshenward turned through the Hall Meadow road.

One fine misty morning Squire Hoskins had business in Goshen, and grumbling much that the bridge was not yet replaced, turned his old gray horses down the cross-road; and as they slowly clambered up the hill, and stopped to breathe in front of the Adams house, he beheld Lyd in the barn-yard feeding three great bronze turkeys, full as handsome and as

large as his own brood.

Now the squire had lost so many turkey chicks this year that he was really touchy about it. One had stolen her nest, as we know, and after all had never brought in any brood: Joe had saved the lives of three from the predatory foxes by giving those eggs to Lyd; the rest were dealt with by the red rovers (foxes) who are so fond of poultry. Another brood went straying and got drenched in a thunder-storm; their wet, draggled little bodies were found next day strewn all over the lower meadow. And the squire's own new dog, a powerful mongrel bought to replace the steady old "yaller dog" that had barked at tramps and strangers for the last fifteen years, had in his boisterous youthfulness chased another small brood to death, and fetched them home victoriously, one by one, to the Squire, as if to show what he could do. So to the master of the Hoskins farm there remained only four late-hatched turklings, that never would do to exhibit at the County Fair or even to kill for Thanksgiving, and here were three glittering, majestic, well-fed fowls, in their youthful prime, clucking and gobbling about his little old house.

"Girl, where the deuce did you get them turkeys?" roared the squire, rising in his wagon and looking fierce as an old cat at a mouse suddenly appearing.

Now Lyd knew the Squire by sight, though he did not know her, and she thought in an instant that Joe had trespassed for her sake, and she must shield him.

"I raised' em," she said.

"Where'd you get the eggs?"

Lyd did not answer; the squire roared again; but she only turned her back on him, drove the turkeys before her into the barn, followed them in, and Squire Hoskins heard the click of the bar as it dropped into place. He could not wait then to make further investigations, so he drove on into Goshen, his wrath growing hotter as he nursed it, and the next day he sent a constable to arrest poor Lyd for stealing his bronze turkey eggs.

Law was not administered quite "ac-

ording to law" in Dayton; Squire Hoskins was first selectman, and "lived up to his privileges," as we say in Connecticut, and both Lyd and her employers were too frightened to resist a real live constable armed with legal terrors; so the girl, drowned in tears, climbed into Jakeway's wagon, and was locked up in his garret, the Dayton substitute for a police office.

Now Lyd was neither so silly nor so sentimental as to endure all this silently for the sake of shielding Joe; she declared over and over that he had given her the three eggs; but the angry squire only swore at her for a liar, and she could call no witness to the truth for she had never told who gave them to her, only confiding to Miss Chloe that it was one of the boys at school, and Joe was off in the Maine woods.

Poor Lyd! here was her second Thanksgiving, passed in prison. And even conscious innocence did not support her, as she thought of her three great turkeys gobbling and crawling in Squire Hoskins' yard; her two old ladies getting their scant festival dinner without her help, Miss Philura scolding and Miss Chloe sighing, the wood to carry and the water to fetch by those tired hands and stumbling feet. Lyd felt little like giving thanks as she sat on her small cot-bed eyeing the plate of bread and pitcher of water that Jakeway's wife considered regulation diet for people who had been arrested, whether they were guilty or not.

But it was only three days. Joe came back from his hunting ground, with a broken arm, much earlier than could have been expected, and was furious when he found what had happened in his absence. Justice now set in as prompt and thorough as the squire's injustice; the turkeys were restored to Lyd's keeping, and Joe wrung from his father a ten-dollar bill by darkly hinting that Lyd could obtain far greater damages for false imprisonment, but might be bought off; and the green marino gown was duly purchased, while the price of the big bronze gobbler went far to clothe the brood of small children at home, who adored Lyd, though they rarely saw her, as something above and beyond them.

But, alas, the pink ribbon was rejected. Lyd had not found Hoskins a name of pleasure or comfort: like a true woman, she showed Joe the cold shoulder out of resentment at his father, and Joe was plunged in despair.

No more silent but blissful walks home from singing-school for him; no more fun at husking-bees, sleigh-rides, or apple-parings. Lyd had plenty of beaux, for she was prettier than ever in that soft grass-green merino, and she had bought for herself a glowing crimson ribbon to fasten her collar and her curls which quite overshadowed the silvery pink one coiled still among Joe's treasures; and when one night at a neighbor's quilting Sam Peters peeled an apple for her and, throwing it over her left shoulder, it curled into an unmistakable S., Joe bit his angry lip, turned on his heel, and left the house quite too early. Had he staid, he might have seen artless Lyd give the peeling a vicious little kick that straightened it all out, for she did not like Sam at all. But Lyd saw his scowl, she noticed his crusty and hang-dog demeanor while she seemed to be chattering and joking with all the rest, and so he effected a lodgement in her thoughts, which was that first step so necessary to a lover. She was flattered, to begin with. But she had many other things to consider besides Joe. This winter Miss Chloe's rheumatism quite mastered her; she kept her bed most of the time; and Miss Philura met with more than one mishap trying to wait on her, for deep still in her heart, under her grim and loveless aspect, she clung to her sister Chloe as her last living tie to earth and its interests. She would not allow a crumb on that bedroom floor, a grain of dust on the tall bedposts, a fly-speck on the stenciled plaster, a spot on the bedclothes; she put Chloe to the torture by whisking the sheet off when those trembling hands dropped her teaspoon on the linen, and substituting a chill shining layer of the cold fabric for that warmed already from her feeble body. Of course Chloe was worse, but then to be clan is worth everything else to people like Philura. But she brought down her own reward. It was her daily duty to

clean the hearth of the open fireplace, wherein a cheerful blaze solaced Chloe's weariness and pretended to warm her old bones, and that stone must be scrubbed with soft soap and a flannel cloth—water was weak and delusive; so she fetched her soap in a piggin every morning, and cautiously letting herself down on her hands and knees, began to scrub. Now a piggin, dear reader, is an ancient sort of wooden pail, with one of its staves continued above the brim as a handle, for four or five inches; and soft soap is a semi-fluid and gelatinous substance that defies the ordinary methods of fluids, and has not the solidity of real jelly; it slops over in a manner as surprising as wilful, and never runs out freely when it is expected so to do. "You can't nyther hold it nor hev it," as old Isr'el once observed.

In her own unsteady hands that bitter morning Miss Philura had carried in Chloe's tea, and some of it had spilled on the kitchen floor and frozen. Lyd had gone to feed the poultry in the barn, and Philura meant to return at once and wipe up the tea; but Chloe's fire was almost out, and in repairing it and fretting over the wet wood, Philura forgot the spilt tea. It froze quick, and when she came, piggin in hand, her feet slipped from under her; she came down on her back; the soap sloped about all over her, filled her mouth, her nose, her eyes, trickled its cold slime up her sleeve, rested in a gelid mass under her collar, and flew far and wide about the kitchen floor. Wildly she kicked and spluttered; feebly did Chloe echo her screams; and Lyd, opening the outer door, stood on its threshold divided between laughter and tears, like the new year coming in upon the last of the old. But it was by no means the last of Miss Philura. The soap in her eyes inflamed them severely, the fall confused as well as contused her head, her ill-mended leg got a violent jar, and neuralgia set in with its exasperating anguish. A bed had to be put into the darkened "keepin'-room," and, spreading for herself a few pillows on the lounge, courageous Lyd undertook the care of both the old ladies with a cheer and kindness and an un-failing patience that proved her heart

sound and true as well as mirthful. Now was Joe Hoskins's opportunity, and he knew it. It is not given to every man or every woman to know when time and place come wherein to grasp the prize of their life; but it was given to Joe. He was twenty-one on the first day of this very January, and the first use he had made of his legal freedom was to take a clerk's place in the Dayton store, suddenly vacated by the illness of its incumbent. Here he made himself a necessity. He was so alert, so civil, so obliging, that all Mr. Smirk's customers had a good word for him. And all the time his aim and thought and hope were to earn a home for Lyd and beguile her into it. As soon as he heard of her extremity he went to her help. He got up early and sawed wood and split kindlings for her two fires; he brought in a pail of water three times a day; he fed the chickens, and did the few errands; he brought a newspaper every now and then to amuse the old ladies, a basket of red apples or a slab of maple sugar to their handmaid. In short, he showed such unvarying kindness and devotion that even he might have been pleased with Miss Philura's grim remark that, "for a Hoskins, she didn't know but what Joseph was pretty likely; good as th' average of men-folks;" and Chloe's kinder response—a sort of Paddy Blake's echo:

"I think he's dreadful clever, now, Philury; he's a master-hand to consider what's needful, and young fellers ain't awful good to two women along in years, as we be, not as a gen'ral thing"

"Well, if you ain't a gump!" sneered Philura, viciously. "Much you'd see o' that feller if Lyddy wasn't round."

Then the iron entered into Chloe's soul. The idea that Lyd, on whom their daily comfort had so long depended, could ever leave them, came upon her with force and novelty. The northeast snow-storm that howled about that little house, and dashed its sleety burden viciously against her window, had exasperated her rheumatic pains; she had not been able to eat her breakfast from toothache; she was weak, tired, and old. Of course she burst into a flood of tears and sobs.

"For the land's sake" exclaimed Lyd, entering at the moment with a cup of hot boneset tea in her hand, and standing in the doorway, erect, rosy and smiling, as Hygeia herself might have looked, had that benign goddess ever worn a calico dress and checked kitchen apron. "What is the matter with you, Aunt Chloe?"

"Oh! oh! oh dear me suz! Oh, Lyddy, now don't ye go an' marry Joe Hoskins! Oh, don't ye, now! Say you won't. How be we two poor creeturs to get along ef you go' n' leave us. You won't, will ye?"

"Not till I'm asked," laughed Lyd, coloring a little, and feeling in her feminine heart at that moment that there was a possibility of something she had not before contemplated in her future.

Truth to tell, Lyd was grateful to Joe for his help, but she had to work hard all day, and consequently slept sound all night; and if—

"Satan finds some mischief still
For idle hands to do,"

as good Dr. Watts tells us, the reverse is equally true—busy hands keep us all out of mischief.

"But, Lyddy," Miss Chloe went on between her sobs, "ef he does ask ye, now don't. Me and Philury is so used to ye we shouldn't no more'n nothin' know what to do ef you up an' got married an' quit."

"You shet up, Chloe," growled Philura from her bed. "Lyd's bound here till a year come April, anyway; an' ef she's a mind to go an' marry one o' them Hoskines when her time's up, we haven't no rigt to hender her. I should think she'd hev more sense'n to marry Squire Hoskins's boy after that turkey scrape."

Lyd's color rose. "Well!" she said, with an emphasis on that overtasked New England ejaculation that made it singularly emphatic. "I don' know as it's any fault of his that he's Squire Hoskins's son; he wa'n't asked whose son he'd be, not as I know of. But I do know we'd have had to paid consider'ble for a chore-boy if he hadn't fetched in wood an' water an' done things."

"That's so," assented Philura, who was just if she was not generous.

"And as for marryin'," went on angry Lyd, "it's time enough to say 'no' when you're asked to say 'yes,' and that I haven't never been, nor I don't know as I ever shall be. So there!" and Lyd walked out into the kitchen a good deal more angry than was needful, and furious to think anybody should think she wanted to marry Joe Hoskins when he hadn't so much as asked her.

If he *had* asked her and been refused, (and she thought she surely should have refused him,) she could have triumphed over Miss Chloe and Miss Philura with great gusto; but if there is anything that exasperates a girl, it is taking it for granted that she will accept a certain young man who has never tried to see for himself whether she will or not. So from this time Lyddy grew chilly as the March wind that blew about her door to poor Joe; but he had good courage, and being a manly young fellow, admired and respected her a thousand times more than if she had met his passion halfway. He pursued his course of help and service, though it seemed thankless enough. How could he know that Lyd's heart was like the ice in Mad River that is worn away underneath by the rapid current of the water, but keeps its surface rigid and chill of aspect till some sudden spring freshet casts aside the fetters like chains of straw, in one swift moment, and sets the glad stream free to dance and laugh on its sea-ward way?

With a rather discouraged soul Joe hung his birch-bark May-basket, brimming over with fair pink clusters of arbutus, on the latch of the kitchen door, and went off to his work, unwilling to dare his fate by waiting in the barn to see Lyddy's face when she found it. Had he once seen those beautiful dimples lurking in the fresh roses of her young cheeks, Lyd's ice would have vanished in the sudden rush of his triumph. But nobody saw them, not even Chloe.

It was reserved for Squire Hoskins himself to bring about the climax.

He drove over one morning on his way to the hill farm, where he was going to plough a buckwheat lot, and stopping at the gate, called to Lyd, who had just

swept off the steps, and was pausing to clean her broom from dust on the dewy grass.

"Say, girl, what'll ye take for them two bronze turkeys o' yourn?"

"Nothin'," answered the girl, stoutly.

"I'll give ye ten dollars for the pair."

"And sell 'em for twenty-five to the next fair," retorted Lyd, contemptuously. "I wouldn't sell 'em to *you*, either, Squire Hoskins, not if you'd balance 'em' with gold dollars. Do you think I've forgot the names you called me, and how I kep' Thanksgiving in a lock-up? I ain't that kind." And Lyd's face, "angry and brave" as any red rose of the garden, bore testimony to her speech.

"You no need to get so riled, now. I hed reason to b'lieve what I said an' do what I done. You can't pull no wool over my eyes, if I be a Hoskins. I hear say you've turned my Joe's head till he don't know whether he's a-walkin' on't or not, the darned fool!"

"He's nobody's fool!" screamed angry Lyd, charging down the short path, her broom brandished in air, as if she was about to "charge bayonet" on the equally angry squire. "Joe could buy an' sell you in a fair market any day. He's got more sense in his little finger than you've got in your hull body; and how a real clever, smart feller like him come to be a Hoskins is more'n I know."

"Well, *you* won't never be one, now I tell ye," roared the squire. "Ef I see Joseph a-hangin' round ye one time, or a-lifitin' a finger for to help you or your'n, I'll give him the thunderin'est thrashin' *he* ever got, now I tell you; I a'n't goin' for to hev my boy foolin' after a p'ison-tempered Kanuck jade-hopper like you."

"Here I be; come on," said a deep, quiet voice behind Lyd. Joe had come in at the shed door with some meal just in time to hear the last pungent remarks of the squire.

Now it is one thing to vituperate and threaten a woman, and quite another thing to come to blows with a man, especially if he is a strong young fellow, and withal your own son. The squire felt a little queer, but he was furiously angry, and began to get out of his wagon; but

in his haste he slipped, dropped his whip, and scraped his shin sharply against the step. Quick as a bird Lyd picked up the whip, which had flown across the fence, and snapped it in three against her strong knee, throwing the pieces at the horses' heads; already impatient from standing, they took the hint and set off toward the hill farm, the rattling of the plough, the dinner pail, and the old oil can in which the squire had put his seed buckwheat scaring them still more.

The squire howled with pain and rage; for a scraped shin is far more painful than many a serious wound. He danced up and down on the road, and Lyd stood with her arms akimbo, laughing like a lovely fiend to see his antics. Joe was master of the situation, for he kept his temper.

"Father," I am of age, and am earning my living. I stand ready, willin', and anxious to make Lyddy my wife. I set the world by her, but I don't suppose she will look at me because of what you done about them turkeys. But I shall always an' forever do every earthly thing I can for to help an' favor her. I'd ruther split kindlin's and carry water for her than drive your best pair o' horses to camp-meetin' with any other girl I ever set eyes on."

Lyd threw her apron over her head, sat done on the door-step, and burst into tears. I don't know how Joe came to do it, after what he had said, but he did sit right down beside her and put his arm round her waist.

"Don't, dear," he said.

The squire glared at them. "Darn it all," he ejaculated, "cant ny'ther of ye fetch me a taller rag? My leg smarts like all possessed."

Lyd giggled; great is laughter, and shall prevail. At that little bubbling trill from behind the apron, tragedy took flight. The squire growled and scolded, but it was about his leg; and while Joe dutifully pulled off his father's brogan and rolled up the leg of his trousers, Lyd flew into the house, and reappeared with a bit of linen rag smeared with cool and healing tallow, and applied it as deftly as if she had been a surgeon.

The squire's wrath cooled with his shin.

He muttered something that might have meant "Thankye," and set off limping up the road, with Joe following, after his run-away horses. But Lyd, left behind, had her heart and her eyes full. She knew now that she loved Joe Hoskins even as he loved her. The fire had long been laid in her heart, and this manly, earnest, simple declaration and defence had been the spark to light it. That night when Joe came over with his hatchet to split kindlings by the moonlight, perhaps with a vague hope trembling at his heart, he found Lyd sitting on the door-step, and moved by some true instinct, sat down beside her, and asked her in good set terms to marry her.

"I don't know but I will," Lyd whispered, shyly; and then a little earthly heaven set in—temporarily. But Lyd's common-sense aroused her too soon. She extricated herself from Joe's embrace, and remarked, curtly:

"See here, my bond ain't out for nigh about a year, and I can't leave the old folks, you know; so you no need to be talkin' as though things was settled. That's quite a spell to wait, an' who knows what—"

The sentence was suddenly finished, for the wicked twinkle of her dark eyes, the demureness of her scarlet lips, the moonlit dance of dimples on the face turned toward him, were too much for Joe. He silenced her words in a lover's fashion. Then he took up the tale:

"Now you look here, Lyddy: we can fix all that first-rate. Them old ladies set by you like their life, and I don't fault 'em for doing of it, nor I don't want to feel as though I'd spiled their comfort by fixin' for my own. I'm a mind to make a sort of a bargain with 'em; that is, that if they'll let you off long enough to get married, why, I'll put on an L part right here to the east end o' their house, with two good rooms in't openin' into their'n, and we'll come and live with 'em, takin' house rent and a small sum o' money for boardin' 'em. How would that work?"

"Oh, Joe, it would be splendid if they get better; but if they don't—"

"Well, we can wait and see; I guess, come summer, they'll smarten up and be

consider'ble spry, though they be ruther old, I allow."

The kindly prophecy came true; the heats of June and July thawed out Miss Chloe's rheumatism; Miss Philura's eyesight returned to her, and her lame leg was wonderfully bettered by its long rest; and they assented cheerfully to Joe's proposal, for it assured them of help and cheer for the rest of their lives. So then Joe set the village mason and carpenter to work, and teased Lyd to set the day for their wedding.

"Now I ain't goin' to be pestered," pouted that wilful young woman. "Th' L won't be done till fall anyway; plasterin' won't dry till 'most Thanksgivin' time, and the' ain't no room for us here, noway. I don't know but what I might think about it New-Year."

But Joe would not be gainsaid. He insisted on Thanksgiving, that day so dear to the New England heart that a vast average of country weddings have made it still more sacred, at least in its past history.

"Well, Thanksgivin', then. I don't know but what I should like that for one thing. You see our folks kinder lived in the woods before I come here, and we never kept nothin', lest it was Sunday, and not to hurt then. I'd heard the children to school talk about Thanksgivin' and I lotted on it a sight when I come here to live; but the first one was all up-sot."

And here she detailed to Joe the episode of the boiled teeth, shaking him with laughter, repressed of its natural expression because the old ladies were both asleep.

"Then next time—well, you know where I spent that?" Joe answered with a groan and a closer hug. His father was a forbidden subject between him and Lyd. "So I should like to hev a real good kind of a time for one Thanksgivin', and so that 'll do for a weddin' day, I guess."

It was an incautious admission for Lyd to make that her wedding was going to be a "real good time," and she almost repented of it, for Joe became so joyfully demonstrative.

So it was arranged for Thanksgiving,

and a real gala day it was. Cousin Mary Ann came over, and with Joe's energetic help penned all the chickens into a temporary shed put up for them, swept, mopped, and dusted the barn, decked it all about with hemlock branches, sprays of feathery pine, and boughs of glittering laurel. There had been pies and cake baked for the last week, and "raised biscuit" galore, for, inspired by that cheery Mary Ann, the old ladies had insisted that the quiet ceremony should be followed by a dance and supper for Joe's young comrades in the village. Three great plump turkeys were mysteriously left in the shed on the Monday night—turkeys of the big bronze sort that nobody but Joe's father and Lyd possessed. Squire Hoskins would not come to the wedding, but he could not forget, after all, that Joe was his son, and these turkeys were a concession (from him) to that fact.

Lyd looked like a Quakeress in her soft gray merino gown, except that about her throat she had tied a certain silvery pink ribbon, which adorned her modest garb, and was yet put to shame by the exquisite subdued bloom of her countenance.

Joe looked more like a clown than ever in his country-made blue frock-coat and plaid trousers, with a bright blue necktie accentuating his dark red hair; but Lyd only saw the honest affection and courageous devotion that beamed all over his square face, and made it dear above all beauty to her.

"Lyd," said Philura, solemnly, when the short ceremony was over, and the bride came to her two old friends for congratulation, "Chloe an' me made our wills last night, and seein' we think consider'ble of you, and haven't nyther kith nor kin of our own, save an' except Mary Ann who's well off, we've willed you what we've got. 'Tain't much, but it's a home, and a leetle mite in the bank; and I hope you'll take comfort in't when we're gone."

"Oh, aunty," said the tearful girl, "I don't never want to have you go."

"Well, well, child, livin' don't last always, thank the Lord!"

And Joe assented.

THE RECORD.

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"Tronco de Arbol."

This tract of which the Tract Committee of the Chili Mission has recently republished an edition of twenty thousand copies has created some stir.

It contains an account of a stick of timber out of which a ship-wrecked sailor on a lone island, who knew something of sculpture in wood, made two images, which he gave as a present to the captain of an Italian ship that took him and his companions off, and which he subsequently found, one in a heathen pagoda in India and the other in a Christian Church in Italy; the former veiled as a goddess and the latter as the Virgin Mary; prayers being offered and incense in each case, and in like manner.

Word comes that a colporter of the Valp. Bible Society was denounced in one of our southern ports as a seller of "masonic" books, and then to prove that he was not a "Catholic" (Roman be it remembered) a priest read aloud the "Tronco" from the pulpit to his people!

A prominent native gentleman who had received a copy of the "Tronco" wrote that it reminded him of a convent in the garden of which an orange tree died, and a carpenter was engaged to make of it a "Cristo" i. e. an image of Jesus our Saviour. When this was set up the nuns

all bowed to it with one solitary exception, who on being called to account by the Lady Superior, said she had known it as an orange-tree and could not worship it as a Christ.

The Superior urged on her that she must not thus imperil the Unity of the Holy Church, adding that that was small in comparison with other matters in which they were imposing on the credulity of the world!

The account of this orange-tree, the image, and the recusant nun, and the futile argument of the abbess, we would like to publish as a leaflet for general circulation; would any one provide the thirty dollars requisite for printing it. If so it will be gratefully received and promptly put to the use indicated.

The new Archbishop.

Peace having been made with the papal court in Rome, the consecration of a new archbishop for Santiago was finally effected on the 30th of January in the person of the Rev. presbyter don Mariano Casanova.

The Government passed a bill through Congress granting \$7,500 for the expenses of the ceremonial.

The oath to support the Constitution and Laws of the Republic, which here-

tofore has caused difficulty, having been arranged on terms to suit the Secretary of Worship and the Prelate-elect, had been taken previously before the Cabinet.

The consecrating bishop was the Rt. Rev. Joaquin Larrain Gandarillas, assisted by the very Rev. Prebends Jorje Montes, Miguel R. Prado, and José Ramon Saavedra.

The sponsors of Mr. Casanova were Don Carlos Antúñez, secretary of the Interior.

- " A. R. Edwards, " of Finance.
- " Arthur Edwards, deputy.
- " Rudolph Hurtado.
- " Eulojio Altamirano, senator.
- " Pedro Fernandez Concha, "
- " Luis Pereira, "
- " Raphael Casanova, brother of the prelate-elect.
- " F. Solano Astaburuaga, proxy for Santiago Lyon.

The ceremony began at eight a. m. terminating at eleven.

The two Messieurs Edwards and Messrs. Antúñez and Casanova bore two cakes, one plated, the other gilded, and Mr. Altamirano two small barrels to the consecrating prelate. The other sponsors offered immense wax candles.

The attendance was immense, many members of the City Council, a goodly number of ordained friars and "secular" priests.

After the consecration, Mr. Casanova's house was visited by the elite of Santiago. In the evening it was not sufficient to hold the guests; three tables for tea were served.

To go back a little: after the documents from Rome appointing Mr. Casanova archbishop had been read, he took the oath in Latin kneeling, and with the Holy Gospels in his hands, said: "If I fulfil this oath and so go on, may God help me, and if not, demand it of me."

The consecrating bishop then asked: "Art thou willing to teach with thy word and example what thou knowest of Holy Writ?" To which the other replied, "I will."

"Wilt thou guard and teach chastity and sobriety with the help of God?"

"Yes, I will."

"Wilt thou be affable and compassionate with the poor, with pilgrims and with the indigent, in and for the name of the Lord?"

"Yes, I will."

"Believest thou in the most holy Trinity and in one God living, true, full and perfect?"

"Yes, I believe."

"Believest thou in one holy, Catholic, apostolic and true Church, which gives one sole baptism and can pardon sins?"

"Yes, I believe."

"Dost thou condemn all that the Holy, Mother, Catholic Church condemns?"

"Yes, I condemn it."

"Believest thou in the resurrection of the flesh (carne) and in the life eternal (perdurable)?"

"Yes, I believe."

"Believest thou that God is the author of the Old and New Testaments?"

"Yes, I believe."

"Many more questions there were," the papers say, not published, after which the consecrating bishop said: "May God, dear brother, augment in thee this faith that thou mayest attain to eternal life!"

A double mass was then said, one by the consecrator, the other by the candidate, at two different but adjacent altars, when after various prayers the former placed the gospels on the candidate and then laying his hands on his head said: "Receive the Holy Ghost." Later on he anointed his head with oil and afterwards the hands. The head and the hands of the candidate were covered with a white cloth. Then followed the delivery of the Gospels with these words: "Receive the Gospel and go and preach to the people confided to thee, since God is powerful to give to thee and increase in thee his grace."

The mass went on until the consecrator and the candidate partook of one and the same wafer. "The ring and other episcopal paraphernalia were then blessed, the *Te Deum* sung, and Mr. Casanova, robed in all the imposing vestments of his office, passed down the central nave scattering blessings on the right hand and on the left. Returning to the altar, he

pronounced a benediction for the people, and afterwards kneeling thrice, three times said to the consecrator: "*Ad multos annos,*" which the DEBATES ventures to translate as signifying "For many years may God keep thee;" or "For many years I will remember the favor thou hast done me in consecrating me."

Some part of the Gospel of St. John was read. "The gloves and the mitre were blessed, and the most illustrious and Very Right Reverend Mr. Casanova was then conducted to the archbishop's throne, where the consecrator placed in his hands the staff of office, signifying the lofty dignity he from that moment received, to govern the destinies of the Church of Chili."

At 2 p. m. the Archbishop called upon the President of the Republic at the palace: the Chief Magistrate returning the visit a half hour later, accompanied by the secretary of the interior, Sr. Antúñez, and his aid.

* * *

"The day following, at 8 o'clock Archbishop Casanova celebrated the sacrifice of the mass on the altar of St. Antony, in the church of San Francisco, where repose the remains of the parents of the venerable prelate Don Ramon and Doña Isabel Casanova."

* * *

He also issued a circular to the clergy and faithful of the diocese, in which intimations, it is thought, are given of a change in the ecclesiastical policy at the capital, in order to conciliate the civil authorities and the educated men of the country. One point is noteworthy: mention is made of offering prayer and thanksgiving for those in high stations, *our catholic rulers*. This is in marked contrast with utterances that have frequently been made about "godless liberalism" and "impiety enthroned in power." Another paragraph in the pastoral will command the sympathy of all readers, where priests are thus exhorted: "Instruct the people, catechise children, the hope of the flock, succor orphans, maintain the decorum of worship and preach to the poor the Gospel of peace. Seek, before all things,

the kingdom of God and his righteousness; the rest will be given you. Such is our divine mission and our whole sacred ministry."

The Apocryphal Books.

Because the Spanish copies of Holy Writ published by the Bible Societies omit the Apocrypha, they are pronounced defective, and the sedulous effort made to bring them into discredit in this city, as unfit to be read and unworthy of the confidence of our people. To counteract this unworthy or else ignorant procedure, a tract has been published giving the history of the Canon from the time of our Saviour down to the sixteenth century, in which it is made manifest that the Apocryphal Books (7 in number with a few chapters added to Ezra and Daniel) never formed a part of Holy Writ at all, and can in no way be shown to belong to the Bible in English, Spanish or any other tongue spoken among men.)

So important has the removal of the objection seemed to the Tract Committee of the Chili Mission that they have voted to defray the expense of publishing 5,000 copies of the brochure above named:— And, again, the Valparaiso Bible Society has for its part also voted to defray the additional cost of publishing 5,000 copies more.

It is now ready at the Bible Store and will be given freely to those who feel an interest in learning the merits of the question, or who would disabuse the minds of their Chilian friends of the gross imposition that has been passed, or attempted to be passed upon them.

The late Rev. J. M. Ibañez translated the original, which had been prepared by Dr. D. Trumbull in English, into Spanish, and it has passed through several editions. One of these was published by the American Tract Society.

Medicines to the value of two hundred dollars have been sent to the curate of San Felipe, the Rev. J. A. Gomez, from the fund collected by the

Union Church, for the relief of Cholera sufferers.

Fifty dollars from the same fund have been sent to the Ladies' Society of Relief, of which Mrs. Wicks is president, to be used at the ladies' discretion.

English and Americans.

A meeting was held Jan. 31st of our English-speaking residents to devise measures of relief in case the Cholera should become more prevalent in Valparaiso than it now is (Feb. 1st). To the previously existing Committee of the British Benevolent Society, consisting of Mr. Newman, H.B.M.'s consul, Dr. Cooper, and Mr. Keogh, the following gentlemen were added: Mr. B. A. Miller, Mr. William R. Henderson, and the Rev. William E. Dodge. Thirteen hundred dollars were voluntarily subscribed on the spot. At present an annex containing ten beds may be had, connected with the Playa-Ancha lazarette.

RELIEF COMMITTEE.

The Committee is to provide:

1st. A suitable lazarette, annex, RESERVED for Anglo-American patients, in case the Cholera prevails.

2nd. To furnish, medicines, attendants, etc. for this annex.

3rd. To arrange for carrying patients from their places of residence to the lazarette, by ambulance service.

This Committee, appointed at two general meetings of English and American residents, has provided the annex to the hospital on Playa-Ancha, at an expense of \$1,500.

Other expenses of furnishing nurses, drugs, etc. may call for about \$900 per month in case of an epidemic.

\$1,500 have been subscribed.

More subscriptions will be required to meet the monthly expense.

All English and American residents will be entitled to treatment at this place, in case of Cholera, if they are not better provided for at home. Entrance cards will be obtainable signed by the President and Secretary of this Commission.

A collection will be taken up in the Union Church, Sunday morning, February 13th.

The following is a translation of the response that has come from the clergyman in San Felipe, dated from the village of Santa Maria where the malady began at the close of December:—

“February 2, 1887.

“Sr. Dr. D. Trumbull.

“During the last 35 days I live in the midst of the dying. Rivers of tears have flowed for the cholera patients, and I assure you that your letters and your timely supply of medicines have in a measure mitigated my distress. I finally became ill from an attack of the heart; the physicians asked for the medicines then. For your aid I thank you. That God, who has promised to reward the cup of cold water given in his name, may crown you with all good is the desire of yours, etc., J. A. GOMEZ.”

“Valdivia River, and the need of improving it by canals” is the title of a work published recently; German residents to the number of 43 have addressed Sr. Vidal Gormaz, the author, stating their anxiety to have the work undertaken and thanking him for advocating it at the seat of Government.

Junta Departamental de Salubridad.

This body has been appointed by the Supreme Government to attend to health matters. The Junta de Salubridad, appointed by the Intendencia, which had divided the city into sanitary sections and shown great efficiency, has handed over its duties to the “Departamental.”

Relief Societies.

A “Relief Society for sufferers from Cholera” has been organized; Mr. Carlos Garcia Huidobro is chairman, to furnish in this city supplies of food and clothing to the destitute.

A similar Society has been formed by ladies, Mrs. Wicks being the president. It raised by a concert 3,800 dollars.

The Ladies' Society has sent 200 suits of clothing to San Felipe, one half for women, the other for men, at a cost of \$1,000.

These two Societies have aided the 3 soup-kitchens established already; and have helped found another near the Convent of the French Fathers.

Four dispensaries also have been opened under the care of ladies to furnish rations to families.

The Orphans.

A third Society has been organized by Mrs. Toro, the Intendente's lady, "to protect orphans from the Cholera." In a single day there were \$11,000 collected in subscriptions, and, obtaining from the Government the use of the barracks behind the Matriz Church, they have commenced arranging it for the relief of the orphans.

It has been proposed to unite the three Societies in one, under the presidency of Mr. Garcia Huidobro.

The British steamship *John Elder* left for England on the 31st of January.

— February 8th, the cholera is in some degree mitigated in the Aconcagua valley, and the proportion of fatal cases not so large in Santiago.

— Mr. Maximiano Errázuriz owner of the estate of Panquehue writes that "thirty persons occupied in the Lazarette were all sound and well, whilst among those outside one in every fifteen has died: showing that there is no probability of any person being attacked who lives measurably well.

"Also, if the attack be attended to in its first symptoms, a cure is almost certain. We have had three or four hundred sick with no fatal consequences."

— A railway line is being surveyed from Papudo to Petorca.

— The collection in Union Church for

sufferers from the Cholera amounted to 600 dollars.

— Notice was given that the Anglican Church, St. Paul's, would remain closed another Sunday, Dec. 30, to conclude the repairs, to be reopened on the 6th of February.

— At the annual meeting of the Young Men's Christian Association, held January 27th, the Rev. Dr. Trumbull was unanimously chosen Honorary President. This office had for three years been filled by the late lamented Mr. Alexander Balfour, until his decease.

Valparaiso.

Mrs. Wicks under date of February 1st wrote: "Dr. Trumbull. Yesterday I received a cheque for fifty dollars which in the name of the Union Church you were pleased to send to aid our charities. Immediately I devoted it to the *Olla del Pobre*, which at this juncture is in my view the most pressing need. I offer you and the members of the Iglesia Union most grateful acknowledgements for helping our poor people. May God reward it."

San Felipe.

Mr. Hugh H. Parry of San Felipe wrote, February 5th: "Your favor of 2nd instant, with draft on the Bank here for \$100, I duly received and delivered same to the 'Tesorero de la Comision de Socorros.' After the first meeting he will send you a receipt with a letter thanking you for the same."

CREMATION.—It is said the people in the country were enraged at the proposition to burn the bodies of those dying of Cholera; and even threatened the life of a physician who, risking his own life, had gone among them to save theirs.

CHOLERA.—The later notices, Feb. 8th, showed in the valley of Aconcagua 46 new cases in 24 hours, 28 deaths, 50 cured, 190 under treatment.

— In Santiago, 10th, 92 new cases, 52 deaths, 20 cured, under treatment 129. Eleven were children, and 41 women.

Peru.

The ports being closed against ships from all Chilian ports, breadstuffs were very scarce, and orders were sent to California for supplies. As they had been more scared than hurt, it is thought they may now admit vessels again rather than starve.

In Arequipa indignation was shown because the Government had expelled the Jesuits.

SANTIAGO.—The conference of the members of the Taylor mission was recently held in Santiago. The new school edifice is well forward and soon to be completed. Mr. Robinson was present from Concepcion, and Mr. Compton from Coquimbo.

THE PREDICADOR.—No. 9 is in the press; it contains a translation into Spanish of a sermon by Dr. Trumbull on "The joy of the LORD is your strength," with original verses by the translator, Miss Hidalgo.

Two other discourses have been translated, and wait for the means to defray the cost of printing them, to be circulated through the country.

PRAYER.—The Union Church, according to notice, was opened daily, during the latter half of January and the first week in February, for prayer that the Cholera might not prevail in this city, and might be abated in those sections where it had begun to cause death. Many and fervent were the petitions offered that the plague might be stayed.

The Rev. Mr. Wetherall returned on the 5th from Coquimbo; St. Paul's church was reopened for divine worship on the 6th. Mrs. W. had remained at the north, not being well.

Yellow fever is prevailing in Guayaquil; 50 patients reported.

Mrs. La Petra arrived from New York on the 7th, having left December 30th.

The Iroquois.

The U. S. S. *Iroquois* Captain J. Crittenden Watson is at Talcahuano. The performance given by the "Minstrels" for the Junta de Salubridad yielded 1,151 dollars.

The *Brunhilda*, Mr. John J. Phelps proprietor and commander, sailed for the Falklands Jan. 27th, after a stay of two months in our harbor. Mr. Hillard accompanies his classmate in a voyage round the world. They expect to reach New York in six months.

Generous Donations.

Don F. Varela has remitted two thousand dollars to the Governor of Quillota to counteract the cholera. Mr. Varela is a senator.

Don José Francisco Vergara has given five thousand dollars to the Town Council of Viña del Mar. He too is a senator.

Don Augustine Edwards, secretary of the Treasury, has also made a donation to the Town Council of Quillota of \$2000.

Dr. Gacitúa publishes the opinion that the plague will not last more than 15 days in Quillota, if the authorities "adopt the salutary measures which the Governor has frequently spoken of."

A soup kitchen at the Asilo del Salvador, Orphan's Home, deals out 300 rations daily to the poor. In a dispensary at the same place medicines are given gratis. A hundred and fifty orphans are sheltered and educated there.

SUNDAYS ABUSED.—A gentleman writing from Llaillai calls attention to the notorious fact of an "augmented number of Cholera patients because of the disor-

derly conduct in which the common people indulge customarily on the Sundays."

To some extent the authorities have been encouraged to adopt measures to diminish the dreadful amount of intemperance. At the suggestion of a Health Committee low grogeries have been ordered to be closed at 10 p. m., and the sale of liquor over the counter prohibited. All this is on account of the Cholera.

The Red Cross association in Santiago has given concerts on Sunday to obtain funds for relieving the patients. At one concert in January two thousand dollars were realized. It ended with a ball. Another, Feb. 6, yielded \$3,000.

Miss Ernesta Perez, recently licensed by the University of Chili, to practice medicine advertises to practice in Valparaiso.

The Ladies' Relief Society, of which Mrs. Wicks is president, obtained \$4000, in the concert held at the Municipal Park in January. Another held since on the 6th of February has yielded \$3,000.

Victory is secure.

"They had a king over them, which is the angel of the bottomless pit."—Rev. 9: 11.

Once to the squadrons 'neath their charge
Did Syria's captains bring
Their ruler's mandate—fight with none
Save only with the king.

And this was what my Saviour did,
When to my help he came;
He strove with neither great nor small,
But made "the king" his aim.

He quelled for me the deadly foe
In dark Gethsemane
While wrestling 'mong its olive shades
In lonely agony.

He sorrowed even unto death,
So awful was the strife;
In battling only with "the king"
He gave for me his life.

He gave his life; but when he rose
Triumphant from the dead,
The Prince of Darkness in his train
Was bound and vanquished led.

Dense rolling battle-clouds may still
The morn's fair light obscure,
But this I know—"the king" has fallen,
And victory is secure.

M. A. C. M., in *Christian Treasury*.

FINANCE

Donations to the "Record."

Mr. Pettie of Iquique sends for the <i>Record</i> from Mr. Woodhall and Mrs. John King of the Railway station.....	\$ 22 00
E. S.....	5 00
Mr. David Morrison, by Mr. J. B. Blake.....	10 00
" John J. Phelps.....	2 00
" Charles Aitken, by Mrs. Mason.....	5 00
Lady's monthly gift.....	1 00
By Mr. Wetherby.	
Mr. A. R. Campbell, Copiapó...	2 00
" James H. Jenkins	2 00
Mrs. Wm. Williams.....	2 00
	\$ 51 00

SERMON

PREACHED BY THE REV DR. TRUMBULL, IN UNION CHURCH JANUARY 30, 1887.

TEXT: A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh.—EZEKIEL 36, 26.

This was promised to follow the "sprinkling of clean water", with its consequent purification and removal of defilement, through the operation of the Holy Spirit bringing to a willing obedience. Very suitable the theme is for our present circumstances, fears being rife in the community, and none knowing how near the call "to meet God" may be for some of us.

The common but erroneous sentiment of men, when they commit sin, is that of simply thinking whether they shall be punished. A presumption in the negative on that point is for many quite enough; they are satisfied to say they hope they shall not be. A guess, a loose thought of God's compassion contents them while violating the com-

mandments. A man, replying to my question how it was with his soul, seemed entirely satisfied in persuading himself that he should not suffer at God's hand unending future punishment; forgetting, if not entirely unaware of the harm which disobedience gave rise to in his mind.

Now God may be never so compassionate and willing to forgive; but how about remorse? What about captivity and bondage to habit? How about sin indwelling and dragging the soul down from its better purposes when formed? How about the absence of all disposition even to form them?

I.

And yet this really is one of the leading necessities of salvation:—the mind after falling into the habit of disobeying God needs to be inwardly repaired.

Providing pardon cost the sacrifice that was made in the death of the Son of God it is true, and yet that could be effected with comparative facility. God's love led Him to give his only Begotten Son that every one believing in Him might not perish but have everlasting life; and the interest felt by the Son induced Him to come on the wonderful errand of salvation. But then more still remained to be effected. How should the unbelieving be recovered to holy living? How could the indifferent, the selfish, the ungodly, the profane, the unready, be won over, changed, made willing? Here is a task of whose magnitude little account is made, and yet it is like the removal of a mountain when a railway is to be constructed; a task before which human endeavour is discouraged and purpose palsied; before which even the energy of God himself pauses and lingers through respect to the freedom of the human will, the autonomy of man's soul.

II.

For this cause, as the day of the Gospel began to dawn, to break, and its beams to rise in the oriental sky, the

revealed promise of Heaven was more distinctly made, not as a matter unknown before exactly, but that its increased clearness might distinguish the new dispensation, that God Himself would new create, would repair the soul, awakening it, alarming it till it should cry to Him for aid and, then, hear it as soon as it began to cry, healing it the moment it became a suppliant.

1. God had enjoyed already numerous outward rites, washings, passovers, sacrifices, circumcisions, ordinations, and incense-offerings, but none of them alone would save a worshiper, unless the ceremony were answered to by an inward mental correspondence, and a real reformation of conduct in consequence. God by a covenant offered to forgive and adopt into sonship every offender, and those seals were to be set to the covenant by the believer, although they would be of no good effect in case the covenant was falsely drawn up by the worshiper. It would be only to mock God, if there were no purpose to abide really by the stipulations of the covenant.

2. And it is in no way different now with our confessions, baptisms, professions, eucharists, anthems of praise and prayers. While all are of Christ's own appointment, yet they are not in themselves of the smallest actual worth; are in fact meaningless; as a ground of trust worse than nothing, if they do not indicate a spirit of obedience and holy reverence. There must be character. There must be principle. There must be the intention formed and expressed to keep the commandments of God; the purpose and the utterance of a purpose to serve the Lord. And surely any one can see why. How can the solemnity of a contract be worth anything if, after all, there is no contract, or if its terms are untruly used, without intention and meaningless? For instance the baptism of one's self or of a child, the profession of religion, the approach to the communion (if in them you pledge nothing to God) are no more than seals would be on a sheet of blank paper. Certainly this is nothing but the plainest common

sense. God asks for the *heart*, the mind, the memory, the attention, the intention of the soul; and the beauty of the text is that He himself promises to give this *heart* which He craves, looks for, asks for and seeks.

III.

But why speak of a *new* heart? Was the heart of man created defective? Was it at the outset sinful, self-willed, perverse and disposed to forget the Creator? The inquiry may be intricate, and yet there is enough known to shew the negative of such suppositions as these just hinted at. God made man in his own image, upright, but "they have sought out many inventions," Eccles. 7, 29. He did not make man infinite, nor perfect, although with the capacity for being perfectly holy, pure and good.

Man was not created a sinner at the beginning, but a being that could refrain from sinning while he could sin. But when once he rebelled and went astray from his Creator, then rebellion brought disaster into his body and mind; the going astray was fraught with calamitous results; disobedience became a master passion of the soul; the tendency to it, then, passed over from parent to child, even from father to son, so that in Adam and his descendants greater harm was caused than ever Adam anticipated. And every time any of you have sinned and, by consenting to this rebellion of your progenitor, become a partaker of Adam's offense, it has caused harm in your soul, injury so great that nothing short of a *new creation* in your dispositions can repair the damage.

When an iron vessel collides with the rocks beneath the surface of the coast, she not only cannot continue to float, but carpenter work will not repair her, nor a coat of tar answer, nor a few sheets of copper be sufficient. The captain and crew getting out in the boats cannot patch her up so as to be seaworthy. The injury has been so serious that she must be docked, and go again into the hands of builders, who with

hammers and rivets and iron plates alone can repair the damage. And just so a human soul needs after sinning to have the touch of God's hand, and must be repaired by the Creator, must be born again in regeneration, ere it will be willing and able to acquiesce in the Atonement which Christ has made—able to make a covenant of obedience with God and to keep it sincerely and heartily.

IV.

Now, in a variety of ways, your Heavenly Father urges on your attention his *readiness* to inaugurate this work of repair, and no where more beautifully than in this very text: "A new heart will I give you." Elsewhere it is said: "Make to yourselves a new heart" Ezekiel 18, 31, and here is the sweet and encouraging counterpart of that exhortation. Let us look briefly at the traits of a new heart:—

1. First it will be truly *penitent*: ingeniously pained at its own past record, tearful and regretful, it will "sorrow after a godly sort" for its sins.

2. Again, the new heart will try to *avoid* every fresh act of transgression; tender of conscience, it will vow to the Lord its obedience for the future and keep away from evil, shunning even the appearance of it.

3. The new heart will cling to the cross of Christ that was crucified, finding intense relief there and being only too glad to entertain hopes of pardon exclusively through his shed blood.

4. At the same time a new heart may be marked by a deeper sense of guilt and fault than ever it experienced before, even while living in open sin. A *deepening* sense of guilt is the characteristic of Christian growth. The more holy the heart becomes, the more tender will the conscience be, just as, before, the less holy it was the more callous it became. So that, if to-day any sincere worshiper feels more conscious of present defects and deficiencies than was formerly the case, he need not conclude that he is losing ground. In-

creased tenderness of conscience is a sign of vitality, life, progress and development.

5. Once more, when God has given a new heart, it will be *grateful*, will feel a sense of debt to the Father, with an anxiety to serve Him; of debt to Christ with an anxiety to do something to publish the Saviour's grace; of debt to fellow-men with an anxiety to have them participate in Christ's finished work of salvation. That is to say a new heart will gladly confess Christ, not of constraint, not grudgingly, but delighted to do anything in remembrance of Him, to show His death until He come.

In closing let me add that:—

1. Views of sin, which suppose its damaging power for evil in the soul to be slight, are mistaken views that will not endure trial or bear the experience of life. God does not so think of the damage caused by sin in any man's soul. Neither does Messiah. Neither does the Holy Spirit. Neither do they that have been taught by the Holy Spirit. Surface relief will not relieve any of you. Showy external services will not diminish the fact that you are ruined and need radical repair.

To change the metaphor, what avails a showy dress of satin and lace if the liver is ailing? While the malady is there working destruction, there is no good in asserting that you are well. Just so in religion mere externals pass for almost nothing, they have so little remedial power. While Jesus thoroughly cures all that employ Him as their physician, anything short of accepting a cure at his hands leaves the disease of disobedience, however insidious or refined, to rankle until it destroys the life of the soul.

2. Only as a sinner do I dare to address you, telling what I have found to be true, so far as I have come to God in Christ, of his peace and his promises verified, of his assurances and grace made good. Come you to Him therefore, and entertain the fulness of his promises. Receive them, eat them, drink them. Let them be the pillows on which you rest; your trust and hope and satisfac-

tion. If consciously to yourself you have this NEW HEART now, in any of its traits, of regret, of sin avoided, of clinging to the cross, of a deepening sense of deficiency or of gratitude because of indebtedness, you have simply to go forward. Your face is already turned heavenward, and you are on the road that leadeth thither. Only now let the holiest character be your motto. Seek inward transformation through the indwelling grace of the Spirit of God, until every thought in your life is made subject to your Lord and King. And if any of you cannot with entire satisfaction, say that God has given you a new heart, then be busy, earnest, prayerful and self-sacrificing, in all that is requisite to procure it. Warm affection, an earnest life, a tender conscience, a holy humility, do not only betoken a new heart: but they foster it, develop it, promote and preserve it.

3. The present occasion is one that ought to awaken thought in those who are most unconcerned. The arrows of ailment and death are beginning to course through our country. Some of them reach our city. How soon you may be called to meet the Lord is unknown. For some of you this may prove, possibly, the last time you will be in the church, or hear the public announcement of God's offered grace. Will you not, therefore, this morning call on Him, seek Him, and ask Him to confer upon you a new heart at once? Do not allow the salvation of your soul to go by default. Do not lose it through neglect. Do not cleave to the world, instead of taking Christ in the sacrifice of present safety, of peace with your Creator, and in the more complete obliteration of his image from your heart.

The Rev. Mr. Lester and his little son embark on the 12th for England in the P.S.N. Co.'s Straits-boat, *Cotopaxi*.

/ MR. WILLIAM TRUMBULL.— Letters have been received from him at Sandy Point dated Jan. 13, he then wrote:—

“We have just dropped anchor here after sailing all night through the rain.

Wm. Trumbull
Adm.

The Straits have been pretty damp so far, far more so than when I went through before, and that was winter and this is summer. Whenever we did summon up courage to go on deck, yesterday, it was only for a few minutes, for the wind blew so cold, and the wet was so disagreeable that after 5 minutes of it we generally returned to our cabin. Saw some fine glaciers however, and snow on the mountains in abundance.

Sandy Point from on board looks much the same as it did ten years ago. Some more pretentious houses perhaps, that is all. The *Angamos* is anchored here. No signs of either the *Galicía* or *Cotopaxi*. The former I suppose has already come and gone. As to the latter, do not know.

Trust you received the letter by the Russian man-of-war all right. This and the little *Toro* are the only two vessels seen so far on our trip. Of indians in Smythe's Channel we saw nothing.

We shall stay only a few hours in Sandy Point and then strike for the Atlantic, making a straight run for St. Vincent in the Cape de Verd Islands, which we hope to make on the 8th of February. Am disappointed at not seeing Rio.

To-day is cloudy though not rainy. The officers are pleasant and genial; entirely without "bumptiousness", frank and hearty as one could well desire. Captain has had rather a hard time of it the past 3 days; up on the bridge night and day with only a snatch of food and sleep in the chart house from time to time.

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From the Straits of Magellan he wrote a day earlier, Jan. 12:—

"I wrote last Monday at Island Harbor, with the expectation of mailing same at Sandy Point, but later on the Captain told me I might send it by the Russian man-of-war which had just steamed in and was to proceed direct to Valparaiso the following day.

At one o'clock a. m. yesterday Jan 11th we weighed anchor from Island Harbor and proceeded down Smythe's Channel. At six we were called to get up and see the English Narrows, the narrowest part

of the Channel, where the steamer has to make a turn. It was not half so narrow as we had expected. We tried to throw a potato to the nearest shore, but it only fell half way. All day yesterday we sailed through scenery too wild and lovely for description. Vegetation on all sides, coming down so close to the water's edge that when the tide fell we could see a perfectly clear-cut line made by the vegetation along shore where high tide reaches. Toward the southern side of the Channel the hills become barer, of a more stony formation, and rising higher. Many were covered with snow amidst which we could now and then distinguish the peculiar bluish tinge of ice when seen at a distance:—undoubtedly glaciers on the summits and in the deep ravines. The Captain says that in winter, ice forms at the narrower passages of the Channel and the steamer has to force her way through. Innumerable cascades of water white as snow are seen all along the line of the steamer's route, some of them large, the greater part more like a veil of spray.

Now and then the steamer would blow her whistle and the echoes go reverberating round the hills like so many answers from other steamers. Indeed at the turn in the English narrows, when the steamer first sounded her whistle, I thought it was to warn any vessel approaching from the other way; and so sharp and distinct was the echo in reply that I was deceived, believing another steamer had actually answered and that we were to meet it round the corner. Of animal life we saw little or nothing, save a few albatrosses and sea-gulls, a school of porpoises and some black objects said to be "perros del mar" whatever they may be. Of indians absolutely nothing. They live by fishing and roam about from place to place in their canoes.

It is an awfully wet place. Squalls and showers every few minutes; and in winter with driving snow and sleet it is worse. How the poor natives can stand it I'm sure I don't know.

We kept steaming all night long, and at about 6 this a. m. sighted Cape Pillar far off to the right. We are now well into the straits having made a capital run

from Valparaiso. Early to-morrow at about 2 a. m. we expect to anchor in Sandy Point, a few hours there and then out into the Atlantic with the ship pointed northward.

On board everybody is kind and attentive. Our food is good; what vegetables there are, are good and tastefully prepared. Everybody almost talks English on board.

I hope the news you gave me just as I was leaving of the case of Cholera in the Almendral proved a false alarm. At Lota we inquired if there was any news but they knew of none."

Grace and its Blest Fruits.

From England a dear friend has sent the following, inscribing it: "May be thought suitable for the *Record*." It is taken from a Liverpool paper:—

DEATH OF THE "CABMEN'S BISHOP."

There passed to his rest yesterday morning, full of years and ripe experience in Christian mission work, Mr. Edward Sunners, long engaged in the duty of evangelisation among the cabmen of Liverpool, and known to a large circle of friends as "the Cabmen's Bishop." Mr. Sunners was no ordinary man. In his early days he was employed as a striker in Fawcett's foundry, and was of a very pugilistic temperament. He used to take part in many encounters on Parliament-fields, and was so reckless in conduct that, when his mother was on her death-bed, he left to go and fight a pitched battle. One of the men with whom he fought had, in after life, to pay the penalty on the gallows for some crime. At the age of twenty-one the deceased could neither read nor write, and had never been in a place of worship. Some deeply religious workmen were employed in the foundry at that time, and by them Sunners was persuaded one Sunday to accompany them to Stanhope-street Chapel. The service had a wonderful effect upon him; thenceforth there was a complete change in his character. He learned to read and write, and manifested great ear-

nestness in conducting prayer meetings and open air preachings. In time he became attached to the Liverpool Town Mission for promoting the religious improvement of the poor, and laboured with conspicuous success among the scavengers, night men, sweepers, and lowest characters in the town. Afterwards he devoted his energies to work among the cab-drivers, and it was owing to his exertions in this respect that he gained the cognomen of their "bishop." He was a great favourite with them all and had great influence with them. He was never slow in preaching to them in homely language the truths of the Gospel, and was the means of bringing many a cabman to a knowledge of the truth. He evinced a lively interest in the domestic life of his friends, and was scarcely ever known to have missed visiting one of them when laid up at home by sickness or in the hospital through accidents. In a great measure "Happy Ned," as he was called by reason of his gentle disposition, was the means of procuring for the cabmen the cabmen's shelters, where drivers in all weathers may obtain their meals in comfort. About fifteen years ago he was the recipient of a gold watch and chain from the cabmen, who showed in a tangible way the respect in which he was held by them. For his Christian labours among a class that had hitherto been almost spiritually and socially neglected, the deceased was held in universal respect in Liverpool. In his death there will be removed a familiar figure, and his loss will cause a void among those associated with him in Christian work. His influence over the cabmen is shown in the following incident:—A lady recently engaged a cab from Lime-street to the Landing-stage, where she tendered 1s. 6d. fare. The cabman assured her that the legal fare was 1s. and declined to charge more. The lady, surprised, made inquiry, and found that the cabman was one of the most consistent followers of the deceased. Mr. Sunners was always to be seen on the road to Aintree on the occasion of the race meetings, and there zealously engaged in the work of tract distribution, endeavouring to persuade men to retrace their steps.

He died at his residence, suddenly and unexpectedly, after only a brief illness; but no more beautiful or characteristic close of life could be recorded, for he was found on his knees in the act of prayer. Only on the preceding day he had attended a special service at Brunswick Wesleyan Chapel. For six weeks he had suffered from acute rheumatism, which confined him to his house. Mr. Sunners served on the staff of the Liverpool Town Mission for forty eight years. It was once his practice to gather the cabmen at a social tea in Hope Hall, but for many years he had co-operated in this matter with the Ladies' Committee of the Royal Society for the Prevention of Cruelty to Animals.

The following interesting particulars of the man's life are taken from a chapter called "Happy Ned," in John Ashworth's *Strange Tales from Humble Life*:—

My first interview with Ned was at Liverpool; he then gave me a shake of the hand I did not soon forget; that firm grasp told of a big warm heart and unmistakable muscular power. About the middle height he had sharp eyes, a bald head, was clean shaved, rather stout. His strong bones, broad shoulders, full chest, firm step, and vigour of mind marked him out as a champion, either for right or wrong. In his younger days, when striking at the blacksmith's forge, with his shirt sleeves rolled up, brawny arms and big red face, smeared with soot and sweat, no one would have taken him for an angel, and he would have been a bold or foolish man that dared to pull Ned's ears. But very frequently his sleeves were so tattered and torn that there was not much left to roll up, and his face was often black from other causes than smoke from the smith's fire. He was deeply degraded and miserably low, a pugilist ready to fight any man of his own weight, Sunday or week days; and his bruised and battered features sometimes told that he had found clenched fists as strong as his own. So reckless was his conduct that when his mother was dying he left her bed-side to go and fight a pitched battle, when, strange to say, as he entered the ring

stript and ready for the brutal encounter, a young woman, one of the spectators fell in love with Ned, and when the battle was over "popped the question"... Marriage soon followed, and the equally yoked couple went to live in lodgings, with just one halfpenny to begin the world with.

Many of Ned's battles were fought on Sunday, in Parliament-fields, at one time the general place of resort for the roughs of Liverpool. After a victory he would tie ribbons round his hat, and march in triumph with his torn clothes, bloody face, and short pipe in his mouth, his wife by his side, and a bulldog at his heels. One of these battles was with a man who was afterwards hung.

Ned had been as a child left to himself, allowed by his parents to roam in the streets or lanes at will, without any restraint. At twenty-two years of age he had never been in a place of worship, nor in a Sunday or day school, never once on his knees in prayer, nor ever taught to pray. He could not read or write; knew neither law nor Gospel; was a heathen in England, an English heathen....

In the room at Fawcett's foundry, where Ned worked, there were several men of a very different character; religious men, who came to their work on Monday clean, cheerful, and merry, instead of with parched throats, blood-shot eyes, ragged clothes, and sullen looks, like Ned and others in the same workshop. The part of the room where these men worked was called, in derision, "Amen Corner"

One Monday morning, Ned heard them telling what a Sabbath day they had enjoyed at Stanhope street Chapel, and one of them, seeing poor Ned trying to cram the torn sleeve of his dirty shirt out of sight, spoke to him kindly entreating him to go to the chapel the Sunday following. After much persuasion he consented, but as Sunday drew near, wanted to run off his bargain; yet to this they would not consent. Sunday came, Ned was called for, and went for the first time into a place of worship.

Had he been a wild man from the backwoods of America, or a negro from Africa, he could hardly have been more bewildered and astonished. To see a multitude of

well-dressed people, rising together to sing God's praise, mingling their voices in hymn, psalm, and spiritual song, and then bowing in solemn prayer to the great Jehovah, was a sight so new to Ned that he seemed confounded and afraid. The whole service told powerfully on his ignorant but opening mind. The men who had taken him to the church saw the effect with joy, and earnestly requested him to attend again. On the Tuesday evening following, one of them persuaded Ned to go with him to a class meeting, where he was greatly surprised to hear a smaller company of Christians singing, praying, talking about the love of God and heavenly things, and making what he called "little short speeches." At one of these meetings Ned felt the weight of his guilt; the sins of his past life, especially his secret ones crowded in all their horror upon him. The heavens seemed black over his head, the earth ready to open and swallow him up. He cried to God mightily for mercy. He thought if he could make a short speech at the week-night meeting like the others, he should be as happy as they were. He got one ready, but when the evening came forgot it altogether; but that night his cries for mercy were heard. God heard him and pardoned his sins. So great was his rapture that, with a thundering voice, he shouted out with all his might,

"My happy soul is free,
For the Lord has pardoned me,
Hallelujah to God and the Lamb."

A person in the meeting was offended at the noise he made, and asked him if he was sincere, or if it was only sound? In his simplicity she thought, perhaps, it might not be a real conversion; and for three days after he was more miserable than ever, but in his prayer to be truly saved, joy again rushed back to his soul, and again he shouted loud as ever:—

"Hallelujah to God and the Lamb"

The woman that had called Ned a sham, afterwards saw her mistake...

His conversion amazed everybody who knew him. "Challenge him to fight, said one, and see where his religion will be in five minutes". Saturday night will try

him hard said another; "he will find his thirst for rum and ale too strong for him." Others mockingly said "He begins to look pale—singing and praying does not suit his constitution." Ned heard it all, and God gave him grace to stand it. Being a man of great energy, he took the best course for not only retaining his piety, but increasing it. Working for God keeps us near to God. He began to learn to read, and write; attended prayer meetings, cottage services, and open air preaching; he also learned soul-stirring hymns. These he sang at the meetings with wonderful effect.

Ned before and Ned after his conversion were astonishingly different. The bleared eye, bruised face, parched lips, dirty rags and tatters, gave place to cheerful smiles, a clean appearance and respectable; the dark, sullen, miserable soul, to joy, peace, gentleness, meekness. He had proved the Bible true where it says, "There is no peace to the wicked," and he also proved it true where Christ says, "My peace I give unto you..."

About five years after Ned's conversion, from some cause or other, all the hands in Fawcett's foundry turned out. Thi, produced much suffering. Many of the hands had to seek employment in other places. A situation in the post office was offered Ned, but he refused because they worked on Sunday; he said, "Neither kings nor governments shall rob me of my blessed Sunday, Never! never!"

He then applied at the Custom House for a place vacant there. An official rather pompously inquired.

"What is your profession, my man?"

Ned thought he was asking after his creed or to what church he belonged, and caring little eno' about creeds, replied,

"I am a soldier in the army of the King of kings, sir; bless the Lord!"

"Begone, my man, begone," was the sharp rejoinder. It was evident they misunderstood each other.

Several religious gentlemen who had seen how well Ned was adapted for doing good amongst the most ignorant and degraded part of the community, urged him then to devote his time to that work;

and he commenced his life as a town missionary...

He commenced among the scavengers, night men, chimney sweepers, boxers, dog fighters, and the lowest of all the low characters in the town. He rose early in the morning and spent many of the first hours in prayer. This morning preparation gave him love and boldness. He had great tact, and his frank, cheerful, straightforward way of speaking, to the people soon made him a favourite. His labours were not confined to any particular district or locality—he went about doing good everywhere.

In order to have greater power over the drunkard, he became a total abstainer himself, for he very properly said, "If I myself take drink, however little, my mouth is shut and I have less power with the drunkard."

It required strong resolution to give up tobacco, for he delighted in his pipe, but he was determined to do it. At last he said. "I dropped smoking altogether for many reasons. One was because so many lads smoked and because it had such a blackguard look with it."

Kind and patient as he was with all the roughs that he laboured amongst, he did not escape mis-representation, and sometimes actual violence. The gentlemen under whose superintendence Ned was labouring, were determined to make an example of one wicked person that had assaulted Ned, and summoned the offender before the magistrates, to answer for his conduct. When the case was called, the missionary and the assailant both stood up before the bench.

"What is your charge against this man, Mr. Sunners?" inquired the justice of the peace.

"No charge, your worship, no charge. God bless him!"

The assaulter was dismissed, to his utter astonishment, but he afterwards became a great friend to Ned, and stood his part in a subsequent insult. Ned by returning good for evil gained the man...

In most of our large towns there is a useful class, the cabmen, that have been too little cared for. They are blown in the wind, battered in the rain, exposed

to all weathers, and work seven days in the week. They are required to be respectful and civil to everybody, however provoked, and if the biting frost and scorching sun gives them blooming noses, it is charged to John Barleycorn. They hold a responsible position, and, as a rule, are honest, respectable and intelligent. Ned was often among these men, and it was thought advisable by the Liverpool Town-mission Committee, that he should devote the whole of his time and labours for their special good; from that time he was called the cabmen's missionary.

The cabmen held, and still hold in high esteem the man who was doing all he could for their welfare, body and soul, and addressed him not as Ned, but Mr. Sunners. Fourteen hundred cabmen in Liverpool and the neighbourhood met their missionary with a smile. From the commencement of his labours, he has stood beside two thousand three hundred deathbeds, and three hundred of these have been cabmen.

In my last conversation with Mr. Sunners. I asked him why he was called "Happy Ned?" He replied.

"Because I am always happy, always empty, always full, always longing, always filling: bless the Lord."

Thousands in Liverpool have seen this happy man walking the streets, and and giving tracts; he has given away myriads of the silent mes sengers; and thousands have seen him, winter and summer, standing near the large gas lamps, or in open places, singing Zion's songs, giving short, pointed addresses, or offering up prayers. Always in earnest, and always persuasive and respectful. The witty and self-conceited have often tried to entangle him, but his invariable reply was:—

"I never argue except against sin and the devil; that is all. No, no, I never argue. If I won, I should be proud; if you, you would be proud. Religion is never proud. Come to Jesus, brother; get your soul saved, that's the best argument."

A scoffer tauntingly said to him before a large gathering of people whom the missionary was addressing. "Ned, you have made a good thing of your religion,

old chap."

Ned replied, "Yes, lad, that is true. It brought me out of a lodging-house into a back cellar; out of the back cellar into a house; out of a back house into the front; cured me of broken flesh, black eyes, sore bones, cracked lips, and a parched throat; stript me of dirty rags, and clothed me like a gentleman; put a watch in my fob, and a bob in my pocket; made me love everybody; and the best of all, made my soul very happy with promises of heaven, there to dwell with Christ for ever. Glory, glory! And what it has done for me, it can do for you all. Praise the Lord!"

An intellectual sceptic, who had often tried his controversial powers with ministers and professors of religion, was passing by when Ned gave the above answer. On asking who the man was, and seeing him so evidently happy, he afterwards remarked, that "it did more towards his conversion to Christianity than all the arguments he had ever heard."

It is now seventeen years since Sunners began his mission amongst the cabmen, and many of them will bless God in time and eternity that ever they knew him. There are converted men amongst them, while they all are more thoughtful about divine things. They sigh for the Sabbath: to use Sunner's own words, "literally groan for it"...

It is almost forty years since saving grace made Edward Sunners happy. For thirty-four years he has been an abstainer from all intoxicating drink; highly esteemed by ministers of all denominations, well received in all circles, respected by rich and poor. A short time since a man of wealth and influence on meeting him, said.

"Good morning, Mr. Sunners; how are you getting on now?"

Sunners replied, "I have just been singing, sir."

"My God I am Thine."

What a confort divine.

What a blessing to know that my Jesus is mine.

In the heavenly Lamb.

Thrice blessed I am.

And my heart it does dance at the sound of His name."

"That is what I have been singing. Glory, glory! I wish every man in Liverpool was as happy as I am."

Well might such a man be called Happy Ned.

'The Foundation of Death.'

Mr. Axel Gustafson, author of the above mentioned work, which is creating no small stir in England at this moment, considers the alcoholic habit to be the root of all evil, and holds that *where other evil habits enslave a man, they are connected with, and as a rule spring from this, either directly or by hereditary taint.*

Russian Protestants.

The oppression of the Evangelical Church in Russia's Baltic provinces seems greatly on the increase. *Teaching from its pulpit is now forbidden.* Sixty pastors have been brought before the Courts for preaching, and one has been sentenced to hard labour! Their flocks are of German extraction and have been Protestant since the Reformation. Thanks, we suppose, to the jealousy of the priesthood of the Greek Church, which is the 'Orthodox' and National, the Government of the Czar would appear determined to break up this body of Lutheran Christians. Pray for these brethren!

Thy Will is my Will.

Let us suppose a steamer in a mighty river, steaming against the current. This is opposition to God's will. Let us next suppose the steamer, with its engines stopped, drifting with the current. This is submission to God's will. Finally, let us suppose the vessel to be steaming at full speed with the current. This is the cordial adoption of God's will.—*Christian Progress.*

THE RECORD.

No. 241. Valparaiso, February 24, 1887. Vol. 16.

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Refusing to be at Peace with God.

The Gospel brings persons of the most diverse sentiments into contact; especially does a preacher of it meet with a wonderful assortment of dispositions. Some welcome, some avoid him; some encourage, some are cold; some listen and accept, others hear and pass on, not unmoved but yet postponing, trifling.

A remarkable line of events once brought a comparatively unknown and insignificant stranger to an interview with a magistrate, and furnished an opportunity to publish before him the word of the Lord. That the result in the magistrate's case was satisfactory does not appear; rather disappointing it proved, save that the prompt and faithful attempt of the missionary, to improve the opportunity of testifying for the Redeemer, produced benefits for large numbers who never had the privilege of listening to him, but derived profit from the record of what was said and done by the preacher and the hearer.

Felix, bearing an appointment from Claudius, the emperor of Rome governed the province of Judea, though residing not at Jerusalem the chief city, but at the new Capital, Cesarea, situated on the sea coast at the eastern end of the Mediterranean. This magistrate was anything but a good man.

According to the trusty historian Tacitus he was cruelly severe. To ensure political quiet he crucified many Jews. Josephus also shows that he was a man who stooped at nothing in the way of harsh measures; and, although Tertullus the "orator" complimented him on "very worthy deeds done to the nation" yet the narrative shows, Acts 24, 26, that he was an unjust and mercenary creature who "hoped that money should have been given him that he might loose" the man arraigned unjustly before him.

His domestic life was flagitious, base, corrupt, impure; his so called wife Drusilla having been decoyed away by him from the home and the husband to whom she belonged.

At first the missionary was arraigned on the two charges of political disturbance and religious heresy. Going then over his life he made a defense that showed the charges to be futile and founded only on sectarian, fanatical prejudice. So favorable was the impression produced that the magistrate ordered a postponement of the trial until further investigation could take place, with the officer present from Jerusalem who had rescued the missionary from the rabble that threatened his life.

Meantime, however, Felix returning after a temporary absence came with Drusilla and sending for Paul "heard him

concerning the faith in Christ" which he was laboring to publish in all the world. Considering the relations of these two auditors it is very remarkable that they sought such an interview.

However, they did seek it, and the prisoner-preacher was allowed to open up the faith of Christ which he was striving to publish throughout the world. In doing this he urged three distinct topics, each of which had its own aim and most important bearing: namely "righteousness," rectitude in the estimation of God, toward the Lord and men, according to the commandments; "temperance," self-control, restraint of appetite, passion, desire and conduct; all looking forward to the "judgment to come," first during the future years of this life and, second, in the future life beyond the tomb.

Listening to the reasoning of this discourse one of the hearers "trembled," became alarmed. Would he repent, and consent to reform his life? Would he become a new man in Christ Jesus? Would he prepare to meet God in the judgment? The tables were completely turned. The trier was himself put on trial, while the accused sat in judgment on him, laying on his life the supreme law of his Creator. Felix came out of the trial not with honor. He claved to his sins. He could not be induced to repent and give them up. In vain were the generous offers of remission, attested by the resurrection of Christ from the dead, made to him. Discharging the preacher he said he would call for him at a season more convenient. He did this, and "communed" with him repeatedly, though as a hypocrite and a knave, not really ever as a prodigal turning penitent. He seems to have had no idea of relinquishing improper connections, and desisting from lucrative or sociable sins. Unwillingness put it out of his power to accept the reconciliation offered through the crucified Redeemer, and brought by the gospel preacher to his personal knowledge.

He was like the wicked fratricide in the drama (Hamlet) of the great tragedian who says:—"Pray can I not; though inclination be as strong as will, my stronger guilt defeats my strong intent; ... What form of prayer can serve my turn!

Forgive me my murder!

That cannot be since I am still possessed of those effects for which I did the murder, my crown, mine own ambition and my queen.

May one be pardoned and retain the offence?... Try what repentance can. What can it not? Yet what can it when one cannot repent? O wretched state! O bosom black as death! O limed soul, that struggling to be free, art more engaged!"

* * *

How unlike the jailor who, asking: "What must I do to be saved!" closed at once with the proffer of divine love, believing with all his house and passing once and forever from guilt to pardon, from servitude to freedom, from condemnation to safety!

Valparaiso Bible Society.

The annual meeting of this important association was celebrated for the 26th time on the 17th instant. The Rev. Mr. Dodge presided. The attendance was not adequate to the occasion, nor worthy of the exercises. Mr. Biggs, secretary, read the minutes of last year's meeting, and the Directors' report for 1886. The chairman delivered a carefully prepared address placing the obligation to distribute the Holy Scriptures on the highest ground. Mr. Fraser, Mr. Duncan Henderson and the Rev. Mr. Garvin all spoke fittingly and encouragingly. As Mr. Biggs had asked to be relieved of the duties of secretary for the current year, Mr. Daniell was chosen to that post. Mr. Garvin nominated the Board of Directors for 1887:

Rev. Mr. Dodge,	President.
" " Wetherall,	Director.
" " Thompson	"
" Dr. Trumbull.	"
Mr. George Meldrum.	"
" James Hardie.	"
" Kenneth Mathieson.	"
" Hamilton Beith.	"
" Gustav Soltau.	"
" George Jenkins.	"
" Charles E. Biggs.	"
" William J. Daniell,	Secretary.

* * *

26TH ANNUAL REPORT OF THE DIRECTORS.

TABLE OF SALES.

	Spanish	English	German	Others	Total
Bibles.....	863	162	32	46	1,103
Testaments	1,151	43	13	32	1,239
Portions.....	139	139
	<u>2,153</u>	<u>205</u>	<u>45</u>	<u>78</u>	<u>2,481</u>

Others volumes..... 4,559
 Total distribution to date since 1861 45,322 Scriptures and 111,366 miscellaneous books.

Mr. Krauss has only been employed half his time from April 1st of last year, while preparing himself at the Theological Seminary in Santiago for greater efficiency in this work; henceforth he gives all of his time to the service of this Society.

The above 2,481 copies of Scripture were disposed of as follows:—

In the Depot.....	752.
By Mr. Müller.....	1,124, in Valparaiso and the Bay, and South as far as Coronel.
“ “ Krauss.....	543, half time, at Santiago, from April, 1886.
“ “ Bercovitz.....	35, in Chillan, a short period.
“ “ Spandermann..	27, in the month of December.
Total.....	<u>2,481</u>

These were obtained from

The British and Foreign Bible Society.....	1,788
“ American Bible Society.....	484
Other sources.....	209
Total.....	<u>2,481</u>

COLPORTAGE.—Mention has been made of the services of Mr. Krauss: Mr. Müller attends to the shipping and sales in this port; besides he has made several short trips inland, and latterly gone South overland as far as Coronel when his sales were very satisfactory.

Mr. Spandermann, who offered himself as a colporteur, has been taken on temporarily; he has been up the Aconcagua valley, and is at present on his way inland to Coquimbo, touching at the principal places on the road from Papudo: this field has thus far never been cultivated.

GRANTS.—The British and Foreign Bible Society, in addition to their yearly grant of £100 have generously offered us an extra hundred, originally for more work under our care in Peru; which, in consequence of the projected occupation

of that field by the American Bible Society, may not be used for that purpose but for general coast work as circumstances may dictate.

The National Bible Society of Scotland were not in a position to help us last year.

We still have Scriptures from the American Bible Society, upon sales of which grants are made to us.

COLLECTIONS.—Besides the annual collections and subscriptions in this port, a Committee has been formed in Santiago, and a sum of more than \$300 subscribed by those friends of the cause, thus making a total subscription list for the last year of \$2,784.70 or \$539.70 more the sum raised in the year 1885.

A stock of books is now kept in Santiago for sale under the supervision of the above Committee; and one case still remains at Callao, until distributed there or ordered back hither again.

The Treasurer's report shows a

total receipt of.....	\$ 8,541.14
and an expenditure of.....	8,072.45
leaving a balance in hand of.....	<u>\$ 468.69</u>

but against this the Society has the following

LIABILITIES:

Religious Tract Society.....	\$ 415.08
F. Holme, Madrid.....	1,675.30
American Tract Society.....	403.00
Total.....	<u>\$ 2,493.48</u>

leaving a balance of about \$2,000 to the Debit of the Society.

The absence of Mr. Holme from Madrid, caused by sickness, and delays in receiving invoices and replies to our correspondence, will explain why such a large sum appears to their credit, which we hope will be paid off during the present year..... This is about \$1,600, but it represents a stock of new books in hand of \$4,219.65.

The colporteurs have met with encouragement this year. More than ever before, the people of this country express a willingness to purchase and read the Holy Scriptures. The Board of Directors beg to urge that the increasing demand for the word of God be met as far as possible by an increased support for this enterprise. The promise is bright for this year

though the country is at present in trouble. The trouble may dispose people to think more of religion and of the oracles of the true Christian faith. Just as this report was written Mr. Krauss has sent word from Ancud that he was meeting with success and that the people were more able to purchase books than we had supposed they would be.

Mr. Milne of the American Tract Society was with us toward the close of the year. He had passed through Venezuela and Colombia: unable to enter Ecuador by reason of priestly opposition he came along the Peruvian Coast to Chili. Mr. Penzotti visited Lima, where our colporteur Mr. Krauss began the work some time ago. They report that there is work enough to keep one man busy in Lima alone.

Mr. Milne said that the American Society might establish an agency at the North. He also told us that there was no local Bible Society any where equal to this of ours for usefulness and success; that the American Society was heartily interested in our work and would give us even larger assistance than we have received from them. Mr. Milne found books from the Valparaiso Bible Society in Colombia, in Ecuador, in Peru, and even far in the interior of Bolivia.

A member of this Board, now on his way out from Great Britain, Mr. George Jenkins, has represented us in England during the year and writes that the British and Foreign Bible Society commend our work and will give us generous assistance. They have been anxious to support a work in Peru under our auspices and have urged this, but the action of the American sister Society materially affects such an extensive plan. The great strength of the American Society would doubtless insure a better provision for the northern republics of South America than we could hope to make.

In closing this report we can only say that the outlook is better than ever before; that the calls move us to ask help to do much this year; that two large Societies give us earnest sympathy and aid; and that this, together with subscriptions which we hope may come in, will meet all

expenses this year, and a great work be accomplished. We beg the members of this Society to pray for this work with faith that God's word shall not return unto Him void.

THE DIRECTORS.

* * *

Mr. Dodge's address is to appear in our next number.

Feb. 24th.—Mr. Allis is in Coquimbo on his way to this city.

— It has been stated in Congress that the importations from the Argentine Republic, mostly of cattle, amounted to four million dollars last year, whilst only \$32,000 were sent thither from Chili.

— Two bills are before Congress to favor railways across the Andes, one east of Concepcion by the Antuco pass, the other from Santa Rosa by Uspallata and Mendoza. In both cases the Chilean Government is asked to give a guarantee of six per cent.

— It is proposed to establish two new provinces in the south, one called Malleco and the other Cautin, in the Angol territory. This territory contains to-day 80,000 inhabitants. The state owns property there valued at \$22,000,000. Till now the Government has been military. A congressman proposed the name of Ercilla, the poet, author of *La Araucana*, instead of Malleco which is the name of a river. This is to be preferred, since it retains an Indian cognomen in honor. The capital of the province might very properly be named for the poet.

The Cholera.

Feb. 22nd.—The report of Santiago gave during the last 24 hours, 146 new cases, deaths 63, discharged cured 21, and under treatment 386.

In Melipilla, same date, there had been 10 new cases, 2 deaths, cured 4, under treatment 26.

In the province of Aconcagua and throughout that valley the scourge had abated so that several lazarettes had been

closed, and in the ten remaining there were only 2 new cases, 5 deaths, 4 cured, and 18 under treatment.

— On the 22nd a meeting was held of volunteers for the English and American ambulance. Upwards of 40 have enrolled their names. A captain was chosen with two lieutenants. Effort is making to secure an office for headquarters.

Feb. 24, The Intendencia has ordered that all vessels leaving this for ports in Chili must undergo a quarantine of four days at Quintero, 60 miles to the north of this bay.

The deaths from Cholera till yesterday in Santiago had been 2000.

Restrictions on railway communication between this city and Santiago as well as San Felipe have been removed. The *Union* declares itself unable to reconcile this "with the repeated declarations of our administrative and medical authorities of superb sanitary condition." Later on it adds, "¿Porqué esas mentirosas declaraciones sobre la bondad del estado sanitario?"

The Germans have organized an ambulance corps of 46 volunteers to attend cholera patients in their own homes: this is in addition to 15 beds in the lazarette-annex. Head quarters at the gymnasium.

A meeting was called for a similar object by the Anglo-American Committee on the 21st. Eighteen volunteered on the spot and a committee of Messrs. Hayne, White and Allen was appointed to secure other names.

On the 22nd another meeting was convened of the volunteers. Forty attended. Mr. F. Hayne was chosen captain of the Ambulance corps, and Messrs. Shiell and Stevenson lieutenants. This corps is to be in connection with Anglo-American Relief Committee. The lazarette is to be in reserve for any who could be better attended there; but the aim of the Ambulance is to facilitate such removals, and at the same time provide immediate relief and medical aid for those who remain in their own homes. A central office is to be provided and volunteers to be on hand day and night.

The Italians have organized also.

Doctor Kindenburg of Quilpué suggests that of all the disinfectants, chloride of lime, sulphurous acid and nitrous acid, the last was proved by Admiral Courbet to be the most effective on board French men-of-war at Tonquin in extinguishing the Cholera.

— The plan often urged during years past by the Junta de Higiene, that there should be a municipal laboratory for testing articles of food offered for sale, is finally to be carried into effect by the Municipality of Valparaiso.

— Of the "Lay Preacher," *Predicadora Laica*, by Mrs. Rose Terry Cooke, an edition of 5,000 copies, 24 pages, has been printed at a cost of \$200 in a form remarkably neat and attractive. It will repay perusal and we beg all friends of the reading of the Bible by the common people, to aid in its wide circulation. Copies can be had gratis of Mr. Weatherby at the Bible Store 167, San Juan de Dios.

— Of the account of the Orange tree in the Convent of Nuns, made into an image of the Saviour, to which one nun refused to bow down and was, therefore, found fault with by the lady superior, an edition has also been printed, with the Second Commandment as a preface. This too we entreat may be circulated. It was written by a native of this country, a resident in Santiago, after reading the *Tronco de Arbol*, the stick of timber out of which two images were made, one of an Indian goddess and the other of the mother of the Redeemer.

— The Holy Scriptures circulated by the Bible Societies are decried by the Roman clergy because they lack the apocryphal books: the tract prepared by the Rev. Dr. Trumbull, showing that those books have no right to a place among those of Holy Scripture has, therefore, been reprinted making the 25th thousand and is, also, to be had at the Bible Store for all who desire to know the truth, or who would give it currency and dispel unfounded prejudices.

A telegram from Calcutta, Feb. 16th said: "Out of 75,000 prisoners in India, 25,000 were (that day) to be released as

an act of clemency in honor of the jubilee of her Majesty Queen Victoria. Pains would be taken to extend this leniency to women, and to persons imprisoned for debt for sums less than a hundred rupees; the Government paying the debts in all these cases."

From Vienna, same date, it was said almost all men under forty-two years were to be enrolled; and ex-officers up to sixty. Men fitted for ambulance and office work would not be exempted.

From New York the steamer *Wisconsin* was reported ashore outside the harbor, hard and fast on the beach with a heavy surf running; fifteen miles east of Fire Island; passengers and mails safe.

From Rome, Feb. 16, the *Moniteur* discarded the idea that the Pope, in hopes of obtaining the restoration of the temporal power, was fomenting a European war. Still it intimates that he is seeking to secure the aid of powerful empires so as to submit eventually the position of the papacy to the vote of the powers.

FINANCE

Donations to the "Record."

Mr. D. M. Henderson	\$ 20 00
" R. Tonkyn, Santiago.....	5 00
" S. Williamson, Liverpool...	20 00
" F. W. Schwager, Coronel...	20 00
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	\$ 65 00
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For "El Predicador."

Mr. D. M. Henderson	\$ 50 00
" Stephen Williamson	50 00
	<hr/>
	\$100 00
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Donations to the Sheltering Home.

YEARLY SUBSCRIBERS.

Mr. Westwood	\$ 12 00
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Mr. McIntyre	12 00
	<hr/>
	\$ 24 00
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Subscriptions to the Valparaiso Bible made for 1887 amount already to \$1,315. Mr. Daniell and the Rev. Dr. D. Trumbull are collectors for the port.

SUBSCRIPTIONS AND DONATIONS TO SHELTERING HOME, 1886.

Abel, Mr. W.....	\$ 4
Aitken, Mr. Charles.....	8
Allardice, Mr. George.....	15
B. T.....	3
Baxter, Mr. D.....	2
Beatty, Mrs.....	60
Birrell, Mr. Adam.....	22
Black, Miss	25
Bushell, Mrs.....	12
Bynon, Mrs.....	1
C., Mrs. A.....	22
C., Mrs. J.....	11
Cockbain, Mrs....	15 65
Cooper, Mrs. Dr.....	12
Claude, Mrs. Adolph.....	12
Claude, Miss Minna.....	2 40
Curphey & Co., Messrs.....	25
Davies, Mr. D. Ffrench.....	15
Délano, Miss Rosa	12
Doble, Mr. Thomas (Arquen)	5
"Donation"	20
Downie, Master John.....	6
Downie, Master Thos.....	6
Finn, Miss Gracie.....	7
Finn, Master Henry.....	7
"Found in box".....	2 35
"Friend, a"	80
Do.....	1
Do.....	2
Gillmann, Mrs.....	12
Gillmann, Miss.....	6
Goldfinch, Miss.....	6
Hall, Mr. W.....	16
Hamilton, Mrs. (Birkenhead)	10
Henderson, Mr. Duncan M....	24
Henderson, Mrs. Wm. R.....	55
Heron, Mrs. C.....	5
Kater, Mr. A.....	16
"Lady, a"	12
Lawrence, Mrs. Wm. (Concep- cion).....	12

"Left Hand".....	10
Livingston, Mrs. Wm.....	10
Lumsden, Mr. J. (Santiago)...	50
M., A.....	13
M., E.....	24
M., R.....	24
M., S.....	24
Macandrew, Mrs.....	20
Macandrew, Master Ernest...	2 40
MacGregor, Mrs. A. B.....	16
McIntyre, Mr.....	16
MacKay, Mrs. Watson.....	6
McLaughlin, Mrs.....	35
McLaughlin, Miss Juana.....	24
McLaughlin, Miss M. F.....	60
McLaughlin, Mr. Wm.....	40
McPherson, Mrs. Catherine...	3
McPherson, Master John.....	1
McPherson, Miss Katie.....	1
Macqueen, Mr. Archibald.....	25
Macqueen, Miss Mary.....	3 50
Macqueen, Mrs. Wm. L.....	12
Macqueen, Mr. William.....	12
Mason, Mrs.....	16
Mason, Miss Nellie.....	16
Mason, Master Thomas.....	6
N., per H. B.....	5
N. N., Mrs.....	30
Neubauer, Mrs.....	18
Ogilvie, Mrs.....	2
Ogilvie, Mrs. W. M.....	2
Pascoe, Mr. A. J.....	16
Peet, Mr. H. E.....	22
R., Mrs. M.....	12
Raby, Mrs.....	12
Ralph, Mrs. Henry.....	12
Riddell, Mrs.....	12
Robertson, Mrs. (Concepcion)	18
Schmidt, Mrs.....	30
Schwager, Mr. Frederick.....	100
Sillars, Mr. Andrew.....	12
Simpson, Mrs. Wm.....	12
Stoss, Mrs.....	10
"Subscriber, a".....	15
Swan, Mr. Robert.....	24
T., S.....	5 40
"Thanksgiving".....	10
Thomas, Miss Mary.....	9
"Through Past".....	1
Trumbull, Rev. Dr.....	2 ✓
Trumbull, Mrs. David.....	2
"Uno que simpatiza".....	10
Unwin, Master Archie.....	3
Unwin, "Bobbie.....	3

Unwin, " Dickie.....	3
Unwin, " Sammy.....	2 95
Vowles, Miss.....	9
W., W. H. (Tocopilla).....	5
"W. S.".....	32 60
Walker, Miss Maggie.....	2
Walker, Mr. W.....	16
Walker, Mr. W. J.....	8
Wallace, Mrs. Andrew.....	12
Wallace, Mrs. John.....	12
Weber, Mrs.....	12
Westcott, Mr. L.....	14
Westwood, Mr.....	16
Wotherspoon, Mr. Wm.....	5
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\$1,519 25	
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Valparaiso, Feb. 19th, 1887.

DUNCAN M. HENDERSON,
Treasurer.

SERMON

PREACHED BY THE REV DR. TRUMBULL
IN UNION CHURCH, FEBRUARY 6, 1887.

TEXT: Do all in the NAME of
the Lord Jesus, giving
thanks to God and the
Father by Him.—COL-
SIANS 3, 17.

Christians in baptism and by confirma-
tion have named the name of Jesus as the
Messiah of God. After that it is their
privilege to walk in his counsels, be-
lieve in his blood and follow his foot-
steps. By an act of "naturalization"
his name is assumed; an individual
transfers his allegiance, renounces for-
mer errors and enrolls himself as a subject
of the King whom God has sent from
Heaven. The right significance of a
profession of religion is that whatsoever
you do it shall be done in the name
of the Lord Jesus, whose name you
have assumed in coming to his table,
with all grateful expressions to the Un-
seen Father through Him.

I.

The first application of this principle
to which to direct attention is the *Hope*
harbored in the soul. No other hope
is good. Only that hope which Christ

warrants should be entertained. Many are infidels in the hope they hold, because they contradict the statements of the Son of God who has been appointed Judge of all men.

No hope is good that will leave its possessor disappointed in any future, no matter how distant, nor that will lead him to sin quietly against God. Few admit that they are without any hope for the life to come; but as there are good hopes so there are worthless ones. A good hope through grace is an inestimable treasure; but a false one is worse than none at all. It is of no use to hold a hope that God will not condemn sin and punish the impenitent, for Jesus has declared that He will. And it is of no more use to hope he will not punish you because your sins are insignificant, for Christ has declared that every one is to be brought to trial and receive recompense according to his conduct. Such as rest then in a hope that He has not authorized, in fact that is contrary to his express warnings, do so in their own name, or that of some man or company of men, in the name of the spirit of the age, or of their country or of their church. But if you would have your soul held in safety when the winds of sorrow blow, the tempests of disease begin, and death approaches, you must build your hope on Christ as the rock. To Him give all the prophets witness that "through his *name* whosoever believeth in Him shall be saved;" whereas he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God.

Some years ago, at the solicitation of his friends, a man on a sick bed, not expecting to recover, sent for a notary to make his will. The notary having written the heading, stating the man's name, birth, marriage and relationships, said: "Now what do you bequeath?" "Nothing," said the sick man. "Do you mean literally nothing?" "Only this miserable furniture which I give to my servant," said he. "And nothing more?" "No, nothing but a bundle of papers, notes of bankrupts, promises to pay

that are not worth one cent." Astonished of course the hearer was:...but that is just the condition of any one who has sinned, when he comes to die. In his own name he possesses absolutely nothing to procure salvation, except bankrupt promises of obedience to God that have come to maturity and not been provided for. It is a pity not to be aware of their worthlessness; while it is a blessed thing to recognize this, and hope for eternity only "in the name of the Lord Jesus." Whoever would not rest on a broken reed that shall in the end pierce him, must be careful not to rely on a hope that contradicts Christ's statements of truth. Christ has said, impenitent men are not to be saved, and the man is mad, who being impenitent still hopes through the very Christ he contradicts. Dreadful scenes of dismay, disappointment and anguish will be enacted before the throne of God and the Lamb. Never to have been born, or to be annihilated, or crushed under rocks and mountains, would be desirable rather than such a collapse of hope for eternity at the judgment seat,—a hope cherished during probation, but failing at the bar of Judgment because not held "in the name of the Lord Jesus."

II.

To a great extent hope affects *Opinion*; so that the subject teaches us to adopt our opinions only "in the name of the Lord Jesus". A babel of opinions prevails on all subjects, politics, science, medicine; and in religion the most opposite statements find currency: some tell of God revealed, others that no revelation is possible; in morals epicurism is urged on the one hand, asceticism on the other; one school teaches of a life to come, another that in death a candle is merely extinguished for ever; some that there is to be a judgment hereafter, others that God is indifferent and heeds not the character of men. In the midst of such clashing statements Jesus, having descended from Heaven, has unfolded clearly and explicitly the aim and future

procedure of the holy and omnipotent God,—the duty and destiny of man. Drawing back the veil of eternity, He has disclosed the transactions that await men in the judgment; has shown the necessity of forgiveness, its possibility and the true method of obtaining it; has described the apparatus of grace and the inward transformation of the soul, so that one can become a partaker of the divine nature. And whoever would know the truth, enjoy peace with God, not perish in guilt, not remain a bondman under the chain of sin; whoever would not spend eternity in regret, but be admitted to the beatific vision of the Most High; whoever sighs for holiness and longs to be a companion of angels in heaven and of the spirits of just men made perfect;—should accept the exhortation to form his opinions “in the name of the Lord Jesus;” should enter his school and like Mary sit at his feet learning of Him; think as He taught to think, and believe as He commanded.

“The name of the Lord Jesus” stands for his system. ’Tis not merely a title, but a scheme of religious statement and law, and to name his name is to avow discipleship according to the whole body of moral obligation by Him promulgated. Many questions of religion transcend our powers, and hence, with all the authority of his divine Sonship, Christ offers to answer them for us. He could discern what we cannot; he knew what men know not; errors of statement on his part were not possible, and they who are at pains to understand his declarations will never in any serious matter trip and fall.

III.

The words of the text, therefore, take hold on our *Obligations*, which application branches in two ways, first, shewing our duty as it refers to our Creator, second, as it relates to other beings.

1. Among all the standards of duty to God, only one is complete. For some the rule of duty is not to do Him any service that they can avoid with impunity. One says he loves God and

yet swears, is abusive and foul in speech. Bandits in Italy go to mass before setting out to rob on the highway. Some think it enough if they attend church, others if they worship as much as their neighbors, at least are not worse. None of these judge themselves “in the name of the Lord Jesus,” whose rule is explicit: “Thou shalt love the Lord thy God with all thy heart and mind.” He calls for supreme affection, not that shuns but that seeks service. It is a good sign when one is anxious to render God service; and, would any learn whether his heart is right, this is a sure standard by which to try himself. By this God estimates character now, and by this the decisions of eternity will be made hereafter.

2. So also in the life’s relative duties, to the family, to associates, to town-people, to shipmates. Few are altogether without natural affection, but even this needs to be sanctified. It may exist toward a child or toward a friend, without a trace of piety; even parental love, to please God, should be conscientious. If parents, children, husbands, wives, sisters, brothers, friends, merchants will adopt the divine rule of being considerate of one another “in the name of the Lord Jesus,” and introduce holy principles of action into all these relations, they will enjoy religion while dignifying it, and have peace of mind while casting beams of sunshine in the dark world around them.

“So shines a good deed in a naughty world!”

*
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*

And now to conclude, let me add:—

1. It has been seen that there is wisdom in adopting a hope only in the name of the Lord Jesus, in accepting those opinions only that He has sanctioned, and again in regulating conduct towards God and your associates by his sacred code and example. If you do these things, you shall never fall, but shall have administered to you an abundant entrance into the kingdom of your Lord.

2. “The name of the Lord Jesus” means

first, the title assumed by his followers as their honorable badge, second, his system of truth and ethics, and third, is a token of allegiance to Him. Since you bear his name, never do anything to bring on it discredit. Since He died for you, live under the constraining power of holy affection for Him. Rise above self, for every step out of self is a step upward.

If any of you have not by your own decided act "named the name" of the Lord Jesus, do it now, and standing avowedly on his side make good the avowal in pureness, unselfishness and fidelity.

Religion is shriveled if limited to the expression of a creed, a theory or a set of dogmas. There were orthodox men in our Lord's day whom He reprehended, telling them they were no better than whitened sepulchers. To his own followers he said: "In vain do ye call me Lord and not do the things that I say." Therefore let a follower of the Saviour perform every obligation of daily conduct, reproducing the life of Jesus our great example, with integrity, sobriety, purity and charity. Honesty alone does not make up Christianity, yet no one can be a Christian who does not aim to be honest; and hence, whatever the merchant does in the sales-room, the clerk at the desk, the trader at the bank, the servant for his master, the seaman in his ship, the tradesman for his customer or the officer for his country, let it be done "in the name of the Lord Jesus," "not with eye-service as men-pleasers but in singleness of heart to the Lord."

"Thus shall we best proclaim abroad
The honor of our Saviour God,
While his salvation reigns within
And grace subdues the power of sin."

3. Two motives should inspirit you to do this; first, remembering what he has done for you,— that He has answered for your sins with his blood, atoned for your fault with his pain, expiated your guilt with his death; and second, anticipating what He will hereafter do,—that He will come again and confess you; will call all to judgment,

when every eye shall see Him, your own eye seeing Him and your own ear hearing Him bid you welcome to his right hand to go no more out forever. A time comes when his throne will be set, the "books will be opened" and each one's destiny fixed, according to that he hath done in the body whether it be good or bad. He that would not then be banished from heaven by the Lord Jesus, let him begin to do whatever he does in Jesu's name. He that would not then be cast out, let him come at once into the church of Christ. He that would not fail then to find a seat at the marriage supper of the Lamb should put on the garment of holiness to-day. His privilege is to come to the Lord's supper on earth.

Be his and serve Him. Repent and be converted. Turn and live. Take his name upon you, and He will write your name on his breast. Name his name, depart from iniquity to-day, and from his throne in heaven, in the audience of assembled angels He will call you his, will own you, and will have the angels conduct you to his right hand.

"Oh glorious hour, when Christ your King
Shall thither bring your willing feet."

The text ends "giving thanks to God and the Father through Him:" for all these encouragements we thank Him now. Let every hearer to-day do so, let every one close with Christ and do so in heaven eternally.

Interments in the Foreigners' Cemetery.

Oct. 14, Gmo. Deleauny, native of Valparaiso, aged 1 year.

„ 26, Rosario Reynolds, native of Valparaiso, 80 years.

„ 30, Alfred Clayton, native of England, 30 years.

„ 30, Ricardo Atkinson, England, 42 years.

Nov. 4, Arthur Zeidler, Valparaiso, 6 months.

- „ 7, Ernest Begerow, Germany, 38 years.
- „ 26, Maria L. Piderit, Valparaiso, 27 years.
- „ 28, Julius Pulschen, Valparaiso, 30 years.
- Dec. 5, Didier S. W. Guyon, U. States, 60 years.
- „ 16, Otto Holtz, Valparaiso, 8 months.
- „ 19, Christina R. Hoffmann, Germany, 33 years.
- „ 22, Carlos Kaltwasser, Germany, 46 years.
- „ 23, Amanda Stucker, Germany, 25 years.
- „ 26, Peter Claussen, Germany, 56 years.
- Jan. 1, Elizabeth Sentz, Germany, 35 years.
- „ 4, Richard Settle, seaman, U. States, 38 years.
- „ 14, Agnes M. wife of Alexander Sinclair, native of Scotland, 62 years.
- „ 29, Sophia, daughter of James Moore, 16 months.
- „ 30, John Geerken, 57 years.
- „ 30, James A. son of Andrew Brown, 21 months.
- Feb. 8, Charles Jones, England, 54 years.
- „ 11, Frederic Hoffmann, Germany, 53 years.
- „ 12, Anna Meyer, Germany, 28 years.
- „ 14, William Adams, son of captain Horace Battle, 8 years.
- „ 15, Frances Murray, Australia, 27 years.
- „ 15, Jane N. wife of Edward Williams, 45 years.
- „ 15, William Hensler, Germany, 42 years.
- „ 17, Mrs. Caroline Seyfert, 50 years.
- „ 18, Mr. Henry G. Goldfinch, 62 years.

SELECTED

The Mill and the Tavern.

“To my eldest son, Richard, the tavern known as the ‘Red Lion,’ and twenty

acres of ground thereto attached; to my other son, Jacob, the grist-mill on Dart Creek, and the residue of my landed property.”

So read the will. A single word of dissatisfaction came from Jacob, the youngest son of the deceased Richard Cragan. His brother looked up with a troubled expression on his face, and their eyes met.

“Is the will not to your mind?” said Richard kindly.

“No, it is not,” answered Jacob, with a hardness in singular contrast with his brother’s gentle manner.

“You prefer the tavern?”

“Of course,” rejoined the brother.

“Well I would prefer the mill. So all can be satisfactorily adjusted,” replied Richard, in a frank and cheerful way.

Jacob’s face showed surprise. But as none had a right to question Richard’s decision, there was no remonstrance or deprecatory remark.

“Well, you are a precious fool!” said Harry Glenn, in an angry voice, on meeting Richard Cragan next day; “and if Katey follows my advice, she’ll give you the mitten.”

“What do you mean?” asked Richard, showing some resentment at this rude assault.

“Just what I say. Didn’t your father leave you the ‘Red Lion’ tavern?”

“Yes.”

“And you’ve given it to Jacob for that miserable old grist-mill on Dart Creek?”

“Yes.”

“Humph!”—contemptuously—“I knew you were not remarkable for wit, but did not imagine you were such a fool as you are. Why, the tavern is worth forty times as much as the grist-mill.”

“May be so, and may be not,” replied Richard, with a flash in his eyes that was unusual in their blue tranquility; “time will show. As for me, I am satisfied; and no one has a right to question any decision I may choose to make touching my own affairs.

“I have a right,” said Glenn, with something offensive in his voice, “as the brother of Kate—”

“Stop there, Harry!” interposed Rich-

ard, in a voice so stern and indignant that Glenn moved back a step or two in surprise. "I never permit any one to meddle in my affairs, and you cannot be made an exception. Katey has cast in her lot with mine, and her happiness is in my keeping, not in yours."

"Not quite cast in yet," muttered Glenn, as he turned away from Richard, whose ear caught the sentence. Its meaning he well understood.

On the evening of the same day, Richard met Katey Glenn, and noticed a change in her manner. She was very dear to him. He had loved her ever since he was a boy—loved her with a steadiness that no coldness on her part, no flirting with other boys, or other young men as the years went on, could diminish. She was pretty, but wayward—the very opposite of Richard Cragan; who was so quiet, reserved, and true of purpose. After a long series of tender vicissitudes, of pains and discouragements, of hopes and fears, Richard at last had the ineffable happiness of betrothment, only a short time before his father's death.

The cloud looking no larger than a man's hand now appeared in his sky. But it grew rapidly, and in a little while filled the whole horizon, obscuring the sun.

"Is this true that I hear?" said Katey, "that you have given Jacob the handsome tavern your father left you, and taken that old grist-mill and a few acres of poor land for your share."

"It is true," answered Richard.

"What could have possessed you to do this?" said the maiden, all the beauty in her face dying out under the hot flushes of selfish indignation.

"Because I would rather have the mill and earn my bread by useful work, than burden my heart and life with evils that are inseparable from tavern-keeping."

"Pshaw!" ejaculated Katey, in no amiable tone. "As good men as you keep taverns. Are you better than your father?"

"I don't set up as being better than any one, Katey," replied the young man, whose face had become pale; "but only determine for myself what I ought or ought not to do. If I had not let my brother take the 'Red Lion,' it would

have made no difference as to my future, for I should have sold it and put the money into a farm or something else by which I could make a living."

Katey bit her lips, and looked angry and disappointed.

"I will never consent," he resumed, "to bring up a family amid the baleful associations of a tavern. There are only two of us left out of six brothers. Four of them died years ago—and it is better they did. Oh, Katey! try to think and feel as I do. The mill has a good run of custom. I shall improve it in many ways, and double its capacity. We shall get along well—trust me for that—and be, oh, so much happier! As for me, I should have a restless, miserable, guilty feeling all the time if I kept a tavern and sold drink to the young men of our place—hurting all and doing good to none."

He shuddered at the thought of such a responsibility.

"As you like," answered Katey, in a chilling voice. "But one thing is certain, I'm not going to be cooped up in the little pigeon-house over at the mill; you may count on that as settled."

"I will have it done up new all over, and make it the nicest place in the world," said Richard.

"But you'll never put me into it," cried Katey, with a sudden passion in her voice.

"You surely are not in earnest, Katey?" remonstrated Richard.

"I surely am," she replied, tossing her head in a way that hurt and amazed the bewildered young man.

Richard Cragan sat silent and still for a long time, then rising slowly, with a quiver of pain he put out his hand to Katey. She let hers fall into his coldly, not returning by the slightest motion the pressure he gave.

"Good night, Katey."

The girl would never have known the voice as that of her lover.

"Good-night!" Not a pulse of feeling beat in her tones.

Richard turned slowly away and left the house; but all the while, as he went farther and farther from her, his ear hearkened for her voice breaking out into a repentant cry, yet hearkened in vain!

It was all over between Richard and Katey. The selfish, fickle, and worldly-minded girl, incapable of such a love as glowed in the heart of this young man, broke off her engagement, and in less than a year became the wife of his brother Jacob, who installed her as mistress of the "Red Lion," which had been fitted up in the most attractive style, and was known as the best tavern for miles around. The custom had more than doubled since Jacob became "mine host," and the new owner was beginning to reap an abundant harvest of profit.

Katey had her horse and carriage, her fine clothes, her personal ease and comfort; pride and vanity were gratified in many ways. And yet she was not so happy as she had expected to be. Jacob was a different man from Richard, harder, more selfish, less scrupulous, and had little hesitation about trampling down with a ruthless foot whatever came in the way of his purposes. He had no tenderness towards his wife, and never seemed to regard her feelings, comforts, or wishes in what he did. Not that he was unkind to her—only indifferent; there were no little confidences between them, no concessions on his part to her wishes and comforts, but a silent self-assertion that left her wholly out of his business affairs, while in all that concerned her personally he seemed to feel little or no interest.

Katey was not happy. Far from it. And as the years went past, the desire of her heart was less and less satisfied.

Richard Cragan took possession of his mill, and began refitting, improving, and setting things in order. All the light of his life seemed for a while to have gone out, but his work kept him up. There were not many in the neighbourhood who did not call him a fool. Yet in his own mind, he never doubted or repented.

"Better so," he would often say to himself, "than bear the responsibility of all that"—meaning the tavern. "I take no man's money without giving him what is good in return. My work will not come back to curse me in after years. No father or mother can ever say to me, 'Where is my poor, lost boy, that was led astray in your bar-room?' No, no! I will give the

people bread, not poison to consume body and soul."

The years went on. Jacob Cragan grew rich; but many became poor and miserable that he might abound in wealth.

Richard had no ambition beyond his mill, and the thirty or forty acres of land attached thereto. His first work had been to put it in order, and year after year he made one improvement after another, until he had the finest mill in all the region, and as much custom as he could attend to.

The miller did not marry. Katey had been his first and proved to be his only love; his heart never opened to another. Year after year he grew better off; but not with the rapid increase that marked the fortunes of his brother.

Then there came a time when things began to change—the owner of the "Red Lion" grew less attentive to business, and more given to sporting and the company of sporting men.

Becoming a good customer at his own bar, the evil of his work cursed him as well as others. His feet drew near to the pit he had digged for other men, and the edge was crumbling away beneath them.

"The 'Red Lion' is not what it used to be," said one and another of its old customers.

"Jacob is going to the dogs, I'm afraid," was heard now and then, half confidentially.

One day, more than twelve years after Richard and Katey parted company, the former, while standing at his mill-door, was surprised to see his brother's wife coming down the road. She was alone.

"Why, Katey!" he said, going out to meet her, "what has brought you away down here?"

As he looked into her face, he saw it was full of trouble. "Is anything wrong?" he asked.

"Yes, everything is wrong," she replied, her voice choking with the sentence, and I want to talk to you."

Richard's bachelor home stood close by the mill, and he went in with Katey.

"What is it?" he asked, with kindly interest.

"Oh, Richard!" She choked and sobbed, and then controlling herself went on:

"Oh, Richard! I am almost heart-broken. Things are going to rack and ruin; and if there isn't some change, we'll not have a house over our heads in a year."

"Which may be the best thing that can happen," replied Richard. "A tavern is a curse to all who have anything to do with it, and the sooner you and your children are out of it the better."

Katey covered her face, sobbling in a weak, despairing way.

"I wish you would talk to Jacob," she said, after a few moments, looking at Richard with tearful, pleading eyes.

"I have talked to him and again again; but he only gets angry."

"Yes—that's just it. I can't say a word without his flaring up, and cursing me! Oh, Richard! it's dreadful how he sometimes goes on!"

"Yes, tavern-keeping has been his ruin; and I wish he were out of it—if it isn't too late."

"Too late!" The words sent a chill through Katey's heart.

"It isn't too late for your boys, if it is for their father," Richard added, in a softer voice.

"But what else can Jacob do?" asked Katey. "If we give up the tavern we must starve."

"Not so bad as that," said Richard.

"He'll never turn his hand to anything else, you may be sure," replied Katey.

"Necessity drives men to doing a great many things."

"It may drive him to do worse than he is doing now," answered Katey. "He's in with a dreadful bad set of men—horse jockeys, and gamblers. Oh, dear! And I'm worried about Jimmy. He had trouble with the teacher, and has been home from school now for three weeks, and his father won't make him go back: says the teacher is a cross old fellow and not fit for his place. And now Jimmy goes idling about, spending his time in the bar-room, or with the stable-boys. He'll go to ruin if something isn't done."

Richard looked very grave. There was so little in common between him and his brother, that they had been for a long time getting farther and farther apart, and now rarely met.

"The sooner this tavern-keeping is broken up, the better," he said, after a long silence. "I can't help you now, Katey. But when things come to the worst, I'll do the best I can for you. If I had Jimmy all to myself in the mill, I am sure I could make something of him. But as things are, there's no use talking about that; Jacob wouldn't give his consent."

Poor Katey went home but little comforted; and Richard had a weight of concern laid on his heart that was not to be shaken off.

—Later in the day, Richard was surprised again.

This time by a visit from his brother, who had not been at the mill for over two years. Jacob wanted him to back his note for £600.

"I shall be sold out by the sheriff if you don't do it!" he said, after a hurried statement of his affairs and the pressing need for money that was upon him.

Richard was silent for a long time, trying to see what it was the best for him to do.

"Let the tavern go, Jacob," he said at length. "It has cursed you from the beginning and will curse you tenfold more in your boys, if you keep it. A sheriff's sale, if it must come to that, will be the most fortunate thing that can happen to you. There are a hundred other ways to make a living. Let the tavern go, and then I will help you in every way that I can. But I should do wrong and hurt yours, if I put a single dollar into that wretched soul-killing concern."

Jacob started up, all on fire with anger. He shook his clenched fist in his brother's face, and cursed him for "a mean, selfish hound."

The sheriff's sale did not take place. But Jacob gave up his inheritance in a compromise with his sporting creditors—and went off to a new place, two or three hundred miles distant, and set up another tavern, but in a style far below that in which he had kept the "Red Lion."

Years passed, and no certain news from his brother and family came to Richard. Once or twice he wrote to Jacob, but got no answer. A lonely man, working on

steadily and patiently in his mill, the years crept over him, and vied with the dusty atmosphere in which he dwelt, in sprinkling his hair with gray. He was spoken of far and near as the kind old man at the mill; and gossips for once had the truth, when they told the story of his disappointed love and the mistake of Katey...

Twenty years had gone by since Jacob Cragan sold out the "Red Lion" and moved away. One evening, late in November, Richard sat in his solitary home while the wind and the rain sobbed and sighed without, feeling more lonely and disquieted than was usual with him. His thoughts had all gone out of his control, back through more than thirty years, and the image of Katey, for whom a tender feelings had never died out of his heart—in all the freshness and sweetness of girlhood—stood in his memory smiling and happy before him. His heart was stirred with feeling that he believed to have been dead and buried long ago. Then he thought of the fatal tavern which had been given up to his brother, and how it had blighted all their liver.

"If I had kept it myself and closed it," he said, in a kind of bitter self-accusation, "it might have been so different!"

He started and listened. A voice faintly touched his ear. He rose up, and moved towards the door. The voice came to him again, and then a low voice answering sounded again, as of persons talking. He threw the door wide open, and let the light stream forth, when he saw two women, closely wrapped up, coming in from the road through his little gate.

"Richard! oh Richard!" one of them cried faintly, and tried to hurry forward, but stumbled and fell on the wet ground. In an instant she was lifted in his strong arms and carried into the house.

The voice—how like the old voice that had been for all these years as the sound of music in his soul; but the face, when he looked into it, alas! how changed. Old, shrunken, faded—haggard even! What a wreck! What a transformation!

"I have come here to die, Richard. I have no right; but—"

Sobs choked the voice.

"Hush, Katey." Then, "Where is Jacob?"

"Dead."

"Dead?"

"Yes," in a steadier voice.

"How long since?"

"Not long; a month. This is Katey, my youngest child. You never saw her before."

Richard looked into the girl's face, as the light fell upon it, and trembled. He was taken back again through thirty years, and Katey the mother, in the sweet may-time of life, stood before him in the girl!

"Dear child!" said the old man, as he took her hand and kissed it very tenderly.

The story that Richard heard that night was sad and sorrowful to the last degree. Both of his brother's sons grew up to be miserable drunkards, and died in the prime of manhood. His eldest daughter married their bar-keeper, who broke her heart and then deserted her. She too was dead. Three children were left, and were now with her husband's parents, people not fit to have charge of them.

"There is room here for all," said Richard Cragan, when the sad history was told. He asked no particulars about his brother's life and death, and Katey did not intrude them...

A week later, and the last day of another mortal life was closed. Dark and stormy had been the years that preceded Katey's dying day, but as the sun drew near the western hills, the clouds broke suddenly, and golden rays came flooding the earth and brightening all the air. All that Richard Cragan could do to soften the pillow, on which his early and only love lay dying, was done.

"They shall be mine," he said. "Your Katey shall be my Katey; and the children out West shall be my children."

And smiling in gratitude and calm content, the woman died—died with a single sweet draught from a cup that love had filled years and years ago, but which she pushed aside for another that held only wormwood and gall.

Richard Cragan kept his word to the dying woman. Katey's daughter and the others, the grandchildren, were taken to

his home. Their presence gave new life to the old mill, and added a new grace and charm to his dwelling that filled his soul with a sweetness once dreamed of, but never tasted before.

It was a pleasant sight to see them all together in the waning summer afternoons, gathered about the mill door, after the great wheel was still, and the air no longer jarred by the rumble of machinery. There was peace and sweet content; and hope for the young lives over which, when their morning broke, such dark clouds had hung and threatened.

ABOVE all, let the poor hang up the amulet of temperance in their homes.—
Horace Mann.

One whose generosity has aided the *Record* has sent the following cutting from the *British Workman*:—

The Skin.

BY SIR ALFRED POWER.

There's a skin without, and a skin within,
A covering skin and a lining skin;
But the skin within is the skin without,
Doubled inwards and carried completely
throughout.

The palate, the nostrils, the windpipe and
throat
Are all of them lined with this inner coat,
Which through every part is made to extend,
Lungs, liver, and bowels from end to end.

The outside skin is a marvellous plan
For exuding the dregs of the flesh of man,
While the inner extracts from the food and the
air
What is needed the waste of the flesh to repair.

Draughts of brandy, whisky, or gin
Are sure to disorder the skin within,
While, if dirty and dry, the skin without
Refuses to let the sweat come out.

Good people all, have a care of your skin,
Both that without and that within:
To the first, give plenty of water and soap,
To the last little else but water,—we hope.

But always be very particular where
You get your water, your food, and your air,
For if these be tainted or rendered impure,
It will have its effect on the blood, be sure.

The food which will ever for you be the best
Is that you like most, and can soonest digest;
All unripe fruit and decaying flesh
Beware of, and fish that is not very fresh.

Your water, transparent and pure as you think
it,
Had better be filtered and boiled ere you drink
it,
Unless you know surely that nothing unsound
Can have got to it over or under the ground.

But of all things the most, I would have you
beware
Of breathing the poison of once breathed air:
When in bed, whether out or at home you may
be,
Always open the windows and let it go free.

With clothing and exercise keep yourselves
warm,
And change your clothes quickly if caught in a
storm,
For a cold caught by chilling the outside skin
Flies at once to the delicate lining within.

All you who thus kindly take care of your skin,
And attend to its wants without and within,
Need never of cholera feel any fears,
And your skin may last you a hundred years.

Borrowing Trouble.

There is a proverb: Never waste your worrying on what you think may possibly be going to happen.

A man and woman planned to go and spend the day at the house of a friend some miles from their own. So one pleasant morning they started out to make the visit, but they had not gone far when the woman remembered a bridge they had to cross which was very rickety and old and said not to be very safe, immediately she began to worry about it.

"What shall we do about that bridge?" said she to her husband. "I shall never dare to go over it, and we can't in any other way get across the river."

"Ah, yes said the man, "I forgot that bridge; it is a bad place. Suppose it should break through, and we should fall into the water and be drowned?"

"Or," said the wife, "suppose you should step on a rotten plank and break your leg, what would become of me and the baby?"

"Really I don't know," said the man, "what would become of any of us; for I couldn't work, and we should all starve."

So they went on worrying and worrying till they got to the bridge, when they saw that, since they had last been there a new bridge had been built, on which they crossed over in safety, and found that they might have spared themselves all their anxiety.

THE RECORD.

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The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

Anglo-American Ambulance.

The gentlemen who volunteered for this work have completed their organization. Their Head Quarters are near the Bellavista station. Mr. F. Hayne is captain, Mr. Shiell ayudante, Messrs. Stevenson, Billyard and Stokes lieutenants, Mr. Young secretary and Mr. Fowlie treasurer. The young men have raised subscriptions to the amount of two thousand dollars. By turns for six hours at a time the members are in attendance to respond to any calls, for English-speaking persons or their families especially, though they will not refuse to assist others. In fact the cases they have been called to thus far, three in number, have two of them been Chilians; although in each case aid was called for at a late period and the disease resulted fatally.

Medecines are ready, a coach stands at the door from 7 a. m. to 12 mid-night; two saddle horses are ready after that hour, drilling suits are prepared as well as tubs of water and sulphate of copper to disinfect them after using; a bathing-room etc., and a tea table are provided; and a centre table with papers and books.

*
* *

Dr. Bredin gave the following lecture on the subject of Cholera, Feb. 26th, to an audience of sixty or more gentlemen, mostly of the Ambulance corps, showing

how to proceed if they should be called to any patients; a lecture admirably suited to its purpose:—

Simple Rules for the treatment of Cholera.

As the directions given in this paper are only intended for the use of those, who are out of reach of medical aid: they do not pretend to be anything like a complete account of the various systems which have been advocated; nor of those parts of the treatment which can only be trusted to skilled hands.

The majority of those to whom these rules are likely to be useful, in all probability, have never seen Cholera, and therefore it will be better to commence by giving a short description of an ordinary case.

The attack begins with diarrhea, which may have lasted one or two days, and have attracted little attention: or as more frequently happens there is a sudden and copious purging.

The discharges soon become colourless like whey, or like water in which rice has been boiled, so that they are commonly known as rice-water evacuations.

There may or may not be griping pains.

Soon after the commencement of the diarrhea vomiting sets in.

Another early symptom is severe cramping pain in the muscles of the legs, arms, abdomen and chest. This comes on at

intervals, lasting for a few minutes at a time.

The pain is very severe, causing the patient to cry out and to start from his bed.

The above are the symptoms observed during what is known as the first stage.

Towards the end of this period the patient sinks into an indifferent apathetic condition, only rousing himself when disturbed by the pain of the cramps.

This indifference becomes more marked until he passes into the second or,

COLLAPSE STAGE.—With all the signs of failure of circulation. The pulse at the wrist becomes more and more feeble, until it is no longer to be felt. The surface of the body is cold, livid and shrunken.

The hands feel like ice, are almost leaden-coloured, and look shrivelled as if they had been soaked in water.

The face becomes livid, the eyeballs deeply sunken in their sockets, nose pinched and pointed, and the breath feels like a blast of cold air.

Breathing is rapid, and there is a feeling of oppression on the chest.

The voice is feeble and whispering, or may be completely lost.

The thirst is intense; and no urine is passed.

After remaining in this state for a time varying between 6 and 24 hours, either the patient's condition becomes worse and worse and he dies quietly,—or he passes into the 3rd stage,—that of

REACTION.—He sleeps quietly, breathing is easier, the pulse at the wrist gradually returns; the veins on the back of the hand fill with blood again, the surface of the body is less cold, the face less pinched, and the colour improves: and (a most important sign) the urine begins to be again secreted.

In some cases slight fever follows the reaction.

This stage is not altogether free from danger, as sometimes the patient falls into the typhoid condition. He lies in a semi-unconscious condition, eyes and face flushed, tongue brown and dry, and pulse weak. He either slowly recovers, or sinks deeper into unconsciousness and dies.

On the principle, that to know one's

enemy is half the battle; let us, before speaking of the treatment of Cholera, enquire as to the means by which it is spread.

The best authorities are agreed, that the only means of communication are the vomited matter and the evacuations: and that most probably even these media are not in an active state when passed, but only become so after an interval of from 2 to 4 days. This explains the fact, that the disease is so seldom passed from the sick man to those who nurse him.

As it is necessary that the poison should be swallowed: it is very evident that Cholera may be spread by any food or drink which is contaminated by the smallest possible quantity of vomit or evacuation.

There is abundant proof that the chief vehicle for the spread is water; next come any articles of diet washed or prepared with water unboiled.

PREVENTION.—From what has been said above, it is clear that could all vomit and evacuations be thoroughly disinfected in every case, there would be an end to all Cholera. As this is not done, we must use all possible precautions to prevent the introduction of the poison by means of water and food.

All water used for drinking or cooking should be thoroughly boiled.

Vegetables should always be washed in boiled water.

All such food as is likely to set up diarrhoea should be avoided.

Disinfection should be thoroughly carried out during and after every case.

TREATMENT.

During the first stage:—

1. Give one gramme of Subnitrate of Bismuth, with 15 drops of Laudanum in 2 tablespoonfuls of water.

While the diarrhoea lasts, the same quantity of Bismuth may be given with 5 drops of Laudanum until 30 drops of Laudanum in all have been taken.

2. Apply a mustard poultice to the pit of the stomach.

3. See that the patient is kept warm, if necessary use hot-water bottles, or hot bricks.

4. Rub the cramped muscles vigorously.

5. Give small pieces of ice to suck, or teaspoonfuls of cold water to relieve the thirst.

During the second or collapse stage.

1. Use hot-water bottles or hot bricks, and plenty of clothes.

2. Give 10 drops of Sulphuric Ether in 1 tablespoonful of water every $\frac{1}{2}$ hour, until 60 drops have been taken, then 10 drops every hour as long as this stage lasts.

3. Observe the quantity of urine passed.

N.B.—The deeper the collapse, and the more complete the suppression of urine; the worse the case.

During the stage of Reaction.

1. Give food with great care: beef-tea, chicken broth, or arrowroot at intervals and in small quantities.

2. If diarrhœa continues it may be checked by a dose of Bismuth every 4 hours.

3. Should the secretion of urine not be reestablished, apply mustard poultices to the loins, and encourage the patient to drink freely of linseed water.

The same treatment should be carried out when the patient falls into the typhoid condition, but milk and a small quantity of stimulant may be added to the diet.

For a child of one year, doses should be one twelfth those indicated above, of five years one fifth, of ten years a third, of fifteen years a half.

DISINFECTION.

1. During the progress of the case, Prepare the following solutions:—

A. 1 gramme of Corrosive Sublimate to 10 litres.

B. 500 grammes of Sulphate of Copper to 10 litres.

All clothes soiled with evacuation or vomit should be put at once in solution A. They may after 24 hours be washed, dried, and again used.

Solution B. may be used for clothes which are of no further use; these must be burned.

After touching the patient or soiling the hands in the room, dip them into solution A.

Pour a litre of solution B. down the water-closet twice every day.

Keep half a tumblerful of solution B.

always in the bed pan.

In case of death:—

N. B.—Both solutions are strong poisons if swallowed.

The body should be well wetted with solution B. and wrapped in a sheet soaked in the same.

It is safer to burn all mattresses.

Bed-clothes, if thoroughly soaked in solution A. washed and *well dried*, may be again used.

Disinfection of Rooms:—

Close all windows tightly, place a brazero in a bucket, half-fill the brazero with burning charcoal, and throw upon it the sulphur; close the doors tightly and do not open the room again for 36 hours.

(1 lb. of Sulphur is required for every 1000 cubic feet of space to be disinfected.)

After fumigation everything in the room should be thoroughly well washed.

UNION CHURCH.—The communion of the Lord's Supper was celebrated in remembrance of Him, March 6th; ninety persons partook of the emblems. Two were received on profession, one confessing her Saviour for the first time in confirmation, the other reaffirming her faith in Him. Five others were propounded for union with the church at the communion in May.

Mr. John R. Lee, long time a steward in the P. S. N. Co.'s steamers, having been in declining health for some months, died on the 25th ult. A large company came the following day to the interment. The Rev. Mr. Wetherall officiated asking Dr. Trumbull to read the lesson and to speak at the grave.

The Directors of the Union Church Missionary Society met at Dr. Trumbull's house on the 7th instant to audit the accounts for the past year, and arrange for the Annual meeting. This was fixed for Tuesday, the 15th instant.

The Board of the Sheltering Home Society met on the 1st of March; when it was agreed to call the Annual meeting at Dr. Trumbull's house on the 22nd instant, at 3 p. m. A fund has been commenced for

the enlargement of the Home with a separate building if possible for lads.

All friends of the Sheltering Home Society are requested to attend the Annual meeting.

IQUIQUE.—Mr. Krauser has proceeded to Coquimbo. Mr. Gilliland is for the present detained in the U. States, so that the services held in Iquique have been for a time suspended. Favorable testimony is borne by a resident there to the zeal of Mr. Krauser as also to the exertions made by his wife to relieve those in need.

PUBLICATIONS.—Number 10 of the *Predicador* has been published, containing a discourse on 2 Samuel 24, 21: "That the plague may be stayed," as also extracts from a letter from a clergyman in San Felipe, the Rev. Mr. Gomez, who has been indefatigable among his flock during the late epidemic prevailing there. Two thousand copies have been sent out. The expense of printing was covered by the opportune remittance of \$50 from Mr. Stephen Williamson of Copley near Liverpool.

—The Rev. Mr. Bone's brief account of his search for heirs for the legacy left for sinners by the Crucified Redeemer, has been printed in an edition of four thousand copies.

A very pleasant leaflet "Looking to Jesus", prepared by a pious lady in Boston and printed by her husband, after her decease, in copies innumerable in English, and again in French, German, has been appended in a Spanish translation.

Valparaiso Bible Society.

Mr. Wm. Krauss the colporteur of the Valpo. Bible Society is at the South near P. Montt.

Mr. Spandermann in the same work is in the Province of Coquimbo, and meeting with an unlooked-for measure of success: 144 copies of the Scripture had been sold, in many cases at houses along the country roads as well as in villages and towns.

Union Church Sabbath Schools.

The port school held a very interesting session on Sunday the 6th, under the guidance of Mr. Fraser, the superintendent. Ninety persons were present. The Rev. Messrs. Garvin, F. Thompson and Trumbull spoke. Mr. D. Foxley led the singing which was inspiring, and Mr. Fogg conducted the accompaniment on the harmonium.

The scholars are devoting their contributions to the fund for building a New Hall in the rear of the present church; and feel great interest in the enterprise.

It is a matter of immense importance for the prosperity of the school as an adjunct of the church to have the accommodation of the New Hall.

The Rev. Mr. Dodge has drafted a plan for the new building with class-rooms, lecture-room, vestry and other apartments. About \$15,000 will be required, and if the present Union Hall can be disposed of at its fair valuation the work can be done.

ESCUELA POPULAR.—The classes were opened on Feb. 28th, with an attendance of 150 scholars. Mr. Zamora is the Principal, and Miss Hidalgo the lady Principal.

BOARD SCHOOL.—This was opened earlier. Mr. Fowlie is Principal assisted by Mr. Coutts, Miss Holman and Miss Cornish. The number in attendance is 176.

THE ENGLISH SCHOOL of Messrs. Mackay and Sutherland has ninety scholars.

THE HIGH SCHOOL for girls has 40 in attendance.

MR. GOLDFINCH.—An immense concourse attended the funeral of Mr. Goldfinch. The fire Co., No. 10, Property Guard was present; and many of Mr. Goldfinch's former pupils. One of these a Mr. Barra offered remarks at the grave acknowledging indebtedness to his former teacher for preparation for the tasks of life.

The girls' school has been discontinued since the death of Mr. Goldfinch.

Personals.

Dr. John Trumbull has removed with his family to Viña del Mar.

Mr. William Mc Laughlin and family, accompanied by his sister, Miss Mc Laughlin, embark for Europe in the S. S. *Aconagua*, to sail Saturday the 12th instant.

Mr. George Lewis and family return by the same steamer to Liverpool.

The Rev. Duncan Cameron, pastor of the Union Church in Santiago embarks for Europe en route for the States on the German steamer on the 15th instant.

The Rev. Mr. Allis has returned from his journey to La Paz and is now in Santiago.

Mr. Wm. Trumbull has been heard from, by wire, from England. He arrived at Liverpool on Feb. 22nd.

"The Record" and its Helpers in other Lands.

Mr. A. C. Mitchell of Liverpool writes: I receive regularly the *Record* and value the bits of news and the good words it conveys. I have asked Mr. Fraser to attend to my subscription, and am sorry it is not in my power to help more in the work you have so much at heart."

According to the above we acknowledge gratefully the receipt of \$15 for the object indicated.

Mr. Williamson of Liverpool also writes: "I have been reading with lively interest the *Record* of Nov. 11th, in which I see a short account of a missionary and evangelistic trip by Mr. Allis and others to Chillan, Los Angeles, Concepcion, Angol and other places. I have long thought that the evangelist ought to be the best equipped man in the Christian church... When I see evangelists being raised up for God's work among the natives of Chili, and when the native churches are self-sustaining and self-propagating (as I hope to see them ere long) we may then expect a wide-spread awakening to the influences and truths of the gospel

"But in the meantime judicious help

and encouragement are essential. If Mr. Vidaurre, Mr. Allis and others are encouraged before the winter sets in to undertake another evangelistic cruise to "build up" where they were before, on their own foundation, resting of course on the One Sure Foundation of all work,—I will be happy to subscribe \$250. towards their expenses.

"I also wish you to have \$50. donation for the *Record*, and \$50. for the *Predicador*. Mr. Henderson will give you the money."

Liberal hands in Chili.

A friend wishing the name reserved has brought a hundred dollars for the *Record's* future expenses; and an equal sum for the continuance, or rather increased frequency of issue for the *Predicador*. Mr. Williamson's assistance covered the outlay for N° 10,—2500 copies, on the "Plague may be stayed" which has been already sent out to the readers in 50 other towns in Chili.

The recent gift has also warranted us in putting N° 11 in printers' hands, and that will be issued in a few days more. Four additional discourses are ready and will be printed just as soon as the means are at command.

The wires report that the Rev. Henry Ward Beecher had a stroke of apoplexy on Sunday last and was lying quite unconscious. He died on the 9th.

—The steamer *Sorata* reached Coronel on the 5th, had a quantity of machinery to discharge, and arrived in Valparaiso on the 8th instant.

—The *Britannia* left Rio on the 7th for Valparaiso.

—The German steamer *Hermia* has just gone on the rocks at Eden Bay Smyth's Channel on her first voyage out from Europe. Passengers were taken off by the *Menes*.

—Eduardo de la Barra publishes a notice of the cure of a case of cholera in collapse by the use of Hydrate of chloral.

—The city and state schools are ordered by the authorities not to be opened until April 1st on account of the cholera.

THE CHOLERA.—March 1st. Yesterday the cholera statistics for our city were for the first time published as follows:—In the lazarette on Playa Ancha 6 under treatment, 3 died, 1 cured, 3 new cases; in that of the Baron there were 23 patients, 2 deaths and 3 new cases.

The Valparaiso Ambulance bore to the cemetery 4, and attended 3 patients in their homes.

The report from Santiago March 3rd showed that 2,458 interments of *colericos* had taken place. Of these 35 within 24 hours. The mortality was decreasing rapidly.

March 4th, The House of Deputies voted guarantees for two railway projects to cross the Andes; one via Santa Rosa, 5 per cent. on five million dollars; and 6 per cent. on the other by other by mount Antuco near Concepcion. One member said he was opposed to any transandine railway because it would facilitate the emigration of our people, and help competition with our cattle growers.

Mrs. Margaret Mitchell.

Letters from England mention the death, January 5th, of Mrs. Margaret, wife of Mr. A. C. Mitchell, who left Valparaiso about two years since. Mr. M. writes in a spirit of resignation: "To me the loss is irreparable. . . . I can only bow to the Hand that has afflicted me."

He adds sympathizing with the sorrows of others: "The past year was a very sad one for you; your son with life, yes, a life of usefulness opening before him, expecting soon to be with you and cheer you in your closing days, called to his heavenly home.

"Then your old friend the devoted, large-hearted Alexander Balfour, devoting his time, his energy, his means, first to Liverpool, then to England, then to Chili, we might say to the whole world, and in any way he could to bring help to the poor and salvation to the erring.

"Then Mr. Duncan, the respected head of our house, who was also your friend and sought to help you in your work in Chili,

cut off while one may say he was in his prime, for he always looked so bright and active and did not know what illness was.

"Surely God works in a mysterious way, but though I am one on whom He has laid deep and sore affliction, I desire to be silent and wait the unfolding of his purpose."

Mr. David Duncan.

Mr. Williamson has written, January 16, of the death of Mr. Duncan: "You would be shocked, as all the community here was, at the sudden death of Mr. Duncan. He caught cold during the inclement weather we had, and sent for the Doctor on Christmas day. On the 30th he was dead. He was cut off by acute Inflammation of the Lungs and Bronchitis. He was the picture of robust health and activity. I never recollect his having had even a cold before. . . . I spoke to him on the morning of the day he died. He was evidently quite ready for whatever God had prepared for him, and added: "We would not have it otherwise." He died at 5 p.m.

"The year thus ended very sadly for me. The two men with whom, long, long ago, I set out on a business career: Mr. Balfour, my late beloved partner, and Mr. Duncan, both cut off in 1886, and I am left! Let me hope that I may have grace to live and do God's will, as well as fitness to die when it is his will to call me to Himself."

Mrs Margaret (Hall) wife of Mr. Hugh Campbell, native of Glasgow, died March 9th after being ill a fortnight, aged 37 years.

THE LADIES' SOCIETY OF RELIEF.—Met on the 8th at the house of the Rev. Mr. Donoso, Mrs. Arguedas de Huici presiding; Mrs. Alejo Palma secretary. Reports from the four soup kitchens showed a distribution of 1292 rations; of these 900 were cooked, and 392 raw. A 5th

kitchen was not necessary at present. The total daily cost is \$62.36.

Twice a week these ladies meet to cut and prepare clothing for the needy, on Mondays and Thursdays.

Sixty dollars were handed in from Mrs. George Bowen.

It was voted to appropriate \$100 to certain needy families.

"PUBLIC KITCHENS."—The City Council has proposed to the Intendente that two eating-houses be allowed to be opened by Mr. Aran Friar in which victuals are to be sold at 5 cents a plate; no alcoholic beverage can be sold, save ale and wine and these only with food; coffee, tea, chocolate or milk are to be provided; the City Council is to have supervision, and to allow \$2000 in way of aid.

A son of Dr. Fonck, Francis F. junior, a student of medicine died on the 7th in Santiago of the epidemic.

It is distressing to notice that always after Sunday there is an increase in the number of cholera cases, owing to the dreadful manner in which the Lord's Day is passed by so many: not in worship but in rioting and dissipation. In Santiago on Monday 72 new cases were reported and 35 deaths.

FINANCE

Donations to the "Record."

L. X.....	10 00
Miss F. Parsons.....	10 00
Mrs. S.....	2 00
Lady, monthly gift.....	1 00
Mrs. Dimalow.....	10 00
Mr. A. C. Mitchell, Liverpool...	15 00
	\$ 48 00

SERMON

PREACHED IN UNION CHURCH, VALPARAISO, FEBRUARY 20TH, 1887, BY THE REV. DR. TRUMBULL.

TEXT: The Bread of God is He which cometh down from Heaven and giveth life unto the world. I am the Bread of Life.—JOHN 6, 33 and 35.

The Nourishment of the Soul.

The whole tenor of the Gospel is impersonated in its founder. You have it just in proportion as you accept Him. To him you are to direct your eye if a believer. Not only is He to be listened to, but received. Not only to Him may a soul come, He will come into the soul. Not only will He instruct, He will renew a man. Thus He is presented to every child, thus also to the more experienced parent; thus to the least educated scholar, and to the most profound philosopher. Many-sidedness so characterizes Jesus that He has taxed almost every known simile in human discourse to set before men his offices: He is a shepherd and a monarch, priest and instructor, redeemer and physician, brother and guest, master and servant. He is a vine, a lamb, a lion, a sacrifice, a rock, a sower of seed, a judge. He opens water-springs in the soul and gives the water of life. In the text He is "the Bread of God." Any of these statements the believer can take hold hold upon and find consolation, encouragement, hope, counsel, instruction and force; although, if he can combine several, the more nearly will he approach to a conception of what Jesus is, and the more solace derive from Him. Dwell, therefore, on the specific descriptions of Him, one by one, and then blend them all, if you can, into one united whole.

I.

The manna Moses gave was not, Jesus had said, from Heaven really, not from the place where God is beheld in splendor; even though the sacred history had stated that "God gave them bread from Heaven to eat" since that meant

simply in the lower sense of the atmosphere or sky. Indeed Jesus added that the bread which on more than one occasion He himself had given miraculously, was only perishable, and not the true bread for a man's soul to feed upon: whereupon, He had urged his hearers to seek that bread which is real, a loftier, better, more enduring thing for the soul.

To explain his language, remember that the mind requires nourishing as truly as the body does. The hunger of the body is felt first in the processes of life, but the need of the mind manifests itself later on, and will continue to be felt long after the corporeal frame shall have ceased to be. Through appropriate truth the mind now grows and expands, or through want of it starves, gets thin and dwarfed. There may be a symmetrical growth of the mind, or an abnormal and distorted; it may be balanced or one-sided, stalwart or feeble, independent or timorous, judicious or inflated. To meet the necessities of the mind of man Messiah came down from the real Heaven, to be as in vivid metaphor He here states the *True Bread* of God on which each soul may feed and be nourished in all excellence, development and completest growth.

II.

You are not unfamiliar with the expression *food for thought*. There are persons in society whose occupation is to furnish food for thought:— the whole army of educators, for instance, in schools and colleges, primary and superior, scientific and classical, historical and literary; the concourse of persons connected with the press, daily, weekly, monthly, quarterly, or the more substantial volumes; the men of science, Morse with magnetic applications, Huxley probing into nature, Pasteur prying into microscopic life, and many more; the thousands employed on telegraphic lines carrying thought around the globe in minutes and seconds of time. All these furnish food for the minds of men, some of them defining what is true, others showing what to think, oth-

ers how.

1. The Lord Jesus took his place as a TEACHER sent from God; not that he inculcated the details of the sciences of botany, geology, chemistry or history, but, while touching on these all incidentally, He laid stress on the great point in which the sciences terminate, leading our thought up through creation to the Creator. Science without God is without a head, a decapitated trunk, acephalous. It can find the solution of its otherwise unanswerable mysteries only in the skill and forethought of the uncreated, unseen yet manifested Deity, who is the ultimate truth beyond all intermediate and secondary causes. Hence Jesus stopping not to descant on the midway forms of knowledge, gives the final result, the loftiest point, the culminating peak of all, in the knowledge of the "only true God" (John 17, 1), declaring this to be eternal life. The sciences stammer, but He asserts; they impart hints, but He speaks directly to the point; they offer hypotheses. He states verities; they maintain agnostic reticences, He pours out light and "declares" the Father.

2. In that one word Father volumes are contained. Not content with conveying merely the lessons of Theism, or with speaking only of the Architect of the Universe and his omnipotence and omniscience, nor with defining God's judicial attributes alone, Jesus inculcated the FATHERHOOD of our Creator. The Almighty is affectionate. The All-knowing loves us. A prophet already had said a thousand years before, in a moment of spiritual exaltation: "Like as a father pitieth his children so the Lord pitieth them that fear Him," but Christ amplified this doctrine bringing it forward far more distinctly. To do this was needed, for while in Nature there is much that shows God to be benevolent, yet is there now and again something hard to explain: dark passages there are, scenes of suffering and items of calamity, resistless, sudden, overwhelming, in regard to which it is a delightful relief to have the Messiah, descended from Heaven, give the assurance that we may, notwithstanding, confide in God as our

loving parent in whose care we and ours are eternally safe. The opening words of the Lord's prayer "Our Father which art in Heaven" furnish food on which millions of human minds feed daily. It is their solace, it meets their anxieties, it quells their fears. They may not perceive as yet all that is included in the Fatherhood of Jehovah, nor even be able to harmonize it with much that occurs, but the blessed item is, that Jesus has given us the word that our Father is behind every cloud. This for the recipient soul is its bread, its nutriment, imparting strength and repairing in it the waste of life, so as to preserve it from the emaciation and despair consequent on thoughts of atheism or pessimism.

3. Jesus, however, at the same time, fails not to emphasize the Magisterial character of God. Whether speaking in parable, proverb or any other style of discourse, He ever sets before men the Almighty as a Magistrate, with the special peculiarity, however, of blending in one the parental and the magisterial. He to show how the *righteousness* of God, the law-giver, and the *peace* of God, the parent, have kissed each other. The key-note of this matter was touched when he said to the devout questioner, who came to Him by night (John 3.): "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life;... not to condemn the world but that the world through Him might be saved."

4. The thoughts communicated by the Saviour diverge, at this point, from all thoughts learned simply in the school of Nature: parallel with them they have run so long as Jesus was showing the existence of God, and in a measure while He dwelt on the divine benevolence, but as soon as He attempted to exhibit the Pardon of Sin, through a ransom He was himself to pay in his own blood, a new line of thought was taken up.

The matter is really one that the angels desire to look into and can not.

Men, too, of highest talent have often

been confused by the manifestations the churches of God have made on this point. Even the Disciples were at first slow to receive what Jesus communicated about it, although after his death and resurrection they accepted it gladly enough, and published it widely. The idea of propitiation seems unnecessary to not a few, harsh, in fact, and they ask: "Why was not mercy sufficient? Since God loved sinners, what hindered Him from pardoning them all at once? Why did expensive sacrifices need to be offered during hundreds of years, and the offerers then be informed that they were inadequate and insufficient for taking away human guilt?"

Samples only these are of views that thoughtful men have uttered, while hesitating to receive the Bread of God communicated by the Crucified Redeemer. Food for thought, bread for the soul is to be found at the Cross, but appetite for peace is required, hunger for justification is needed, and inward digestion, or else there is danger lest the worshiper reject and refuse to partake of the costly provision which has been made. Theologians even, failing to discover why Jesus's blood needed to be shed, have sometimes been astonished out of measure and shewn annoyance, when reminded that the Father gave "commandment", (John 14, 31.) to the Son to endure the painful trial of Calvary. Elementary Christian students, contemplating the death of Jesus as the work merely of human conspirators, who hated him because He taught so strict a form of virtue, have thought they found it so far intelligible; but, that it should have taken place in execution of a divine arrangement, and have been a ransom paid in honor of the violated law, on behalf of us, guilty respondents; actually necessary to be paid in order that God might be just and the justifier of the ungodly, has more than once led a man who up to that point supposed himself to be a Christian, and was possibly connected with some church of Christ, ministering possibly in his name, to turn back and walk with the Saviour no more. The celebrated Dr. Channing, with all his

gentleness and piety of language, demurred at this point and flung the Gospel down, scornfully refusing to receive the doctrine that the Son of God consented to have his blood shed in atonement for human transgression. And yet this is the kernel of the gospel, the fine flour of revelation, the true wheat of Christian dogma, the distinguishing doctrine of the evangel; in the words of the text it is the "Bread of God", Jesu's food for human thought; so that the wisest, the most highly cultivated, refined, learned, moral, pious and amiable, can reject it only by rejecting the following explicit and undeniable teachings of the Redeemer himself: "This cup is the New Testament in my blood which is shed for many for the remission of sins", Matthew 26, 28. Do you ask, if I say then that such doubters will be lost? I answer, God must say about that. Cautious I am to pronounce an opinion. But what I assert is that such cannot be nourished by the Bread of God, since they decline to partake of it, and do not accept the provision made, though brought to them and urged upon them by the dying Redeemer himself, weeping and with tenderest importunity. How can any one be made strong through the death of the Redeemer so long as he refuses to accept in that death the very thing for which Jesus said He bore it!

To conclude:—

1. It has been shown now that our Saviour offers food for the soul, in teaching a distinct and pure theism, from which He eliminated all the corruptions of idolatry; also, in teaching the Fatherhood of the invisible Creator who loves mankind; in teaching that God, still, exercises a rectoral authority and sustains his law, even to the extent of having a propitiation made in the death of Messiah, so as to bring in everlasting righteousness and not banish the guilty forever from his presence.

2. And now, my brother, if you with exceptions would attenuate the thoughts of Jesus Christ, not accepting his propitiation, but dreaming He has not made it because you dream it was unnecessary: Is it probable that you can know bet-

ter than He knew, and better than the Eternal Father knew, what was required for the maintainance of the honor of God's law, while sin should be pardoned? Surely, no right-thinking person will assume and persist in taking a position so unjustifiable and so un-Christian as that! Surely, if sin be admitted to be heinous in the sight of the Almighty, the doctrine ought to be supremely welcome that it has been fully answered for, and the law's demands against the sinner met by our heavenly proxy, the Son of God!

3. Have you, also, that have lingered through past years irresolute about following Jesus, when He died bearing such great shame for you, no cause to blush that, with cold, calculating requital you to this hour have failed to respond to his love! Think of Him in the garden crushed to the ground under the burden of your guilt, and suffering stripes from the scourge in order that you might be healed; think of Him on the cross, challenged to descend and yet not descending because unwilling to leave your sins unatoned for; finally, think of Him in death crying out: "My God, my God, why hast thou forsaken me?"—And, knowing that this all was for your transgression, shall mercenary postponement and proud neglect characterize all the heed you give, and be all the answer you make to Him! "The Bread of God" the doctrine of Christ crucified is; food for thought Christ's words are; and shall they not by you be made henceforward your thoughts? Will not you receive them into your mind now? Can you say: "No, no, not yet," because his thoughts bid you relinquish any pleasure of disobedience? Will you halt and linger because, you are unwilling to lift and bear some task of obligation to which He points? Oh how unworthy of the Slain Redeemer if you refuse to take up your cross and follow Him!

4. I am glad it is not so with every one; glad that some appreciate the bread that came down from Heaven. I am glad that some of you eat it daily, and have never yet seen the hour that you regretted having, with a sacred vow, assumed Christ's

name; I am glad that the more you have come to know, the more you esteem the food He has given you. Keep on unto the end. Live on Christ crucified. Every truth that He taught, receive, hold, believe and eat as bread. Let it not slip from you for all the world may offer, nor for all that men may say. Press to your heart each hope He has held out. Be sure it is yours. He will own, keep and welcome you into His kingdom. Lay aside the fears from which He has promised you deliverance. While you are in Him, they cannot harm you: nay not even your sins that you recall with sorrow can do that. His death accepted cancels them. The assurances of grace that He has given are likewise yours. The Holy Spirit is called "of promise" because promised to such as call on Jesu's name. Call and receive. Seek and find. In the gospel you have, in most precious efflorescence, the thoughts of the invisible Jehovah, thoughts that will make you hopeful while humble, serious without gloom, benevolent but not vain, pure without pride, contrite and yet elate with the certainty of daily acceptance with God.

I close with a citation from one who, centuries before Jesus came, was lifted up by the inspiration of God and permitted, in holiest anticipation, to exhort his countrymen and fellow-believers, in that early dawn of "the latter day" to say: "Come ye, buy and eat; yea come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not!

"Hearken diligently unto one, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me. Hear and your soul shall live," (Isaiah 55, 3rd vs.—)

Anglo-American Ambulance.

The following will be useful for any who may have to do with cholera patients, in Valparaiso or in the Interior:—

GENERAL RULES RECOMMENDED FOR OBSERVANCE BY THE MEMBERS OF THE ANGLO-AMERICAN AMBULANCE.

Eat and drink the same as usual, avoiding all excess.

Keep early hours.

Flannel underclothing next the skin is recommended.

When going on duty it is advisable to wear a flannel shirt.

* * *

Do not eat or drink anything in the Do not go to a case fasting. (patient's) house.

When visiting a case, do not smoke until you get back to Headquarters and have thoroughly disinfected yourself.

After touching the patient, or any of his soiled clothes, wash your hands in a disinfecting fluid.

(For the preparation of this fluid you will each be provided with a small bottle of strong solution of Corrosive Sublimate, of which you will add 2 teaspoonfuls to one Pint of water. Always remember that Corrosive Sublimate is a *strong poison* if swallowed).

As the vomited matter and the evacuations are the only media of communication, by care and thorough disinfection you will avoid risk to yourself.

On returning to Headquarters see that your Brin suit is at once disinfected.

* * *

RULES TO BE OBSERVED BY THE NURSING COMPANY OF THE ANGLO-AMERICAN AMBULANCE.

If the patient is in the first stage:

1. Give him a dose of Bismuth with XV drops of Laudanum in 2 tablespoonfuls of water.

2. Apply one of the mustard leaves, moistened in water, to the pit of the stomach.

3. See that he is kept warm—if necessary order hot water bottles or hot bricks.

4. Use the friction gloves to the cramped muscles.

5. Give him some small pieces of ice to suck.

6. Keep evacuations and vomited matter for the Doctor to see.

7. If possible remove at once any clothes soiled by evacuations or vomited matter, and have them put into the solution of Corrosive Sublimate.

If you find the patient in the collapsed state:

1. At once apply hot water bottles or hot bricks and plenty of clothes.

2. If you can get the patient to swallow, give him XV drops of Ether in one tablespoonful of water every half-hour.

3. Note, if possible, the quantity of Urine passed.

4. Keep a note at what time the case was taken in charge; prominent features of the case and when and what remedies have been given.

N. B.—These rules are for treatment of adults.

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RULES TO BE OBSERVED BY THE DISINFECTING, FUMIGATING AND ATTENDING-TO-BURIAL COMPANY OF THE ANGLo-AMERICAN AMBULANCE.

On arrival at the house of the patient.

Dissolve one of the powders of Corrosive Sublimate in $2\frac{1}{2}$ gallons of water, this solution is to be used as a disinfectant for all soiled clothes.

Prepare a solution of Sulphate of Copper by dissolving $\frac{1}{8}$ th part of the packet in 2 gallons of water. This may be used for clothes which can be of no further use and for disinfecting evacuations and vomited matter.

Sprinkle a tablespoonful of solid Sulphate of Copper into the water closet twice every day.

Always keeps 2 tablespoonfuls of the carbolic acid solution in the bed pan.

After the evacuation has been passed add to it half a tumblerful of the solution of Sulphate of Copper, but on going to a new case do not add the Sulphate of Copper to the evacuation until the Doctor has seen it.

In case of death the disinfection of body and fumigation of house will be superintended by the Lieutenant of the guard.

26th Annual Meeting of the Valparaiso Bible Society, Feb. 17, 1887.

ADDRESS BY THE PRESIDENT,
REV. W. E. DODGE.

Ladies and gentlemen, friends and supporters of this Society:—We are about to consider the particular interests which call us together this evening. But before the reading of the Annual Report made by the Directory to the Society, let me ask you to think of a few points touching a mighty work, a sweeping moral and religious campaign in which we as a Society are permitted to take part; and, thankfully let us say it, with a measure of success on these shores, which has not only pleased but even surprised the flourishing parent Bible Societies of Great Britain and North America.

South America has justly been called a hard field to till, for, since the days of the Spanish Conquest, the slowly yielding walls of Papal Supremacy have been built around these nations, whose lands have been the soil in which were scattered for centuries the seeds of priestly sway; and the surrender of mind, reason and conscience to the power of self-asserted infallible ecclesiasticism has been the fruit of such sowing. You have but to mark carefully the contrast between the history of the countries of religious liberty and evangelical faith since the Reformation, and the history of those countries which retained and lived by the spirit that stamped out the Reformation in Spain and France, in order to realize that the difference between Anglo-Saxon and Latin blood will not fully explain the state of Papal nations since the 15th century. The native Anglo-Saxon character is certainly very unlike the French or the Spanish, and yet, had Coligny lived, had Catharine died but six months before the fatal 24th day of August 1572; and had the Christian martyrs of Spain been given a fair trial on principle instead of being tortured in the fires of the inquisition until the vine of God's planting was burned to the ground; who can say that the French blood, evan-

gelized in the main, as it surely would have been in a few years more, and the whole Spanish realm, moved by the Gospel as many individuals were who in Spain sealed their faith with their blood, would not have given to France and Spain and their Colonies a happier history and a more honorable place in the records of Christian civilization?

Why then did the noble patriot and reformer Coligny die? Why was that treachery permitted which reversed the mighty movement of the Reformation in France just on the point of winning the majority, and dashed to the doors through which that country was about to pass to a new era of civilization, an era of freedom of faith, which might have left unwritten the bloody story of revolution and anarchy and infidelity? Why was Catharine permitted to tempt Charles to consent reluctantly, yea protestingly, to that dreadful crime? Why did frenzied and red handed men acting in the name of religion, extinguish the Gospel light in Spain and almost in Italy? These are questions which our regrets will not answer, which all the sorrow of thousands of sufferers will not help us to solve; questions with answers like many lessons of God, too deep to be discerned to the fullest by us now. God reigns and moves in a mysterious way. His hand in human life may seem to favor or to forbid certain events inexplicably. Had we a final philosophy of human history, it would be the rationale of Divine administration among men. The final cause alone, the Divine reach beyond our analysis, will show how God doeth all things well. He seems to hasten certain great movements in one nation and to say regarding another, Not yet. Is it thus that one may become minister to another, to insure the proper development of fellow feeling and philanthropy on a large scale? Things are so intertwined in the relations existing between nation and nation, and the bearing of one century upon another, that we must believe that delay, though painful, points sometimes to the writing of a great lesson for future good. Thus

we come to realize that the position and influence which in the providence of God have distinguished the Anglo-Saxon race, mean also responsibility before God and the world. That one part of the world needs the Bible, while another part has it, is a fact upon which rests an activity that affects both favorably. One is needy and receives while the other is blessed in giving, indeed, would lose strength morally were it not for the giving.

So while there is a proneness to give large credit to the natural genius of a nation in speaking of prosperity and progress, let us remember that a people is moulded for good, though unconsciously to many, by true religion, as well as tainted and injured by a bad religion, more than by any other factor of national life; and that the present blood qualities, so called, of our Anglo-Saxon race are largely due to the influence of the Reformation and an open Bible. God hath made of one blood all men to dwell upon the face of all the earth. Hence, when we review the effects of pure religion upon certain portions of the struggling human family our aim should be to extend this influence as widely as possible.

And here permit one observation which seems to me important, viz.—that because a people are by custom, ignorance or the force of a wrongly exercised authority, opposed to giving a welcome to good things, is no reason why we should let them go on so. It is possible for a patient to declare to his physician that he is well, when all the while his system has within it the seeds of disease. It is a sad fallacy in human life, a fallacy that ruins multitudes, to insist that one is all right when he is not so morally or religiously. If such a rule had obtained in the past the world would never have had a Gospel, for certes it did not desire it, as a whole. It is the voice of a wisdom beyond that of the self-governed human soul that is required perpetually. It is no part of the Christian faith, which is destined to lift up a fallen world, to say, "Peace peace," when there is no peace. Often

Providence
responsibility

Bible
Race
not
blood

Philosophy

justice and righteousness and true wisdom are with the minorities in human life. Especially in matters of religion is there the danger that desire and custom may displace principle and truth, in part if not wholly. No one entertaining Christian philanthropic sentiments can doubt the wisdom of efforts put forth to give the Gospel to the nations and tribes that dwell in darkness. Frequently the evils of civilization are forced upon the heathen and for this cause we can never do too much to counterbalance the evil with good and to root out the native and the engrafted evil as speedily as possible. We are in honor bound to do this for our own sake as well as for theirs, and if this be true in the extreme case, it is equally or proportionately true in the case of half truth mixed with a great deal of error. I do not doubt for a moment the sincerity and devotion of some who place faith in such a system. I would speak in the kindest terms of singleness of purpose and of mistaken zeal, but we have to do with something more than devotion on the wrong track, viz.—of putting it on the right track; and we speak not of individuals but of principles, which individuals and nations must weigh and accept or reject on their merits. To say that those who hold in their hands as God purposed an open gospel, and who are blessed by it, should refrain from carrying this gift to those who bear a Christian name but who before the world, instead of inquiring with reason what the Bible is and what it truly teaches, have thrown upon the Word of God the pernicious burden of human authority and inconsistent decrees, stultifying Scripture, is to assume a position toward the actually needy that is un-Christian. To refrain from giving the Bible to Romanists on the ground that we should not disturb them, that their system is *sufficiently* Christian, is to consent to the existence and practice of idolatrous error; is to make the unwarranted acknowledgment that a portion of truth largely mixed with error is sufficient to satisfy the human soul, and to redeem misguided nations; is to abide

unmoved and, must we not say it, to a degree selfish, in our own houses of worship in the enjoyment of the blessings of gospel liberty, when the great Head of the Church has expressly enjoined upon us a duty, to teach all men *whatsoever things He has commanded*. Clearly, it would be more convenient, more peacefully gratifying to us as seekers of personal ease, to believe contrary to all history, that a diluted faith or a mixture of truth and error is efficacious to lift up nations which have not accepted the truth of the Reformation which is the truth of Christ, but I beg you to remember that the world has not taken steps forward and upward on the line of convenience and ease, but rather in the pathway of toil and sacrifice and struggle and martyrdom. True action is based on true principle; and when a nation embraces principle *wholly* and not half-way, it begins to rise on new wings from the funeral pyre of past error. Though the popular voice oppose, he best serves, who yields not when he is right, but chooses even the thorny path, placing himself, if need be, on the altar to maintain convictions which should prevail and one day will. This was our Lord's victory. This was the victory of the Apostles and of the Reformers, and it will be the victory of every disciple of Christ faithful unto the end. The chief question for us is, Are we right or wrong? The answer of wisdom which comes from above is that we are right, that the Word of God is not bound, that the authority of the Word is not to be broken by the voice of man nor by all the earthly glory and sway of a human hierarchy. Very well, this being true, the second point is, not one of convenience nor of policy, but of duty and privilege. The very development in our time of the general disposition among enlightened men, to throw off the yoke of Roman authority, comes in to indicate more clearly that it is our duty, to give the Word of God to all men, to circulate the Scriptures throughout the length and breadth of this land. True, there are powerful convictions and ideas in the way, but that should

yoke

not dissuade us. Beyond question we are in the right. What remains then is to press forward, to perform our duty, and let future generations give thanks for it. Let me give you an incident or two from the history of the Book.

On the 17th of May 1378, eight bishops, fourteen doctors of law and six of divinity, with fifteen friars and four monks, a council of 47 great men, met in the monastery of Black-friars, London, to consider "how they should put down certain opinions which were hateful to them, and prosecute the people suspected of holding them, one of whom, their leader, was John Wiclif, a priest who had been educated at Oxford." This priest, the account runs, had not only delivered many lectures on the Corruptions of the Romish Church but had also spent a great part of his life translating the Old and New Testaments out of Latin into English for the use of the people.

He was silenced from preaching at Oxford but in a large circle of bishops, doctors, priests and students, raised his noble head and looking at Archbishop Courtenay uttered these simple and thrilling words: "*The truth shall prevail.*" When supposed to be sick unto death, he was asked to recant his opinions, but being lifted up in bed cried: "I shall not die but live and shall again declare the evil deeds of the friars." He did live and completed his great work, breaking the chains of superstition which bound the people of England and Scotland.

Think too of the work of Tyndal the first printer of the English Bible. The priests hated him and his work. They charged that the Bible was a conjuring book. "Ah," said Tyndal, "you read it without Jesus Christ; that is why it is obscure to you." "Nothing is obscure to us," said a priest, "we explain the Scriptures." "No," replied Tyndal, "you hide them, you burn those who teach them, and if you could you would burn the Scriptures themselves." Soon after this his New Testament was suppressed and burned.

Tyndal said: "In burning the New Testament they did none other thing than

I looked for: no more shall they do if they burn me also, if it be God's will that so it shall be. I purpose with God's help to be steadfast unto death, if need be: and therefore, all Christian men and women, pray that the word of God may be unbound and run to and fro among His people. Amen."

We have not time to linger over the touching story of the first English Bible. But think of the autos de fé of men and books in London, in Oxford and in other places in England long ago, and then think of the British and Foreign Bible Society and the superb Oxford editions of the book that England loves! And can you wish that the history of the Reformation in England, in Scotland, in Germany were unwritten, and all that unaccomplished throughout the world rests upon the courage, the prayers, the labors, the endurance, the sufferings, the deaths of the noble men who fought the good fight of faith and gained the victory for themselves, and then for the succeeding centuries! Can you believe for a moment that if those true apostles of reform and patriots, for there is no patriotism truer than that of the Christian man, had left their work undone because of personal convenience and ease, the history of Great Britain and her colonies, of America and her growth, from the time the Pilgrims cast their constitution in Bible mould, would have been as now recorded? Ah, no! Cross out the names of Luther, Jerome, Huss, Calvin, Zwingle, Wiclif, Tyndal, Lord Cobham, Knox and you will draw black lines through the golden entries in the pages of our history, you will undo that which upholds or has helped to produce, little by little, the best constitutions and the best society in a sinful world to-day. The British and Foreign Bible House, a center of light, stands to-day where stood five hundred years ago the monastery of Black-friars in which Wiclif was tried! ...

The spirit of God's Holy Word which is the best foundation to rest on, which teaches us to fear God and to honor the King; which plainly sets forth that religion is not an earthly power; that it does not consist in exterior force; that to our

earthly rulers belong certain functions, honors, duties, claims, while to God the things which are His: viz.—the spiritual obedience, faith and love which make good citizens of men by placing in their breasts the kingdom of heaven. He will love his native land who thus loves God's truth and lives by it; he will seek her prosperity and will never hand the keys of State to an Ecclesiastical claimant to temporal power, to a human king of kings, in whatever guise the request come that he should so do. There is but one King of kings, the eternal God, the Father of mankind.

In view of these issues, still existing in this country and in many others, how needy are Papal lands. How necessary for them is the lesson of the value of truth and reason. How needy are many men who no longer accept the will of the Pontiff and have no guide but doubt! The growing desire in many to buy and read God's Word is an evidence of this need. Then let me ask you this evening to rejoice over the success of the great societies in Great Britain and the United States. Give thanks for the work they are doing. Think of the millions of Scriptures they send out in hundreds of languages and be thankful. Figures are inadequate to show the fruit of this work. They give vaguely an idea of magnitude, of the dimensions of an effort; but for the true result you would have to read the annual narrative of the Brit. and For. Society, 450 pages, and a similar one from the American Society, and another from Scotland, filled with the incidents of colporteur life, with the tokens of success in many lands. The reports from Papal countries are particularly encouraging. Truth would seem stranger than fiction to you while reading of the individual and family and national prejudices overcome, and of the happy results in many hearts and many homes. Whenever I turn the pages of these annual reports, I always feel that my faith is strengthened, so vivid are the pictures which reveal the truth that despite unbelief and spirits of wickedness in high places, God's Word does not return unto Him void. The burdened world is wiser than the most persistent

and active unbelief, for it continues to feel after God and when once it honestly examines the Gospel of our Lord finds in it the one true hope of salvation, the way to God and eternal life.

From many lands come the stories of trials and success; of trials, for there are many false views to be overcome and much indifference to be removed; of success, for sometimes in the darkest places there are found those who gladly receive the Word of God. In Germany a colporteur sold five Scriptures in a theatre. In Belgium another was laughed at and cursed on entering a house, but responded pleasantly and with a word of Divine persuasion, till the evil spirits were rebuked and two Bibles sold there. In Chile a Bible from this Society moved a whole neighborhood and again, men in factories and on trains were willing to buy the Word of God.

Nor do I mean to say that every Bible is read. Perhaps some are neglected or lost; but this we know, some are read. Some of the seed was parched up; some was picked up by the birds; some fell among thorns; some fell on good soil and brought forth fruit! That is the true view of the case.

Earthquakes in Italy.

Earthquakes have been felt at Nice and Cannes. — Reports of disaster in other parts of Italy. The number of deaths reported 2,000. Shocks were also felt at Parma, Turin and Casenza. Undulations of the earth were noticed at Catania, in Sicily, at the foot of Mount Etna.

Feb. 25th, the earthquake was felt at sea. — At Castellaro the church collapsed, and many were killed. — Soldiers were sent to the villages to assist to bury the dead. — At Bussana, a village of 800 inhabitants, nearly all the houses were levelled, and a third of the population buried, with no hope of rescue. None of the 106 Communes of Porto Maurizio escaped injury.

THE RECORD.

No. 243.

Valparaiso, March 24, 1887.

Vol. 16.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

Seamen's Mission.

The annual meeting of the Union Church Missionary Society was convened on the evening of the 15th instant at the Church. The President taking the chair read the Scripture account of shipwreck in Acts 27, 30—44; gave out the hymn:-

"Hark what mean those heavenly voices;
Sweetly sounding through the skies!
Lo! the angelic hosts rejoice;
Heavenly hallelujahs rise;"

and then offered prayer. The business was introduced by remarks from the chair to the effect that the year past had been prosperous, the services maintained without interruption and well attended, and an undiminished interest felt in the work, subscribers being generous as well as punctual. The hope of procuring a permanent Bethel-hulk has not yet been realized, though at one period the difficulties had seemed on the point of being overcome. It is, however, expected they soon will be. The sum in hand is six thousand dollars, and the Seamen's Friend Society in N. York has promised an additional thousand (in gold) in aid of the enterprise.

The report of the Directors for 1886 was read by the secretary, Mr. Daniell, and the financial statement by the treasurer, Mr. Harry Fraser. The outlay of the year, \$2000 had been fully met by the income.

The Rev. Mr. Thompson gave a report

of the work performed: 46 Sabbath services have been held on board with an average attendance of 72 persons; 1500 visits were made to 500 ships; 10,000 seamen had been reached. Service had been held in the English Hospital 19 times. Large distributions had been made of papers and magazines, which were very acceptable to seamen. Mr. Thompson expressed his gratitude to those who had provided them; as also to members of the Union Church who had rendered valuable aid in the service of song.

He laid great stress on the need of the Hulk as a permanent place of meeting, expressing the expectation that during this year the want would be provided for.

Mr. Dodge spoke afterwards emphasizing this need as vital, and imperative if the sea-faring men of our port were to be reached.

Mr. Blake offered very interesting reminiscences of work done in this bay for seamen. He spoke in warm terms of Mr. Wheeler who was here in 1854, and of others who have labored since, Mr. La Fetra, Mr. Jeffrey, and Mr. Krauser. He thought Mr. Thompson admirably adapted to the work. He mentioned men of the Sea who in former years had been here, manifesting their interest in religion then, who had in after years in G. Britain showed their warm-hearted gratitude to himself and others for Christian sympathy and hospitality extended

to them here. He mentioned a company of 22 God-fearing seamen, on one of Her Majesty's ships, who had asked to have the Lord's Supper administered for them in a special service and, with the Union Church, had gathered around the table of the Lord. Mr. Blake's experience had shown him that seamen were very susceptible to Christian influences.

Afterwards the Board of Managers for the current year was chosen, Mr. Mackay making the nomination, seconded by Mr. D. M. Henderson.

- Rev. Dr. Trumbull, president
- “ W. E. Dodge, vice “
- Mr. W. J. Daniell, secretary
- “ Harry Fraser, treasurer
- “ David Foxley,
- “ James Hardie
- “ Hamilton Beith
- “ James Blake
- “ John Nicholson
- Dr. John Trumbull.

A portion of the 107 psalm was then sung from the 23rd verse to the 31st:—
 “Who go to sea in ships, and in great waters
 trading be,
 Within the deep these men God's works and
 wonders see.”

Report of the Board of Directors of the Union Church Missionary Society, Valparaiso, for the year 1886.

The Society has as yet been unable to take up any work beyond that of the Mission to seamen in Valparaiso bay. The services, held on Sunday mornings on different British and American ships in turn, have been kept up regularly, and on the whole well attended, shewing that they meet a felt want.

The chaplain, the Rev. Frank Thompson, will shortly present his report of services held and visits made to the ships and to sea-faring men in the hospitals.

By the Treasurer's Statement, to be read at the close of this report, it will be seen that the total receipts for the year were..... \$2,035 70
 and to total expenditure..... 1,877 97

leaving a surplus on last year's working of.....	157 73
but as the previous year had left a deficiency of.....	281 27

there remained on December 31st 1886 a balance of..... \$ 123 54

due to the Treasurer.

Nearly one half of the receipts were collected by the Ladies' Committee, for whose continued assistance the thanks of the Directors are given, as also to all the friends who by periodical subscriptions or by special donations have contributed to the support of the Mission.

You will be asked to pass a vote of special thanks to the American Seamen's Friend Society for their substantial grant of \$1,200 gold (not included in the accounts) as well as for their kind offer of a donation of \$1,000 gold towards providing a permanent Floating Bethel, as soon as this amount will enable our Society to purchase and put in sound condition a suitable vessel free from debt.

The Bethel Fund which on December 31st 1885 stood at nearly \$3,000 (Chili currency) had been raised by the end of 1886 to upwards of \$6,000, and is still increasing at the present time. In these figures the offer of the American Seamen's Friend Society has not been included, as the money cannot be drawn until the conditions are complied with. While valuable donations have been made by friends from on shore in Valparaiso and other parts, including over \$900 proceeds of a sale of work held by the Valparaiso Mission Band (of young ladies) in May last, the greater part of the Bethel Fund has been contributed by masters, officers, apprentices and men of the ships visiting these shores.

The purchase of a suitable vessel for Bethel services has received much attention from your directors. In July an opportunity occurred to bid for the British bark *Limari*, damaged during a norther in the bay, but great difficulties were met with in obtaining consent from the maritime and fiscal authorities to the placing of any hulk in the bay beyond those already permitted. The directors, there-

fore, felt compelled to refrain from investing the funds in their charge unless such permission could be obtained, and thus had to let the opportunity referred to go by.

They next endeavoured to purchase one of the hulks at present in the bay, but could find none available except at a figure beyond our means, while at the same time in an unsatisfactory condition.

Meantime it was found upon careful enquiry that it would be quite possible to hold a ship legally under the British or other foreign flag, in the name of a subject or citizen of the same country, and to conduct services on board her for an indefinite time in Valparaiso bay without converting her into a hulk. The British bark *Hazel Holme* being offered for sale early in December it was agreed to bid for her; and the Intendente, upon being informed of our intention to make use of a British ship in the bay for our purposes, expressed his concurrence in this way of getting over the difficulty about a hulk.

This ship went beyond our means, but the way is now clear for the purchase of any ship offering in future, and it will probably not be long ere a suitable opportunity occurs, especially as the financial difficulty is becoming lessened by the donations which continue to come in from week to week.

In closing this Report the Board wish to acknowledge with humble gratitude the favour shewn by Almighty God towards this work, looking forward in faith to an increased blessing in the future for the advancement of our Redeemer's kingdom among those who go down to the sea in ships.

Signed on behalf of the Directors,

WM. J. DANIELL.

Hon. Secretary.

Seamen's Mission.

REV. MR. THOMPSON'S THIRD ANNUAL REPORT.

JANUARY 1ST TO DECEMBER 31ST, 1886.

It gives me great pleasure to say that

the interest taken in the work of this Mission by the class of men for whom it was specially organized, has never been greater than at present.

It is gratifying to be able to assure the friends of this Mission who are connected with Union Church and others who are doing so much to give the Gospel to seamen visiting this port, that their efforts are very fully appreciated.

To those who have done so much by their personal efforts toward making the services held in the bay both interesting and successful, we wish to express our grateful thanks. Also to those who have contributed reading matter for distribution.

The following statistics will show in part at least, something of the nature and character of the work done during the last year:—

No. of Sabbath services held on ship-board 46

The weather on 6 Sabbaths was such as to forbid service being held.

Whole number attending service afloat..... 3,326

Average attendance for each Sabbath 72

Visits to ships..... 1,569

No. of ships visited..... 539

No. of men on these ships..... 10,780

Visits to Hospitals..... 108

No. of services held in same..... 19

Whole number attending..... 133

Average attendance..... 7

* * *

READING DISTRIBUTED.

Tracts, number of pages..... 12,000

Illustrated papers..... 250

Record and other religious papers 846

Sailors' Magazine, copies 300

Life Boats, copies..... 3,000

Spanish Testaments..... 33

English Bibles..... 3

Ch. of England Prayer-books..... 14

Scripture Cards..... 464

Books sent to Pitcairn Island per *Nautilus*, McLean..... 67

Moody and Sankey Hymn-books 21

Magazines (secular)..... 443

Children's S. S. papers..... 221

*
* *

VISITS TO SAILOR BOARDING-HOUSES.

Sailor's Home..... 51
Other Homes..... 29
Funeral services..... 9

*
* *

A goodly number have signed the total abstinence pledge, mainly amongst apprentice lads.

The Bethel Fund has increased from \$2,870.11 to \$6,235.10. And now exceeds this latter sum by a few hundred dollars.

Average amount per month collected for the Bethel during the year about \$280.41.

F. THOMPSON,
Chaplain.

March 15, 1887.

POLITICS.—The division prevailing during the last year in the Liberal ranks has been healed, and unity of action secured, through the judicious management of President Balmaceda. The rules of debate in the House of Deputies are now to be modified so as to prevent unparliamentary obstruction, from which last year the country suffered a great deal too much.

NAVAL.—The construction of another iron-clad has been authorized, to be named the *Arturo Prat*; of its class to be one of the very best afloat.

Rumor states that Peru has contracted for two iron-clads.

Vice-Admiral Oscar Viel has resigned the post of "Mayor Jeneral del Departamento."

—Captain Uribe has been appointed to command the *Blanco*.

—Admiral Latorre has been named "Commandante Jeneral de Marina," this office being now separated from that of Intendente.

TALCAHUANO.—24 vessels were loading wheat for England March 17. The wheat crop in the South has been exceptionally good.

The Am. barks *Ellice Renowles* (?) and *Gay Head*, whalers, are reported, the former with 1150 barrels of oil, the latter with 450.

SANTIAGO.—The German residents proposed to celebrate the 90th birthday of Emperor William with festivities on Sunday 20th, though it occurred on the 22nd. We regret that the Lord's day should be chosen.

In this city it was celebrated on the 22nd.

TOWN CLOCK.—A new one has arrived in the S. S. *Britannia* for the tower of the Intendencia.

COMMODORE JOHNSON,—of the U. S. Navy expired at Portsmouth N. Hampshire Jan. 23rd, just as it was expected he would receive his promotion as an Admiral, when possibly he might come out to command on this coast. He leaves three children. Mrs. Johnson was from Talcahuano, Miss Elvira Lindsay.

CHOLERA.—In Los Andes a *Te Deum* was celebrated in the parish church March 13th, for the disappearance of the cholera. The curate, Sr. del Real, gave an address appropriate to the occasion.

—The epidemic has been officially recognized as existing in Constitucion, 5 cases, 2 deaths.

—Suspicious cases have occurred in Concepcion.

—In Santiago the epidemic is declining, and 32 new cases and only 8 deaths were reported on March 17th.

—It has been voted to discontinue the Anglo-American annex in the Playa-ancha lazarette of Valparaiso.

—In Talca the malady is on the increase, 82 cases being under treatment March 16th, of which 25 were new; 9 deaths in 24 hours.

—In Valparaiso on the 21st there were 22 new cases in two lazarettes, Baron and P. Ancha, in the sanitary stations, and counting those attended by the ambulances at their homes; 15 deaths, 9 discharged cured, and 34 remaining under treatment.

—The Asylum for Cholera Orphans was opened on the 20th.

\$14,000 Mr. Donoso said had been collected, Mrs. Josefina Codecido de Toro the wife of the Intendente leading the way; he added that the Asylum will be confided to the indefatigable zeal of the worthy priest of the Matriz parish, whose associates in the work will be the beloved daughters of St. Vincent de Paul... the children receiving an exquisite Christian education."

Mrs. Toro headed the subscription with a thousand dollars, and went from door to door with other ladies until the \$14,000 were collected.

FAME!—*Le Nouveau Monde* in Paris causes surprise stating that Admiral Lynch captured the *Huascar* in a fortnight after he was put in command of the Chilean squadron in 1879: he was not in command, and not present in the action!

RELIEF.—The Ladies Society of Relief is busily occupied in relieving present suffering. It deals out daily 1500 rations at four Ollas del Pobre in different sections of the town. The Ladies meet twice a week to cut out clothing, and once beside to transact business. They also give out work to women who are unable to find adequate employment.

Persons have handed us funds based for the succor of the necessitous, which we have put in the hands of this Society of Relief, sure that they will immediately find fitting application. We shall be glad to act as the Channel to convey other donations of money or clothing in the same direction.

THE ANGLO-AMERICAN AMBULANCE.—Among other gratifying items it has come to our knowledge that Mrs. Caroline (Clifton, wife of Mr. Alfred J.) Pascoe, has thoughtfully prepared and sent to the ambulance rooms a supply of preserves for the use of the gentlemen when on duty.

ENGLISH BOARD SCHOOL.—In the last issue of the *Record* there were two or three points that need to be corrected. The number of scholars Mr. Fowlie reports at 185 instead of 176. The newly arrived teacher from G. Britain, Mr. Robinson, is in charge of one of the divisions. Miss

Cornish is teaching temporarily only, during the indisposition of Miss Purdon, but is expecting to be occupied in a young ladies school shortly in union with Mrs. Bennett of Talca.

ENGLISH SCHOOL FOR GIRLS.—For this school which is designed to be a continuation of that of the late Mr. Goldfinch, as to hours, terms and general plan of study, the premises No. 321 calle Victoria in the Almendral, five squares from the Plaza Victoria, have been taken, and the classes are to be opened on the 1st of April.

INLAND SEAS.—An idea may be formed as to extent of the larger lakes of N. America from the subjoined items regarding the length of Lake Michigan: its length is 300 miles, the distance from Valparaiso to Caldera; its greatest breadth, 108 miles; mean depth, 690 feet; elevation above the Atlantic ocean level, 506 feet; area, 23,000 square miles.

LABOR SAVED BY MACHINERY.—If any modern would know the hardships of our ancestors we commend him to ponder the following item, which is only one among scores to a similar purpose:—

To make nails was one of the sentences imposed in Massachusetts, a hundred years ago, in 1780, as a punishment for crime; and twelve nails a day were accepted as a day's work.

—The exports of manufactured cotton from the United States during the ten months ended April 30 1886, were 154,813,876 pounds, against 116,342,321 pounds for the corresponding period of the preceding year.

PAPER MILL.—In Quillota a paper-mill has been commenced. Writing paper has not as yet been attempted. But strong wrapping paper of various qualities, composed of course rags and straw, is manufactured to-day. Finer qualities are to be undertaken. Excellent water-power abounds at Quillota. In San Francisco de Limache this was wanting; and fuel for steam cost too much. The scheme there failed.

QUILLOTA.—A chapel for Evangelical services has been recently rented in Quillota, by the Rev. Messrs. Garvin and Dodge, in which the Gospel is to be preached in Spanish as often as possible. It will be in charge of an office-bearer of Mr. Garvin's church Valpo., who resides in Quillota, and a minister will visit it to preach at stated periods. It is favorably situated, directly on the central public square.

Hope is entertained that the Chili Mission may receive a new accession of working force ere long from New York, as no one has yet been sent to take the places left vacant by Mr. Curtis and Mr. Merwin.

SANTIAGO.—A correspondent writes: "The new school-edifice built by Mr. La Fetra is to open on the first of April. It is a perfect palace.

"Mr. Cameron left us this morning (March 14th) to go across the Andes. We shall miss him a great deal.

"Mrs. Dimalop has come back from the *Alfalfar* much better. The *Alfalfar* is a sanitary hotel in San José de Maipó, where the climate is specially favorable for patients whose lungs are not strong. It is under the care of Dr. Donnay.

THE PREDICADOR.—Of the twenty thousand sent into the country one copy has been returned by an ecclesiastic in Concepcion.

Of the tract "Vida Eterna, o en Busca de Herederos," with "El Naranjo" included, two copies have been returned from the same quarter.

No. 11 has been published and mailed, containing a discourse of Dr. Trumbull on the words of our Lord: "My God, my God, why hast Thou forsaken me?" translated into Spanish by Miss Hidalgo, as well as verses from her pen, entitled: "La muerte es la vida," *Death is life*, for any one who has sought and found refuge in Christ.

From Mrs. Alex. Balfour in Liverpool fifty dollars have been received, which cover the cost of printing 2500 copies of No. 12: it has been sent to the printer; it is on the theme, "A Consecrated Life,"

Colossians 3, 17: "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

SERMON

PREACHED IN UNION CHURCH, BY THE
REV. DR. TRUMBULL, MARCH 13th, P. M.
1887.

TEXT: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

Quoting from the 8th psalm: "What is man that Thou art mindful of him: Thou hast put all things under his feet," the writer says: "But now we see not yet all things put under him," meaning that man has not the full power and supremacy here mentioned, as yet; but then it is added that the Son of man, the representative of the race, has been favored with unlimited control; though made a little lower than the angels for the suffering of death He has still been crowned with glory and honor.

The description "made a little than the angels" means that He was reduced and brought into the plane of our human life; assumed the appearance of a man, became, was made one, was born of a woman: in glory less radiant than the angels, with brilliance veiled, less bright, He became one of us, subject to our limitations and wants; and so less honored than the attendants around the Father's throne. He assumed this position inferior to the heavenly beings because he took on Him our nature. In fact, depending on them, He had them for his helpers: in the garden scene of exhaustion there appeared an angel strengthening Him; as others had after the temptation in the wilderness.

I.

This was for the suffering of death. That He might come within the reach of our fatal foe, the Son "made Himself of no reputation, took upon Him the form

of a servant, and was made in the likeness of men." His death was no accident, He came into the world on purpose to die. It was not the overpowering force of his enemies, not Pilate, not the leading Jews, but the commandment given Him by the Father that brought his death about.

How then is it stated that he was "crowned with glory and honor?" When was he so crowned?

1. It is not his exaltation to the throne of glory after his resurrection, that not being the topic at all in hand. The crowning with glory and honor was antecedent to the sufferings of Calvary, and was in this world. It was to prepare Him for that very ordeal, or rather for the satisfactory and impressive performance of that task.

2. He was, for example, so crowned in the power to work wonders through control of nature. To Him a raging sea was obedient; a word from his lips calmed the tempestuous wind. Fevers at his touch grew cool. Sightless eyes saw, and ears deaf to sound heard under his touch or command. The lame leaped with invigorated limbs when he spoke. Even the lifeless lived again; the bier releasing its burden and the tomb allowing its tenant to return to the desolate home of the mourning sisters. In consequence of this, a man visiting Jesus by night said: "Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him."

3. At his baptism the Father honored Jesus, sending the Spirit like a dove to distinguish Him by resting upon Him; and glorified Him further with the superhuman voice that sounded from the clear sky: "Thou art my beloved Son, in whom I am well pleased" (Mark 1, 11). Again in the Transfiguration on the holy mount when his raiment became shining, exceeding white as snow... a voice came out of the cloud saying: "This is my beloved Son, hear him."

4. During his life Jesus often predicted that God would put the honor on Him of raising Him from the grave on the third day, after his enemies

should have taken his life; so that as the fatal hour approached his prayer was: "*Glorify* Thou me with the glory that I had with Thee before the world was." Hence his resurrection was the crowning act of divine honor and glory conferred upon our Redeemer, which, when he foretold it went to enhance his dignity, and fit him for the tasks of becoming the universal sin-bearer for our race.

Of that preparation the text proceeds now to speak. Such signal honor and glory were put upon Christ during his life and at the time of his death, and in releasing Him from it almost instantaneously, as soon as it was made certain that He was dead, in order that:—

II.

He, by the grace of God, might taste death for every man. To taste death was to experience that cruel shock of nature. In the garden he asked that the cup might pass from Him without his drinking it, if it were possible. Possibly it was not, if guilty men were to be redeemed; and for their redemption He had come. The doctrine inculcated, therefore, is that the Invisible Father conferred upon Jesus unprecedented power and acknowledged Him in terms never heard or dreamed of before, in order that the attention of mankind might be fastened upon Him pre-eminently, and his sufferings in death avail for the benefit of every member of the human family.

This is in keeping with what Jesus said of Himself in Matthew 20, 28: "The Son of Man came... to give his life a ransom for many." Matt. 26, 28: "This is my blood of the New Testament which is shed for many for the remission of sins." "And I, if I be lifted up will draw all men unto me," John 12, 32

This is in harmony also with what John, the Beloved Disciple who, leaned in closest intimacy on his bosom at supper: 1 John 2, 2: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and He is the

propitiation for our sins and not for ours only, but for the sins of the whole world."

* * *

So that in conclusion we are here shown:—

1. That the Father, having sent his Son to be the Saviour of the world, sought to prepare Him for the safe and successful accomplishment of the task by putting upon Him a more evident and impressive glorification than ever had fallen to the lot of any other human being.

2. "He was made a little lower than the angels", reduced below his proper rank, in his assumption for a time of human nature in body and soul, in order that in the sequel He might be lifted up far above all angels, principalities and powers; but in order that he should first drain to its dregs the bitter cup of sin's ill-desert, tasting death instead of every individual man and bringing in everlasting righteousness for us all.

3. The sufferings of the Messiah were borne for every one who is present now. You may not have known they were necessary, because you had not properly considered the heinous nature of transgression. One object, however, of Christ's death was to have you become aware of that very thing. With sight of blood He would awaken, startle and rouse you up with mention of his blood spilled, shed, trickling to the ground, gushing out in fact from his pierced side, He wishes to move your soul to realize what a dreadful thing it is to be a sinner not yet repentant; so that you may with holy haste relinquish every thing offensive to God, may seek his righteousness, may pass from negligence to holiness and from death to life.

4. The great question for every one of you to decide is, whether this death which Jesus tasted shall or shall not inure to your benefit personally. A man's choice will further or frustrate the divine scheme of the Son of God. Your's may, my hearer. That scheme on his part was to interest you. When you begin to be interested that will be

the success of Jesus and the beginning of your salvation. Not to be interested in his scheme is perdition. Ungodly men are lost because they care not. Their indifference is their "estate of sin and misery." Their thoughts are not like the thoughts of God, and hence they stumble on the dark mountains.

Let the question come, therefore, to the heart of every hearer. Since Christ tasted death for you, shall that help you? Will you now try to understand it? Will you taste and see that the Lord is gracious! So He desires you to do. He wishes you would. He has no pleasure in the death of a sinner. He has, will, can have none in yours. The Holy Victim, whom God honored in life, and raised again after death, fulfilling his predictions that he should rise again the third day from the tomb, invites you to come and partake. Ready all things are now. The gracious feast is spread. The salvation waits not to be procured: it has been. It only waits to be partaken of. Whosoever of you comes to Christ at this very hour shall in no wise be cast out, but obtain durable and eternal joy at God's right hand.

FINANCE

Donations to the "Record."

Professor Brush, New Haven...	\$ 10 00
Mrs. Harriet Trumbull Brush...	10 00
Mrs. Alex. Balfour, Liverpool...	20 00
Rev. A. M. Merwin.....	8 12
Mrs. Dimalow.....	10 00
	\$ 58 12

Donations to the Sheltering Home.

Rev. A. M. Merwin.....	\$ 30 45
Mrs. Dimalow.....	50 00
	\$ 80 45

For "El Predicador."

Mrs. Dimalow.....	\$ 10 00
Mrs. Alex. Balfour, Liverpool...	50 00
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	\$ 60 00
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Personals.

— The Rev. Mr. Cameron has left Santiago temporarily for the U. States, via the mountains and the Argentine Republic.

— The Hon. Wm. Matta, for some years representing our Government at the Imperial Court of Germany, returned in the S. S. *Britannia*.

— Miss Hattie Sutherland arrived in the S. S. *Colombia* P. S. N. Co., from New York and Panama on the 17th instant; having left N. York on Jan. 15th but been detained by the non-intercourse with our ports decreed by the Peruvians. The Company's agents and officers showed her every attention. The fortnight in Callao was spent at the house of the Manager, Mr. George Sharpe.

— Mr. and Mrs. George Jenkins and Miss J. arrived from G. Britain on the 19th in the S. S. *Britannia*, and were warmly welcomed.

— Mr. S. H. Meyer of the firm of Meyer and Hillman of the Angol Railway arrived in the S. S. *Colombia*, two months from N. York.

— The Rev. Mr. Grin, a Swiss clergyman sent out to enquire into the condition of the new colonists at the South, crossed the mountains on the 14 in company with Mr. Cameron.

— Letters have been received from Mr. and Mrs. Merwin, who are in Pasadena, California, and were well.

— Mr. Lopez writes in good spirits from Princeton Seminary N. Jersey. He finds the climate merciless.

— An inquiry comes from San Francisco, California, as to the whereabouts of a young man named Eugene Etoubleau, who was last heard from when in Valparaiso. He was formerly a sailor, and once resided

in Alameda Cal... He will hear of something to his advantage if he will address Mr. Edward R. Taylor, attorney at law, 220 Sansome St., room 11, S. Francisco.

The Chilian rule is that a woman when married does not lose her name, but retains it in combination with that of her husband. It prevents confusion. An American paper states that "English society-women are coming to the conclusion that it is a proper thing for married ladies to keep their maiden name in addition to their husband's surname."

The *Presbyterian* tells a story of a young preacher, in Pennsylvania, who was holding forth to a congregation of summer boarders at great length and solemnity on the text, "The time is short." There was an old Dutch clock in the house which played a tune at meridian. The minister was startled at noon by the old clock breaking in suddenly upon the astonished audience with the strains of "Take your time, Miss Lucy."

It is in the scientific journals of the day that we must look for remarkable stories. The *British Medical Journal* reports the case of a workman who fell a distance of one hundred and ten feet from the steeple of a church. In his fall, he broke a scaffold and, after passing through the roof of an engine-house, broke several planks and two strong joists, finally falling upon some sacks of cement. As a consequence of this fall, one leg was broken, several small bones about the wrist were dislocated, and the back and hips bruised; notwithstanding all which the man left the hospital where he was taken for treatment in twelve days, with his broken leg in a splint of plaster-of Paris.—*Am. Paper*.

Do not refrain from taking your children to church for fear of making the house of the Lord a dormitory. A sermon is faulty which has too much soothing syrup for the old people; but there is no harm in having some for the children.

'A dangerous Book.'

An observation made by a learned Jew, who was a bitter enemy of Christianity, is worth repeating. He said, "I do not care for their tracts and their arguments. Argument leads to argument, and a man is generally confirmed in his own opinion by being called on to defend himself against an opponent. But," said he, "there is something in that New Testament of theirs which I do not like; it is a Dangerous Book; there is something in the tone and manner in which it is written which is very taking to a Jew who is familiar with the Hebrew Scriptures.—*Monthly Reporter of B. and F. Bible S.*

Seamen's Mission.

I send a little prayer for the Mission composed on her bed by an old lady in her *eightieth year*, whilst knitting helmets for the poor fishermen, and varying the monotony of her work by reading the Psalm for the 22nd morning, and learning by heart in her much-used ancient Greek Testament the sublime description of a Christian's armour given by St. Paul in Eph. VI. 10-19.

'O Christ, who in Thy days of flesh
Didst choose from toilers of the sea
Thy first Apostles, and afresh
Taught them to cast their nets for Thee—
Lord, bless this Mission, now begun
Fresh followers of Thy Cross to win;
Let it a course of victory run
In saving fishers' souls from sin.

'These men behold Thy works, O Lord,
When stormy winds lift up the waves,
Which sink submissive to Thy word—
That word which souls and bodies saves.
Oh! bless each helper's aid and make
These helmets cover heads that bow
In meek obedience for Thy sake,
Their Shield and Sword, and Helmet Thou!

A. C. B. in *Toilers of the Deep.*

A Prayer.

Oh that my eyes might closed be
To what becomes me not to see!
That deafness might possess my ear
To what concerns me not to hear!
That truth my tongue might always tie
From ever speaking foolishly!
That no vain thought might ever rest,
Or be conceived, within my breast.

—
Wash, Lord, and purify my heart,
And make it clean in every part;

And when 'tis clean, Lord, keep it so,
For that is more than I can do.

THOMAS ELLWOOD,
(a friend of Milton.)

From the *Christian Register* of Boston we obtain the following interesting selections:—

Science.

Prof. Iglesias, of San Luis Potosi maintains that—mount Orizaba, and not Popocatepetl, is the summit of the North American continent.

—Russian geographers report that numerous lakes in Siberia, in the Tobolsk and Tomsk provinces, are rapidly drying up, and that villages now stand on spots covered a hundred years ago by extensive sheets of water.

—A new English paint is a brilliant red, but darkens when heated, becoming quite brown at a temperature of 180 degrees. Cool, it regains its original redness. It is recommended as an indicator of hot bearings in high-speed machinery.

—A century ago, in Moray Frith fishermen caught large quantities of fish, But, in a most unaccountable maner, the herrings disappeared forty years ago, the inshore fishery became unproductive; and it was not until new haunts were discovered on the Doggers bank, from thirty to forty miles off the land, that the fishery again became abundant. On this bank, heavy fishings are obtained, so that the produce of last year's fishing on the east coast was estimated at nearly \$7,500,000. Meanwhile, Shetland had yielded but poor returns as a fishing-ground until 1877, when a beginning was made and, in 1885, the fish cured there amounted to 370,000 barrels. This year, however, the fishing at Shetland has been a comparative failure; but, in the mean time, the herring has returned to his old haunts in Moray Frith, the fishing on the east side being of late very successful. The total catch for the year, up to the middle of August, was estimated at last 250,000 barrels.—*Science,*

—In skulls from Roman and Etruscan tombs, Dr. Marter, of Rome, has discovered interesting specimens of ancient

dentistry and artificial teeth. These latter are, in most cases, carved out of the se of some animal, and in many instances are fastened to the natural teeth by bands of gold.

—The eye-stone is really the front door of a sea-snail found on the South American coast. Thousands of people believe that these bits of shell are alive, from the fact that they move when placed in vinegar. The philosophical explanation of the movement is that the acid, acting upon the substance of the shell, generates little bubbles of gas, which force it along through the fluid.

A Bishop's English.

Mrs. Fremont, in her sketch of the life of her father, Senator Benton, tells the following of the French bishop at St. Louis, at the time of the purchase of Louisiana: "It was a point of honor among the older French not to learn English; but the bishop needed to acquire fluent English for all uses, and for use from the pulpit especially.

"To force himself into familiar practice, the bishop secluded himself for a while with the family of an American farmer, where he would hear no French. Soon, he had gained enough to announce a sermon in English.

"My father was present; and his feelings can be imagined, when the polished, refined bishop said:—

"My friends, I'm right down glad to see such a smart chance of folks here to-day."

Pleasantries.

Magazine Editor: "How many new manuscripts came in to-day's mail?" *Office Boy*: "Twenty-two, sir." Well, pick out all that you are able to read and send them back." "I can read all of 'em, sir except one." "Well let me have that,—evidently by some noted author!"

Effect of Early Education.—*Mrs. Superficial*: "How intelligent those little Swiss boys are, my dear!" *Her Friend*: "How so?" *S.* "Why, when Alfred

and I were there, they could show us all the strange places in the mountains, and never once asked for a guide book."—*New York Graphic*.

Citizen (to stranger): "Are you blind, my friend?" *Stranger*: "Only partially so." *Citizen*: "It is a great affliction to be even partially blind." *S.* "It is, sir; but, fortunately, it does not interfere with my business." What business are you in?" *S.* "Proof-reader on a country paper."

Mother: "Are you going to take Bobby to the circus this afternoon?" *Father*: "No, these circuses are all nonsense. He will be better off not going." *Mother*: "The poor little fellow will be disappointed. But what made you so late to dinner, husband?" *Father*: "why I have been down at the depot watching them take the elephants off the train."—*New York Sun*.

John Holmes, a brother of Oliver Wendell H. was living at Appian Way in Cambridge; a friend called upon him, and during their talk said: "John, you ought not to be living in this poor way. You ought to have better quarters; you should have a wife." "Yes, I suppose so, for, if I took a better half I should be sure of better quarters."—*Boston Courier*.

Two Parrots.

These birds were called respectively "Joey" and "Dr. Johnson," the latter from his inordinate love of tea. It is related that his venerable namesake visiting a widow for fourteen years every evening, drank fourteen cups of tea without ever proposing to her. My Dr. J. could only manage three teaspoonfuls, but quite as much in proportion to his size, as his body was only about as large as that of a thrush, though his long tail-feathers made him look much bigger. Arrived on board the Peninsular and Oriental steamship "Cotsford," I took my birds to my cabin. Next day, Mr. Purser, going his rounds, saw the parrots there, and ordered them to the butcher's. Start not, gentle reader, this was not the signal for their instant execution, but the butcher had the charge of all animals on board, whether they

belong to passengers or to the ship. My poor little birds! I went forward constantly to feed them, and their joy each time at seeing me again was quite pathetic. They were worn to fiddle-strings; poor Dr. J. wore out his tail with ceaseless efforts to thrust himself through the bars of his cage. Yes! when he retired to the 'butcher's, he owned as handsome blue tail feathers as parrot could wish to possess. He left a tailless, drooping creature. The sight of their broken-heartedness decided me that matters could not go on thus. So I made friends with the captain, and got permission for them to go back with me to my cabin. In honor of the event Joey made an extensive toilet. No single feather but it was set in order, though poor Dr. J.'s tail or rather the want of it perplexed him sadly.

After this, they spent their time on the deck, where every one petted and spoiled them. Arrived in England, they were put in a very large cage; but they are often let loose, and fly to meet me when I enter the room. Dr. Johnson was the first to speak. He one day whispered, "Pretty, pretty," quite distinctly. Then Joey took up the parable, and far outstripped his teacher in the art of speaking. He is a sentimental character, and makes love and kisses in the prettiest way. He hates solitude; and sometimes, when Dr. J. worn with flying, scolding, and eating, tucks his little head under his wing to enjoy a siesta, Joey gives him no peace, but pulls his tail and wings, and tries to make him talk. If this is in vain, he catches hold of his bill and forcibly pulls his head from where it is nestled among the soft green feathers. Then the great anger of Dr. Johnson is a sight to witness. He cranes his neck, his eyes flash forth yellow light till the black pupil is hardly visible, and heunges forth at Joey, screaming with rage. Joey sits with a placid smile. He is happy; he has done what he wished.—roused up Dr. Johnson.—*The Cornhill.*

The Cross-Box.

It was a rainy day, and all the children

had to stay in the house. Ned had planned to go fishing, and Johnnie wanted to set up a windmill he had made: Susie to gather her flower-seeds, and Pet was anxious to hunt for her white kitten in the barn.

All were disappointed, and before night had become cross, peevish and snappish. Mamma called them to her, and talked very gravely.

They were quiet for a while. In half an hour, Ned brought a small box and showed his mother. He had cut a hole in the top just large enough to let a cent through, and under it was the word "crossbox."

"Look, mamma," he said, "s'posing, whenever any of us speak cross, we make ourselves pay a cent for a fine? Susie and Johnnie and Pet are so cross it would be a good thing. We'll try who can keep out of the box longest."

Mamma laughed, and said it might be a good plan if they all agreed to it; but, if they did, they must do as they promised.

"I agree," said Susie. "I'm not going to be cross any more."

"Nor I," said Johnnie.

"Nor I," added Pet.

"What shall we do with all the money?" asked Susie.

"We'll buy a magic lantern," replied Ned.

"No," we'll buy a whole lot of candy, said Johnnie.

"No," added Susie, "we'll send it for a bed in the Children's Hospital."

"I tell you," said Ned, angrily, "if you don't do as I want to, I'll pitch the penny out of the window."

"Where's your penny, Ned?" asked mamma.

Ned looked very foolish, but brought the first penny, and dropped it into the box.

Mamma thought the box really did some good. The children learned to watch against getting angry, and little lips would be shut tight to keep the ugly words from coming through.

When school began, they were so busy that the box was forgotten. Weeks later, mamma was putting a closet in order one

Saturday.

"Here's the cross-box," she said.

"I'm going to see how much money there is," cried Ned. "Seventeen cents! That's enough to buy lemons and nuts and play peanut stand. Let us do it."

"Oh," said Susie, "there goes poor little lame Jimmy. I think it would be nice to give it to him,"

"I say"—whimpered Pet.

"I won't!" whined Johnnie.

"I"—No one knows what Ned was going to say in a very crabbed voice; for just then he clapped hand on his mouth, and with the other held up a warning finger.

"Look out," he half-whispered, "or there'll be four more cents in the cross-box for Jimmy."—*Sydney Dayre, Our Little Ones.*

The Fate of Monarchs.

Presidents have been assassinated, although the total number is small, they being a modern invention. Chili in this regard has been free: Peru notorious, Bolivia also, and the United States unfortunate. But what a list is the following which comes in a North American Journal!

"An English statistician has recently compiled a statement of the number of sovereigns who, within the historical era, have come to violent and ignominious ends. Of 2,550 kings and emperors, reigning over 74 nations, 300 were overthrown, 64 deposed, 27 committed suicide, 23 became insane or imbecile, 100 killed in battle, 123 captured by the enemy, 25 tortured to death, 151 assassinated, and 108 hanged, shot or beheaded by their subjects. Less than one-third lived out their reigns prosperously."

Well might Shakespeare, who was a historian and a statistician as well as a tragedian put into the mouth of the unfortunate Richard II the reflection embraced in the following lines:—

"Let us sit upon the ground,
And tell sad stories of the death of kings;
How some have been deposed, some slain in war,
Some haunted by the ghosts they have deposed;

Some poison'd by their wives, some in sleep
killed,
All murder'd."

Jack Smithers' two Cures.

BY MISS AGNES E. WESTON. *arr.*

H. M. S. *Blazer* was due at Portsmouth, after five years' service on the China station. The look-out man was at his post, his telescope fixed seaward and his eye glued to the glass; wives and mothers were trimming up their houses, and themselves, for the return of husbands and sons; the authorities in the paymaster's department were busy, for the *Blazer* was to be placed in No. 1 Dock, and thoroughly overhauled, previous to being placed in the first division of the Steam Reserve, and all hands to be paid off. The publicans were busy, laying out a little money for, as they hoped, great profit. "The Jolly Tar," "The Sailor's Return," and the "True Blue," standing almost side by side, vied with each other; up went the bunting, flags out of every window, wreaths of evergreens and flowers, a band of music, and a crowd of land-sharks, waiting to welcome the *Blazer's* crew as they shall leave the dockyard gates. An hour passed, and then another, when suddenly the notice was posted: "Ship in sight, Spithead, H. M. S. *Blazer*." The day was calm and bright; under the power of steam she proceeded towards her moorings, the thunder of big guns from ship to shore exchanging the first greetings; crowds hurrying to every available point of view, the big ship taking up her quarters, under the granite sea-wall of the dockyard, and the great engines, which had throbbled ceaselessly for many thousands of miles, were still.

After the usual delays incident to the paying-off of a ship, the long-looked-for day dawned, and on a bright morning the roll of drums and the tones of a fine band fall on the ears of the expectant crowd, and as the last bars of the tune, "Johnnie comes marching home again," sound out, the great gates are thrown open, the bandsmen stand aside, and the *Blazer's* crew are once more in the streets of Portsmouth, with a good sum of money each one.

"What on earth's this bit of paper?" said Will Sykes to his mate, Charley Brewer. "I'm in for a spree—been kept tight enough in China. Some chap showed this into my hand on the jetty; don't read it, says he, till you gets to the dockyard gates. Well, I declare, if that ain't a likeness of you, Charley; you looked just like it, when you'd a touch of the cholera, and I took your watch. What's it all about? blessed if I can read out loud—ain't no scholar."

Charley Brewer laughed till he was tired. As soon as he could speak, he said, "Tain't the cholera, Will—leastways if 'tis, we've all got it; 'tis called 'This hard lump,' and 'tis about a messmate as went ashore pay-day with all his shiners in his pocket, and landlord he made a bad shot when he heard he had a hard lump, and said as how the drink would take it away, and Jack he said he knowed it, and he wanted another hard lump t'other side, and he pulled out his bag and shook it at him.

"Well I've been teetotal this six months, but a fellow must have a fling now and then. Here's Jack Smithers, let's show it to him."

By this time some of the men were making their way towards the railway-station, but most of them had crowded the publics, whose beer-and-spirit-engines were in full work.

Smithers a noble-looking seaman, brave as a lion, gentle as a woman, the first to go aloft in a gale of wind, or to volunteer on dangerous service, and the best hand at nursing a sick mess-mate on board, was a teetotaler, of many years' standing, and, like many another teetotaler, had been led to Jesus, for full forgiveness and peace.

The three men leaned against an iron post, as Brewer opening his paper placed it in Jack Smithers' hand.

"Read up, old boy, and read out," cried he, "and tell us whether you've got this complaint of cholera, or whatever 'tis. We've got the lumps now, but I'll engage we shall be well in a day or two; shan't we, old hulk?" continued he, as the landlord of the "Jolly Sailor" stood in his doorway. "Why, I declare you've got the same red nose as you had five year ago, when I got cleaned out along with ye."

"You're very funny, Mr. Brewer," said he, smiling; "step in, won't you?"

"In a minute, my lad, but stop and hear something as my mate's got to say, and then turn on the engine full stream, for I'm blessed if I won't swim in beer."

Jack Smithers with a quiet smile placed the paper in the publican's hand; his face grew dark as he read it.

Brewer brought his fist down on the landlord's shoulder, with a clap which startled every one. "Yow looks like a typhoon a-coming up, old feller; you'll engage to take away lumps, won't you?"

"I call this a real insult, gentlemen," said the publican, trying to smile; "if Mr. Smithers has anything to say, will you allow him to say it? if not, I shall be under the disagreeable necessity of asking him to move on. Dancing will soon begin, gentlemen."

Jack Smithers smiled again. "Will and Charley," said he, "I'll just tell you a little story about my hard lump, and how I got it cured, and our friend, Mr. Barleycorn here, will tell you of another way, in which yours may be cured; you two shall decide."

"If you won't walk in, and talk it over in the parlour over a glass of half-and-half, I won't have anything to do with it," said the landlord, half turning away.

Charley Brewer placed himself in the doorway, "Stop, old fellow, fair play's a jewel; you must hear Jack, and he'll hear you. I'll stand a sovereign in rum, Jack beats. Now, Jack, out with it."

"Do you remember," said Jack, as he jingled his money, provokingly, "when we lay at Tientsin for the winter, with some other ships, once a month I got a parcel from England—nice size, and no mistake, all directed, and a bit of paper pasted on 'With the Editor's Compliments,' just as if I was the captain. Well, one day our first lieutenant he said, 'What have you got there, Smithers?' 'Some BRITISH WORKMAN, and papers sir.' 'Well, to be sure, what in the world are you going to do with them?' 'Why, sir, give them away on board, and send them aboard the other vessels, lying up the harbour.' He stared; I never saw a gentleman stare so hard. 'Well, bless me, but who sends them?'"

'The Editor, sir,' says I, showing him the bit of printed paper. He looked impatient; 'I know that, but who pays for them?' I twisted my knife round, and hitched up my trousers. 'Well?' said he, sharply. 'If you must know, sir, I do.' 'You do, why what does that parcel cost? how do you pay?' 'Cost, sir? why you see, sir, I've given up drinking and smoking, and I allow myself the price of a half-pint of beer and a quarter of an ounce of bacca a day, and one of these parcels just costs the price of that amount of beer and bacca a month.' He looked straight at me, and said, 'Well, Smithers, I wish I could do the same.' He's broke now, poor gentleman, all through the drink. That way cured my lump, lads, but here's another cure. You ain't twenty-seven yet, either of you; keep threepence a day, and insure your life with Government; when you're sixty you'll get £100, or, if you die before sixty your friends will get the £100 at once; or you can pay three-halfpence a day, and get £100 for your friends when you're under the blue water. There's two cures. Now, master, for yours," continued he, looking at the landlord.

"I don't talk such rubbish," said he, angrily; "walk in, gentlemen, and you," turning a look of contempt on Smithers, "walk off."

Will Sykes heard the fiddle, and his mates looked out of the window, and beckoned to him. Charley Brewer took hold of Jack's arm. "You pull one way," said he, "the devil pulling another. I like your physic best, Jack, it's better here, and then there's eternity, ain't there? The landlord's physic would pull me down to hell-fire, I reckon."

Will turned a laughing face to them. "A short life, and a merry one," cried he, as he sprang up the stairs.

Ten days afterwards, Will Skyes, half-starved, with scarcely clothes to cover him, begged his way home. "Please God, said he, as he tottered along "when I've got a hard lump again I'll go to Jack Smithers to cure it."

'The seventeenth tract To-day.'

One is often told by men who know not

Christ: 'Why waste abroad what is needed at home?' We call the following from the *Christian*:—

"ENGLAND IS SATURATED WITH THE GOSPEL."

A lady visiting from house to house in Bath received no answer at one of them. At length a man's head appeared at the top window: 'Be you come with a tract.' 'Yes.' *Then you be the seventeenth to-day, and I can't come down.*' One would have been enough; the other sixteen might have been in Japan."

The Jews.

The Rev. Isaac Levisohn, a young Russian Jew connected with the British Society for the Propagation of the Gospel among the Jews, says speaking of the little faith which Christians have in the conversion of the Jews:—"Nearly six hundred Jews professed Christ through our own Society last year. A Jew becomes a Christian at the loss of everything. *The son of a wealthy banker* baptized at the same time as myself, cast off by his friends, *became a shoeblack* in Whitechapel (London). I asked him how he could stoop to such a mean occupation; it is holiness to the Lord. *'For Christ's sake I do it.'* He saved enough to emigrate to New Zealand, became a farm labourer, then a farmer, and built a house, not to live in, but a hall in which to gather others to hear of the same Jesus by whom he had been saved. When he had a holiday, he went, not to the seaside, but to the villages to tell the Jews the Gospel of Jesus Christ." —*The Christian.*

Letters oddly Addressed.

Oddly addressed letters have passed through the post-offices. Several of the rhyming kind are remarkable: the following was addressed to Sir Walter Scott during one of his visits to London:—

Sir Walter Scott, in London or elsewhere;
He needs not ask whose wide-extended fame
Is spread about our earth like light and air,
A local habitation for his name.

Charles Dibden, the naval-song writer,

sent a letter to Mr. Hay, bearing the following address:

Postman, take this sheet away,
And carry it to Mr. Hay;
And, whether you ride mare or colt on,
Stop at the Theatre, Bolton.
If in that county you inquire,
Merely mention Lancashire.

A letter addressed as follows was mailed in the Provinces:—

Where London's column pointing to the skies,
Like a tall bully, lifts its head and lies,
There dwells a citizen of sober fame,—
A plain, good man,—and Balaam is his name.

The letter was delivered to Mr. Balaam, a fishmonger near the Monument.

Turn from poetry to prose a letter, bore this address:—

Mr. Traveling Band, one of the Four playing in the street, Persha [Pershore] Worcestershire. Please find him, if possible.

Another envelope bore the following:—

This is for the young girl that wears spectacles, who minds two tables 30 Sheriff street, off Prince Edwin street, Liverpool.

Mr. J. Wilson Hyde, in his book, "The Royal Mail," says that two letters, directed as follows, were duly delivered:—

To my sister Jean, Up the Canongate, Down a Close, Edinburgh. She has a wooden leg.

The other:—

My dear: and Ant Sue as lives in the Cottage by the Wood near the New Forest.

"In the latter case," says Mr. Hyde "the letter had to feel its way about for a day or two; but 'Ant Sue' was found living in a cottage near Lyndhurst".—*Home Chimes*.

"What did your father leave you when he died, Pat?"

"Faith, he left me an orphan."

A little girl, being asked what dust was, replied that it was "mud with the juice squeezed out."

Kansas school-teacher:—"Where does all our grain go to?" "Into the hopper." "What hopper?" "Grass-hopper!" triumphantly shouted a scholar.

Flipkins was passing along the streets, and saw a trunk outside the door of a dealer, bearing the legend, "This size for \$10." "So do I," said Flipkins.

Father (starting down town): "Yes, Robert, my son, always keep in mind what your mother says, and always say 'please.' Though a little word, it indicates the gen-

tleman.

"Wife, hold my overcoat and hat!"

A merchant who had been out fishing, had succeeded in catching two, one quite large and the other much smaller. He took them to the kitchen, and left orders for them to be broiled for supper. When the family came to the table, only the smaller fish graced the centre dish. The master of the house summoned the cook from the kitchen, and said: "Didn't I bring you two blue-fish, Bridget?" "Yes, sor." "Well, where's the other?" "Shure, an' I've got to have some for meself!"

General Vallejo before the Horticulturist Society the other day told a little incident of an interview with Adelina Patti. When he called upon her, she was deeply interested in the old gentleman's experience. "How long have you been in California?" she asked. "I've been here since 1828," said the general. "Eighteen hundred and twenty-eight! Dear me! And who was the prima donna of that time?" "There were hundreds of them." "Indeed! What were their names?" "Madame," said the polite general, "their name was coyote (wolf)."—*San Francisco Chronicle*.

"What do they do when they install a minister?" asked a small boy: "do they put him in a stall, and feed him?" "Not a bit," said his father: "they harness him to a church, and expect him to draw it alone."

—Literary man: "Yes, I took to literature naturally. I was vaccinated from a quill." *Friend*: "Ha! ha! The world would have been the gainer if you had been vaccinated from a pick or shovel."

"Biddy," said a lady to her servant, "I wish you would step over and see how old Mrs. Jones is this morning." In a few minutes, Biddy returned with the information that Mrs. Jones was seventy-two years and seven months.

A Scotch minister, in one of his parochial visits, met a cow-boy and asked him what o'clock it was. "About twelve, sir."

"Well," remarked the minister, "I thought it was more."

"It's never any more here," said the boy: "it just begins at ane again."

THE RECORD.

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Rancagua.

From the town of Rancagua a Chilian lady writes words of cheer: "Since last October when the meetings were held by the missionaries, the interest then awakened has been on the increase. The indifference which before prevailed in the minds of the more educated has begun to yield notably.

"The fanaticism also which forbade discussion is more tolerant, and reasonable words of dissent are heard without the former signs of impatience, repugnance and hostility.

"With some the difficulty has been to awaken any interest, to induce persons to study the matter and see by comparison the enormous distance of Romanism from Christianity, as also to perceive the difference that exists between that carelessness which spoils all, and that charity which gives life. Real progress has here been made."

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The same pen proceeds to specify giving facts of first-rate importance: "I have enquired of Mr. Cordero regarding the number of periodicals he distributes. The list of persons receiving the *Heraldo* is 105, and these are among the best educated people in the town: there are also some in the villages of Doñihue, Miranda

and Machali. He likewise distributes 125 copies of the *Predicador*, and from 80 to 100 of the others tracts which are frequently sent him. The last tract 'Historia de un tronco de Arbol,' met with general acceptance, due to the amenity and simplicity of its style, which all can comprehend even though of limited education.

"We here have now many readers and new co-workers. Some of them possess the Bible.

"In the village of Machali we have a friend, and two of his neighbors who manifest an interest in the Gospel and desire to have something done to promote it: I have sent them some books, and, if you can do it without difficulty, you will confer a favor on me by asking for 20 copies of the *Predicador* to be sent for that purpose.

"The truth is making headway; many are disposed to receive it. May God enlighten to follow on until our wishes for their salvation are fulfilled. Among those interested in reading let me mention a group of seven workmen and two other men of influence, who strive to induce others to investigate and study. The parish priest continues his opposition using means that are harsh enough: he threatens to refuse absolution, even in the dying hour, to any one who reads, lends or keeps any heretical book that is offered

him; and with refined malice insinuates to Catholic Mothers how dangerous it is for them to permit their children to be acquainted 'with persons who may lead them to impiety' (i. e. to the purer knowledge of Christ. Ed. *Record*). He strives to represent us before the world as pernicious and injurious persons, contact with whom should be avoided."

DR. THOMAS S. PAGE, the father of Dr. Olof, was a prominent and esteemed member of our foreign community in former years, when some of us first arrived upon the coast. Not a few have cause to-day to remember his skill, benevolence and hospitality. A few extracts have been placed in our hands from his journal written fifty years ago when first directing his way to the West Coast. They are very genial, and indicate that social and kindly spirit that animated him throughout his professional career until it terminated in his removal, with health impaired by his humane labors, to California in 1870, where finally he died at the early age of 57 years. No apology will be needed for presenting these quotations. They will be read with interest by many who still love his memory, as they have been by us.

On Friday, August 12th, in the year 1826, I left Philadelphia at six a. m. in the steamboat *Ohio* for Baltimore, to join the brig *B. Mezick* of Philadelphia which had dropped down the river the preceding day, and was then supposed to be lying at anchor off New Castle; destined for the Western coast of the Pacific via Liverpool and Bordeaux. I was the only cabin passenger.

On the morning of my departure numerous friends assembled at the steamboat to tell the wish, the hope indulged, the last farewell, which was a source of much gratification and will not readily be forgotten.

Those only who have embarked on a long and perilous voyage, with the expectation of being many years absent, can appreciate the feelings which inspire the breast of him about to undertake it... it is no trifling task. For he who feels himself under any obligation to his parents for

his existence, for their unceasing care and protection and boundless affection, will in the "fulness of his heart" not only declare but manifest by word and deed, that the hour of parting is the hour of trial. There are others too to whom we are united by the ties of consanguinity, some of whom age and increasing infirmity forcibly remind us must ere long slumber in the tomb—to hold the trembling hand and impress upon the faltering lip the parting salutation, to take this double and eternal leave, the adieu whilst living and when dead, is bitter in the extreme. Moreover in the social walks of life, frequent intercourse is continually forming attachments some of which, more congenial to the heart, are fostered there as imperishable as time. There dwells in every heart, and especially in the American heart, an inherent love of country and its invaluable attribute liberty, the legitimate offspring of the blood and toil of our ancestors, which is as patriotic and honourable as it is natural, and which only can be extinguished with life. It is when these bonds of union are about to be rent in twain, that the young adventurer is compelled to acknowledge how Gordian-like is that knot, which binds him to his friends, his country, and his home.

By 7 a. m. we were off Cape Henlopen and our pilot was discharged. A few hours previous to his leaving however, all that could scrawl, or had left behind them an object of affection or regard, were busily engaged in availing themselves of this last opportunity of communicating to friends and relatives... their present feelings, of making acknowledgments for lately received mementoes of regard, and the last declaration of unceasing friendship and affection.

On the 14th we made 160 miles. This is the Sabbath, but alas! how changed! No bell remindful of the hour of worship breaks on the ear. The organ's deep-toned sound awakes not the lethargic heart, nor in its milder notes woos to the hallowed shrine. No song of praise, no voice of prayer, as incense, rises from the bosom, and is borne upon the wind to heaven. All, all is hushed, save thy trembled roar, O, ocean, the rustling winds,

our moving bark and floating clouds—these are the Deity illustrated, God blended with the elements: “He who is seen in the clouds and heard in the wind!”—From the bare bosom of the trackless deep, up to high heaven’s azure vault, and thence to where the waters with the horizon unite, is the mariner’s field of contemplation. Ample scope! and naught exists to break the train or intercept its flight. Still ’tis a task to remain convinced of the existence of the Sabbath, when winds grow fickle and vacillate from point to point. Whate’er the day, duty requires the same means to attain the end in view—to trim the sails—to wear the ship—. Consequently as to manual laborer, when this condition of things obtains upon the Sabbath, but little deference can be paid it. Otherwise all unnecessary labour is dispensed with.

Up to the present period, Friday 19th, I have not been afflicted with that greatest ill which flesh is heir to, sea-sickness. The sons of Neptune have had no opportunity in me of exulting o’er my misfortunes ... The only inconvenience I have suffered from is impaired appetite and a general disinclination for food. The other day having availed myself of a polite invitation of the Captain to indulge with him in a Segaro Espagnole (Spanish Segar) I was rather tenacious of its fine taste and flavour, and pulling unreasonably long at its feverish, restless root offended the nasal organs, tongue and palate, which resolved upon resenting this insult to their dignity, stirred others up to wrath and rebellion in the camp... Mother Carey’s chickens hovered!... These are birds which are continually flying round, but more generally perhaps after the vessel. Their means of subsistence I am unable to divine—without it be the bitter fruits of sea-sickness, and if so have contributed little to their support—for I disclaim the charge of being sea-sick; as had it not been for that conflict with tobacco, not an iota would they have had from me.—I begrudge it not however, as it fully taught me the truth of the old maxim “what is one man’s meat is another’s poison” and I can now only well dispense in the tobacco line with the generos-

ity of our Captain.

It has now been several days since I could descry my native land. How earnest was the gaze that fell upon her fading shore! Still, still it lingered, and growing more and more obscure, gave birth to fancy in its flight. Man clings to its expiring remnant with the all-consoling hope of again beholding it, with as hallowed zeal as he, whose flagging sands are near expended, sees the future crowned with hopes clad in the rich prospects of a never fading immortality.

Had I been told a year ago by any one, that by this time I would occupy my present situation, the tenant of a vessel now rolling in the calm, eight or ten thousand miles from home, and that home the Pacific’s western shores, I should have set it down as the ebullition of an insane mind and recommended the *strait-jacket*. Now it is a reality and although a freak, as perhaps it may be, still it is no less the offspring of time and circumstance; and whatever else the future may unfold to me I would that in a few years, it might conduct me back again to the idols of my heart, my parents, relatives and friends.

Last night I lay below the water’s level, unmoved by fear or thought of danger, amid the rush of waters, creak of timbers and howling of the blast, as unconscious of peril there, as when an infant babe reposing in a mother’s arms full blown and in a gale of *colic*. I have heard my mother say she thought I would have died with the colic when young! If I, believe, ’twas Alexander had cause to rejoice that he lived in the days of Ariosto, I am sure I have, that I lived in the days of *Gin Tiff*. From my heart I sympathize with the little urchins, thus afflicted, of the enthusiastically intemperate temperance parents, who deny it to them.....

— Few launch their untried bark upon the ocean of life without having some one or more (friends) deeply interested in their present and future welfare. But the parent and relative, participating with equal interest in the acquisitions he may make in the field of time, stop not at its borders. It is here they delight to dwell, and point with the index of observation and maturer experience to the shoals which surround

his way, upon which myriads have been wrecked—their allurements in the hour of disappointment and despair—the treachery of mankind—the false lights set up to delude from his path the unwary, tempest-tossed mariner:—but they proceed further and furnish him with that *pilot*, which shall direct his course to avoid peril or when inadvertently involved in it, point out the proper avenue of escape. This is the Bible.....

September 11th, (1836) I left Liverpool for Manchester at 5 p. m. per railway. An intelligent gentleman in the coach informed me they were building a couple of steam-packets at Bristol, to trade between New York and Liverpool, which he supposed would be ready by spring, and gave it as his opinion that they would accomplish the voyage readily in 10 days. If so, perhaps I may at a future period return from Valparaiso in thirty. Arrived at Manchester at 25 minutes of 7 o'clock p. m. thus, deducting the time lost at several stopping places on the road, we were less than an hour and a half in going 31 miles.

September 16th, as I entered Windsor on Saturday afternoon I met the Queen (Adelaide) in a coach-and-four accompanied by an elderly lady and several attendants on horseback. As she passed, like a loyal subject I doffed my hat. On Sunday morning at 10 o'clock I saw the King review his troops in the court of the Castle. This he invariably does unless prevented by indisposition or the inclemency of the weather. He is of ordinary stature, considerably advanced in years, and walks somewhat tottering. From appearances I should be inclined to believe that Sherry entered largely, as an ingredient, into his royal blood.

CONSTITUCION.—The cholera has appeared there. The Evangelical church placed an ambulance corps at the disposal of the local government, formed under the name of the White Cross of members of the church and other persons; which has rendered aid to sufferers. Dr. M. Letelier is the physician of the ambulance corps.

SANTIAGO.—Neighborhood meetings have been commenced with excellent results. Last month a meeting was held in the house of a Mr. Figueroa not far from the Parque Cousiño, and attended by 45 persons, men, women and children, all of whom gave the strictest attention. Mr. Vidaurre opened the meeting reading the 53rd chapter of Isaiah; the hymn "Ven a Cristo, ven ahora" was sung; Mr. Camilo Guzman offered an excellent prayer; the opening verses of Matt. 11th chapter were expounded, another hymn sung: "Confío yo en Cristo", and Mr. Vidaurre closed the service with a tender and earnest prayer.

The services were of the simplest but were listened to with marked attention, and an excellent impression produced.

ITINERACY.—On the 12th Mr. Garvin accompanied by Mr. Vidaurre are to leave Santiago to visit the Southern towns, Rancagua, Curico, Angeles, Concepcion, Linares and Angol. The prayers of God's people are asked that the excursion may be followed with God's blessing.

From Angol a gentleman writes showing the welcome that awaits them: "For those who by sight, through faith and constant prayer and reflection, have come to know the infinite God as he has revealed himself loving and paternal, and his immaculate Son the sublime Nazarene, the desire to extend this knowledge cannot be repressed. The love of God the Father of all, and love to our fellowmen, our brethren, impel us constantly to seek their conversion.

"Hence it is that I desire vehemently to have Mr. Vidaurre and his companions come again. I will esteem it an honor to help them in any way I can. Let them bring numerous copies of the Gospels, Bibles and other books for sale and distribution, and the spirit of good-will that animates them always; the fruit will be cheering."

THE CHOLERA is declining in Santiago and has almost disappeared from Valparaiso. On the 4th there were reported in this city 3 new cases, 1 discharged cured, 1 dead, and 9 under treatment.

In Santiago on the 3rd there were 9 new cases, 3 cured, 7 deaths, and 29 under treatment. 2889 cholera patients had been buried. Several of the lazarettes have been closed.

In Concepcion there were 19 new cases, 3 deaths, 6 cured and 26 under care, on the 4th: 49 burials were reported from the first.

Fruit has been allowed now to be introduced. The wisdom of its prohibition is doubtful. The suffering caused to those who raise it and depend on selling it for their maintenance.

April 5th, an all-night session of the lower house of Congress has just been held in an effort of a minority to avoid debating a bill to obtain in Europe a loan to cancel all outstanding salitre claims; the amount to be raised would be eleven million dollars.

— In Russia executions are taking place by hanging, of persons connected with the plot to murder the Czar on the 13th of March.

— The number of causes pending before the commercial court in this city on the 1st of January was 564.

— April 5th, this is the anniversary of the battle of Maipo in 1818, when the back of the Spanish military power in Chili was finally broken. The last conflict occurred on the 5th of April, General Martin commanding.

— It is urged that our Government should establish naval schools for training lads for seamen of the naval and mercantile marine. The suggestion is of the highest importance; so many poor boys there are whose parents know not what to set them to do, and who pass their time idling about the streets doing no good and getting none.

— The Government of Peru has now consented that mail matter from Chili may be received and proceed north via Sama every fortnight.

Facilities are offered by our Government for correspondence for the U. States and Europe to cross the mountains, if so endorsed, twice a week, on Mondays and Fridays; the mails closing at 7 p. m.

— Our neighbors of the *Union* show

great spirit in furnishing every morning nearly a column of telegrams from Europe and the U. States via the Galveston line of wires, which the other papers copy. For this all praise to the *Union*. Their religious policy is exceptionable. When the cholera came and it was proposed to hold meetings for daily prayer at 12 m. in the Union Church for its removal, the *Union* declined to receive a paid advertisement for this object; and yet on the 5th instant published a long notice of the prizes to be drawn in a *Lottery*.

— The Ladies' Relief Society continues to dispense food in 1500 rations at four soup-kitchens in this city, as also clothing to the destitute.

✓ EL PREDICADOR.— No. 12 has been published, containing a sermon on "A Life Consecrated to obey God, in the name of Jesus Christ our Lord," on Coloss. 3, 17. Two thousand copies have been distributed already. Five hundred still remain, but soon will be. The expense was defrayed with a spontaneous remittance from Mrs. Alexander Balfour of Liverpool.

QUILLOTA.— The usual ceremony of the Pelicano takes place this year on Good Friday, when the body of our Redeemer is to be removed at night from a cross in the plaza and borne on the back of a pelican to the tomb.

SERMON

PREACHED IN UNION CHURCH, BY REV. DR. TRUMBULL, MARCH 20th, 1887.

TEXT: To whom also (apostles whom He had chosen) He shewed Himself alive after his passion by many infallible proofs, being seen of them forty days.

No other event of history has attracted so much regard, or been the object of so much thought and study, nor influenced so many hearts distressed with sorrow and crushed with conviction, nor wielded such momentous power to control conduct during the centuries, as the

resurrection of our Saviour. That is why such numbers call Him their Saviour, look daily to Him for strength to be holy, rest on his assurances of pardon, live placid lives confiding in Him and expire in peace because hoping his blood has cleansed them from all sin.

Let us notice, therefore, some of the wide-reaching doctrinal consequences of his resurrection.

1. By it what he taught about the Holy Scriptures of the Old Testament is verified. He cited them, appealed to their doctrinal statements, said they referred to Him, quoted their predictions, obeyed their laws repealing some and retaining others. He endorsed the Scriptures as containing in some way a message from the Unknown and Invisible God, and this endorsement was ratified when by the power of God He raised Christ from the realm of death.

2. The assurances given by Him in the gospel are also endorsed anew. Jesus was raised again for our justification, Rom. 4, 24, i. e. to make our acceptance before God in Him crucified sure, as He had promised in his life-time. The King showed that he accepted the Slain Christ as our legal substitute, by raising Him to life from the dead. So that it is made sure that each follower of his shall rise again, not to shame and disappointment, but to honor and pardon, happiness and salvation: "We shall be like Him for we shall see Him as He is", 1 John 3, 2.

I.

Impressed anew with their importance let us now notice certain facts recorded about his body after He rose.

1. It was the same that died. Although the disciples did not at first recognize it, still they did on a closer examination. Mary fell at his feet after she heard his voice and looked on Him a second time.

2. The wounds remained visible, had not disappeared. If in a measure healed, still He called attention to them, Luke 24, 39: "Behold my hands and my feet that it is I myself. Handle me

and see, for a spirit (phantasm) hath not flesh and bones as ye see me have." "And when He had thus spoken He showed them his hands and his feet."

To Thomas, hesitating and defiantly hard to be convinced, who had said nothing would convince him but the rough proof of thrusting his hand into that riven side, He answered: "Reach hither thy finger and behold my hands: and reach hither thy hand and thrust it into my side," John 20, 27.

II.

Still some very marked change there must have been, that so repeatedly prevented his being known at once even by those who had been intimate with Him.

1. To go back, Mary mistook him for some one else, and half-absent-minded supposing Him to have been the gardener, (John 20, 15) added: "If thou hast borne him hence tell me where thou hast laid Him." Recognize Him she did not, even though she had known him so well before.

2. The two disciples, also, on their way to the country village walked at his side and talked a long time without knowing him, Luke 24, 13. They were interested in conversation with him, asked him questions, listened to his explanations of Scripture in justification of the death of their Master which so distressed them, invited and pressed Him to enter the house with them, and actually ate with him and drank at table, without suspecting that their guest and companion was all the while their beloved Lord. Though there was identity, yet there had been there a change so remarkable that their eyes were holden and they did not know him. He became known only when He gave the proper sign and Himself enabled them to perceive who He was.

3. Remarkably similar is the account of the interview at the North, on the shore of the lake: when He was perceived as some one quite unknown while they approached in their boat, John 21, 4. and was recognized only by the suc-

cess given them in the huge draught the net brought ashore.

III.

Your attention is called now to certain peculiarities of his body that were very remarkable.

1. It could appear suddenly in a closed apartment. Luke narrates, 24, 36, that while his disciples were speaking together "Jesus himself stood in the midst of them, and saith unto them, "Peace be unto you." So sudden this was that "they were terrified... and supposed that they had seen a spirit." John adds explicitly, 20, 19, "When the doors were shut where the disciples were assembled, for fear of the Jews. Still it was a material body, since our Lord in order to quiet their alarm and let them know it was not an apparition, said "a spirit hath not flesh and bones as ye see me have," John 20, 27.

This reminds one of the Transfiguration. He could pass from one condition to another. He could become visible, could disappear, as in Luke 24, 31: "He vanished out of their sight," and still remain the same. He was exempt from corporeal limitations that bind us and had previously bound Him.

2. So that, when all came to a termination and his intercourse with them ceased finally, the attraction of gravitation was suspended and counteracted, and from the mountain side He was seen to ascend, gradually though visibly upborne through the air. "While they beheld, He was taken up, and a cloud received Him out of their sight," Acts 1, 9.

Such are some of the recorded items of his appearances during forty days. The limitations of human life for Him were less than formerly, while still He in a measure submitted to them; though He could dispense with them from time to time altogether.

3. After the ascension, although enthroned in Heaven yet was he visible. There He retained our form. Saul en route to Damascus heard Him say: "I am Jesus whom thou persecutest," Acts 9, 5. Stephen, the expiring martyr, be-

held him, on the right hand of God, Acts 7, 56; there John obtained sight of Him, Rev. 1, 13, "In the midst of the seven candlesticks I saw one like unto the Son of Man." He had a heavenly body, but not flesh and blood, since these Paul says cannot inherit the Kingdom of God, 1 Cor. 15, 50. A change took place not only at his resurrection, but commencing then it culminated and was perfected in his ascension to his Father's right hand.

IV.

We, therefore, are permitted to think of the Messiah, our Saviour, who was born of Mary in Bethlehem, as standing in Heaven in a shape, appearance, form resembling our own, human, localized, visible, tangible. He represented Himself as going thither to plead for us. His presence there is the ground of assurance that we for his sake shall come thither. He will thence send forth his angels to welcome all that have confessed Him on earth as they from hour to hour arrive.

1. And so the mystery is unfolded that as Man was at first made in the image of God which he lost through sin, so later on the divine Son "took on Him the form of a servant, was made in the likeness of men," Philip. 2, 7, became one with us, one of our blood, assumed into union with his own earlier nature ours, and to-day retains it, blending indissolubly and permanently the Human with the Divine.

Thus did He ennoble our Human Nature:—

1. First in the obedience He rendered, faultless, unwavering and pure.

2. Next in his brilliant appearance: Rev. 1, 14: "His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire": this was carrying forward the Transfiguration. Such was the brightness that John said, "I fell at his feet as dead, and He laid his hand upon me saying, Fear not, I am the first and the last."

Hence a human form sits on the celestial throne, a man whom God has

ordained to judge the world, Acts 17, 31. The Son of David is enthroned as the Son of God. This is the joy that was set before Him, for which He endured the Cross, Heb. 12, 2.

3. But in the blessings of this exaltation every disciple is in some way to participate; "we shall be like Christ for we shall see Him as He is," 1 John 3, 2. You ought to dwell more on these precious hopes; better they are than all else you can pursue of commerce, society or pleasure; better they are than anything a man was ever called to surrender in serving Jesus; and better than aught ever obtained by any son or daughter of Adam in sinning against God.

Contemplate, therefore, the death of Jesus as followed by and ending in his resurrection. It was for your sins He met that humiliation and bore that blow; now take you in the purport of his resurrection by the power of God who called Him from the tomb, and you are saved. God calling Him out of that tomb signified that his royal clemency will not only accept but exalt every one who by faith lays hold on Him that was slain. You that have ever shed tears of repentance may confidently go forward to trust on and rejoice in a Saviour who, not merely has risen to life again, but reascended to "the glory which he had with the Father before the foundation of the world," John 17, 5. Since He is accepted in Heaven, you shall be accepted in Him, and be brought thither. He has gone to prepare a place for you, John 14, 2, and will confess and receive you to be with Him there.

4. In Heaven He is invested with power, and the destiny of every one is in his hand. He is the man whom God hath appointed to judge the world in righteousness, Acts 17, 31.

He is the adored of angels and saints. These cast down their crowns before his throne, Rev. 4, 10, as He sits upon it, radiant with light divine. O what will it be to hear Him pronounce to you a word of welcome; to see Him give you a smile of recognition; to have Him

say, "Enter into the joy of thy Lord!"

* * *

This, O believing disciple is your own Redeemer who for your soul's life gave his own in death and unto death. In view of all his credentials, He invites you now to confide all your interests to Him, allowing Him to guide you. As He showed Himself alive after his "passion," i. e. after suffering for you the extreme Penalty of the Law, He has promised that you after death shall be raised up as He was and come to sit with Him in those seats of unmingled joy. The bodies of his saints are there to become like his own glorious body; the earthly to be changed to the celestial, infirmity to endless health, the natural to the spiritual, the corruptible to the incorruptible. As no other has ever stooped from so lofty a station to do for you what He has, so no other can make offers of exaltation to wealth and honor and safety to compare with his offers and promises made to you this day. May I not return as his messenger encouraged in the hope that now you accept them? May not his people have that ground of rejoicing on your account? May I not in prayer say to Him that you have become his client and follower?

Let not your baptism be for the dead, but into the living Christ who rose from the tomb, showed himself to his disciples during forty days on earth, ascended then to Heaven and now sits there upon his throne ready, willing, waiting to confer on you everlasting peace with God, and life eternal.

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Africa.

Of the Congo, the great African river, Mr. Henry M. Stanley, the African explorer, says:

“The Congo is larger than the Mississippi, and eight times broader. Take your choice of nearly a dozen channels, and you will see more beautiful vegetation on the Congo than on the American river; it has a dozen varieties of palm, herds of hippopotami, crocodiles innumerable, monkeys gleefully romping on the islands and the main; elephants standing sentry, like the twilight of the dark forests by the river-side; buffaloes, red and black, grazing on the rich grass plains. The Congo is of a tea-color on its left half, and on its right half mainly a chalky white.

“The territory of the Congo has gold and silver deposits, abundance of copper and iron mines, great forests of priceless timber, inexhaustable quantities of rubber, precious gums, spices, pepper and coffee, countless herds of cattle, immense supplies of ivory, and many other articles of commerce. In this equatorial belt there are, perhaps, 90,000,000 of people, with chiefs, kings, republics and empires.”

A New York journal says:—

“Bishop William Taylor is planting stations on this mighty river, and expects to call for many missionaries for this purpose. There will be increasing demands.”

Although unable to report any results accomplished during the last ten years on this coast by Mr. Taylor's method, in the evangelization of this country, and hence unwilling to be accounted in any way endorsers of it, we still think there are those who will read with interest the following letter from his pen, which comes in the columns of the *Guide to Holiness*, a monthly journal of New York, and shows

what he is attempting and is confident of achieving in the dark Continent of Africa:—

Missions in South Central Africa.

BY BISHOP WILLIAM TAYLOR.

“Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God, ye kingdoms of the earth, O sing praises unto the Lord”.—Psa. 68. 31, 32.

Sons of God, your Saviour praise!
 He the door hath opened wide;
 He hath given the word of graee;
 Jesus' word is glorified.
 Jesus, mighty to redeem.
 He alone the work hath wrought;
 Worthy is the work of Him,
 Him who spake a world from naught.”

These Missions opened in the Spring of 1885, by the arrival of forty-four missionaries—men, women and children; and this year (1886) thirty-five more from England and America making a total of seventy-nine. Of these, three young men and two ladies have died and gone to heaven. Nine men, four ladies and eight children have returned home, leaving at the front in Africa fifty-three at the present time—all well, happy, and hopeful. The populous regions, lying along the parallels of 5°, 6° and 7° South from the Kassai to the Lualaba, unknown to history until within the past four years, embody the field we selected at the commencement as our objective point. The chain of Mission Stations I founded last year in Angola (390 miles from Loando to Malange) were the first stages of our advance to those countries. But now that the Kassai and the Sankoosa rivers have since been opened to navigation, we see the possibility of reaching all these regions of our choice by steamer from Stanley Pool. Pursuant to this, I have this year founded a receiving and supply station at Kimpoko, on the easterly curve of Stanley Pool, and have eight heroic men and one lady now at work there. We hoped to put down four of them at Luabu (Upper Kassai) this fall, distant from Kimpoko about twenty-four days' easy steaming, but we cannot, for love or money, get passage for even one missionary, the few little

steamers of the Upper Congo being fully occupied by their owners. I went this year prepared to build a schooner to meet this emergency, but learn that the Kassai, though about as large as the Congo above the junction of the two, is so crooked and so rapid at the curves, as to preclude the possibility of sail-vessel navigation: from Kimpoko there opens to us 5,000 miles of steamboat waterways, but no roads for land-travel, so that, with a steamer of our own to convey us, we may rapidly build gospel light-houses all along those waters, but without a steamer we cannot advance to a single station beyond Kimboko.

I believe the Lord intends that we shall have a steamer on Stanley Pool in the coming year, and I have just come from the Upper Congo to England to arrange for its construction without delay. It must be built of the best material, in the most substantial manner, and shipped in man-loads of 65 lbs. each, which will have to be carried on the shoulders and heads of African men from Matadi to Leopoldville, 230 miles. The whole thing, launched and equipped on Stanley Pool, will cost thousand (\$20,000) dollars. The amount could be raised in a week without interfering with any other interest, in this way: Let 20,000 men, women and children who want the countless millions of these regions to be traveled by our steamer, to hear the name of Jesus, send us one dollar each. Their money will give us the steamer, and the prayers of 20,000 shareholders will give her a propelling power far exceeding all mechanical forces.

Send your dollar by P. O. order, or otherwise, to Palmer & Hughes, 64 Bible House, New York, who will acknowledge receipt of it, and pay it over to my treasurer. I will ask my partners in this business to select a name for our steamer.—“The Luabu,” “The Lulua,” pal rivers; or, “The King Leopold,” or “The Kassai,” “The Sankoosa,” her prince—“The Methodist,”—anything you like—one vote for each dollar paid. Send the name you select with the money, and the one receiving the highest number of votes shall be the name of “Our Steamer,”

This indicates the beginning of an untrammelled Methodist movement. Give us the steamer, the men and the women who will lay down their lives on the altar of God for the redemption of Africa. Give us the money to pay their passage, with the implements necessary to the establishment of self-supporting missions and industrial schools, and you will see an advance in the march of missions that will astonish men and angels, and thrill the Saviour's heart with gladness. Amen.
— *Guide to Holiness.*

‘You said your prayers this Morning.’

The still form of a little boy lay in the coffin, surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. “You wonder that I care so much,” he said, as the tears rolled down his cheeks, “but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder and asked frankly: ‘Weren't you afraid of falling when you were up so high?’ And before I had time to answer, he said: ‘Ah, I know why you were not afraid, you said your prayers this morning before you began your work.’ I had not prayed; but I never forgot to pray from that day to this, and by God's blessing I never will.”

Evergreens.

Thank God for evergreens! I was walking up a romantic valley a few days before Christmas: the brown and withered ferns were rustling (all around, the leafless trees waved their bare branches overhead, not a flower could I see, when suddenly my attention was attracted by a tall, graceful holly, bright and beautiful in its olive robe, studded with brilliant rubies. It was a fair sight, so welcome, so solitary, that I could not help exclaiming, ‘Thank God for evergreens!’

That was not the first of God's evergreens for which I had given thanks. There had been a winter of conviction, when all the virtues and goodliness of my life had withered—dead, useless, fruitless, comfortless things, all of them—ferns, nothing more, only fit to be trodden under foot. Not a leaf anywhere to cover my soul; not a fruit anywhere to minister to my need. It was then that I heard a voice cry, 'Look unto Me.' I looked and found that when all else had failed, the Tree of Life was unchanged, nay, was more beautiful than ever; the scarlet fruit of the Atonement won my admiration and I said, 'Thank God for evergreens.' He was indeed 'the chiefest among ten thousand and altogether lovely' (Song of Songs V. 10, 16).

It was Christmas Eve, and I stood face to face with a young widow, who had that day buried her husband, literally starved to death in the midst of poverty. The new crape was hardly rumbled upon her garments of mourning, and the white frock of her last babe was new in its braiding of black; two other little ones were beside her.

'I shall feel so lonely to-morrow,' she said.

Yes, the leaves had indeed fallen from her trees. One cold blast had swept o'er the fields, and in an hour every flower had withered. A sad Christmas was in prospect. Christian friends had provided her with a joint of meat, a luxury of which her husband had said he had not tasted a morsel for three weeks. As I sought to show her the unchanging and never-dying Saviour, who loved her and sympathised with her—her Saviour, if she would accept Him—I again said, 'Thank God for evergreens!' for One who, in a world of death, never dies, but hath 'the power of an endless life.'

But the breadth of want, disease, and death is not the only cause of winter; there are sad hearts and desolate valleys where plenty abounds on every hand. I called to mind a bright little creature who was wooed and won by a thing called a husband; often have I sat and listened as her young glad heart poured forth its music at the piano in a little suburban par-

lour. I remember the bright day when she went to church with the flowers, and the birds, and the sunshine. All was summer for a while; but there came a fading time—her babe died in its young mother's arms: the man who had promised to love and cherish, shield and shelter, proved a sham. Again I sat in that little parlour; but the piano was closed, the holy songs were hidden, and the fingers that had played and the voice that had sung, were both stilled in the cemetery near the church, where two summers before all had been so bright. She had died with a broken heart. As I talked to her sorrowing mother, I again said amid death and desolation, 'Thank God for evergreens!'

It was Christmas once more. 'The season' at the factory was over, the hands had been dismissed for the hard and undeniable reason that there was no work to do. An aged widow sat alone—no fire, no food, no money, no means of earning any. Hark! she is singing, as the tears trickle down her cheeks and through her thin cold fingers—

'When every earthly prop gives way,
He then is all my hope and stay.'

Yes, they have failed—her friends, her husband's friends, her employer, her employment; all have failed. No, not all, there are friends who wait to help; but best of all, she recalls the dear familiar words, 'He will not fail thee' (Deut. XXXI. 6.) Here was a holly-bush without a thorn, and again I said, 'Thank God for evergreens!'

An old man, and an old woman, both feeble and tottering, wend their slow steps to the little chapel on the last Sabbath of the year. I know them well. He loves to creep to his accustomed seat, and often says, 'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever' (Psalm XXIII. 26). His favourite hymn is sung—

'Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand.'

Listen to the text, 'His leaf also shall not wither' (Psalm I. 3). 'That's me,' says the old saint. Look at the rich heir of heaven as he drinks in the simple truth.

His body is indeed withered; but as the outward man perisheth, the inward man is renewed day by day (2 Cor. III, 16). He still brings forth fruit in old age, and his wife is like unto him. As we see such proofs of Divine power, is it any wonder if we say, 'Thank God for evergreens?'

Evergreen promises, evergreen joys, evergreen hopes, evergreen graces, cheering life's winter, sheltering life's homeless sparrows, beautifying, blessing, brightening. 'Thank God for evergreens!'—WILLIAM LUFF, in *Christian Treasury*.

'The Great Haller.'

A CHRISTIAN PHILOSOPHER.

In 1877 the inhabitants of Berne, Switzerland, celebrated the centenary of the illustrious Haller. This profound anatomist, physiologist and botanist was also a poet of a high order, and a deep thinker, who consecrated his talents to the defense of the Christian faith. Schiller has stated that pathetic earnestness is one of the chief characteristics of Haller's poetry, and we may add of his life. It was shown alike in his devotion to science, in his constant endeavour to lessen the physical sufferings of mankind, and in his strong desire to purify and elevate their moral nature.

Albrecht von Haller was born at Berne on the 8th of October 1708. His father belonged to the legal profession and his mother was the daughter of the chief magistrate at Unterseen. A delicate boy, he gave early proof of his poetical talents and studious disposition. He read Homer with keen enjoyment, and among his youthful poems were translations from Ovid, Horace and Virgil. At the age of fifteen he entered the University of Tübingen, and two years later proceeded to Leyden, where he became a favourite pupil of the celebrated physician Boerhaave. Having obtained his degree in 1727, Haller visited London. This visit was followed by one to Paris, and on his return to Switzerland Haller spent a year at Basle, where he gave his earliest lectures on anatomy.

At the age of twenty-one he returned to Berne and began to practise medicine. He devoted himself with ardour to the pursuits of physiological and botanical science, while poetry was the recreation of his leisure hours. In terse, vigorous language he chastises public and private vice. While inquiring into the deepest matters which can affect our human nature, he finds a sure ground of comfort and hope in the unerring wisdom and goodness of the Creator. These 'Swiss Poems' carried his fame to the centres of literary activity in Germany, while his scientific work met with recognition even in distant countries.

During this period Haller was engaged in the highest anatomical and physiological investigations, and made many valuable discoveries with regard to the nerves, muscles and other parts of the human body. He also published voluminous scientific works, and the various learned bodies of Europe vied with one another in doing him honour. In 1743 he was elected a Fellow of the Royal Society of London.

At last the Bernese Government, roused to appreciation of Haller's services by the dread of losing them, not for the first time, created a special office for his benefit; and although the yearly salary was only 400 crowns, this mark of favour was sufficient to induce him to abandon all thought of quitting his native land.

Failing health cast a shadow over the last years of Haller's life, but his indefatigable energy and industry did not desert him. Botanical, medical and physiological works followed one another in rapid succession; his literary activity was shown in his political romances, while his deepest and holiest thoughts found expression in his apologetic writings.

His 'Letters on the most important Truths of Revelation' are addressed to his daughter. In affectionate language he commends the earnestness with which, in the pleasant days of life, her thoughts turn to that hour when the help of earthly friends is of no avail; and he urges her to examine the proofs of religion, bidding her to be of good courage, that the Rock of Salvation is immovable and will never

be shaken by the doubts of unbelievers or the attacks of scoffers.

Setting out with the question, 'What is our comfort in life and death?' Haller refers to the corruption of the world and to the imperfection of our best efforts, and asks who will not tremble when the record of his misdeeds is opened before the judgment seat of the Perfect One? Acknowledging that the mystery of the Incarnation far transcends our human thoughts, he warns us against being misled by our narrow conceptions of what is probable or possible. 'If Jesus,' he says, 'bears the tokens of a genuine ambassador of the Godhead, then all His words are true, and it would be contradictory to doubt that which the mouth of truth has spoken.' Haller inquires if such teaching as that of Jesus could come from a mere enthusiast, or if we cannot believe him whose blameless life has never been assailed by the ancient or modern opponents of Christianity. He claimed to be the Messiah foretold by the prophets, who was come into the world to teach the truth and to redeem mankind.

In these letters it is shown that it was neither by flattering the sinful passions of men nor by holding out the hope of earthly rewards, that Jesus attacked His disciples; that while he demanded from them purity not only in deed but in thought, He foretold to them plainly that for His sake they must be content to meet suffering and death. The latter portion of the work is occupied with a consideration of the divine nature of our Saviour, our redemption through His death, and the aid we receive if we follow the path He has opened for us. The letters conclude, as they began, with an affectionate address to his daughter, in which he asks her to accept his words as the richest gift of her father's love.

'They are the fruit,' he writes, 'of much thought, of an earnest striving after truth, of irresistible conviction. Thy father also has doubted; his heart has wished that God were not so holy—that sin were not so hateful. He also was corrupt, a servant of sin; but the grace of God laid hold on him. He now beholds without trembling his near grave, for beyond it

he sees the hope of an eternity where neither sin nor death can force an entrance. Innocent one! thou hast not gone so far astray in the paths of evil; thy heart will find more easily the way to blessedness, and, at the appointed time, thou wilt meet thy father in those regions where our corruption will no longer make us blush, nor the woes of time draw tears from our eyes.'

When Haller wrote these words, he doubtless felt that he was suffering, from his mortal malady. He had, it is true, yet five years of life, but they were spent in much pain and weariness, when the weakness of the body often oppressed the mind. His work, however, was not abandoned; until almost the day of his death he was engaged on scientific 'Bibliothecae,' or histories of anatomy, surgery, medicine and botany. He also published another series of letters, as an answer to the arguments of the Freethinkers.

He was cheered a few months before his death by a visit from Joseph II. (of Austria and son of Maria Theresa) who was travelling through Switzerland incognito. The old philosopher brightened when the Emperor conversed with him on medical, social and scientific subjects, and the latter declared that the hour he had spent in Haller's company was one never to be forgotten.

The last entry in Haller's diary in an earnest prayer to his Saviour to grant him the aid of His Spirit in passing through the dark valley of death; and when the end came, it found him calm and tranquil, willing to obey the summons of God. December 12th, 1777 Albrecht von Haller died in the city which had given him birth.

The catalogues of his writings may well fill us with amazement, and we must remember that he was no mere compiler. An accomplished scholar, he understood most of the languages of Europe, wrote in Latin, English, French and Italian with almost as great facility as in his native German, and had also studied Hebrew and Chaldee. His poetry exercised a large influence on German literature. In it, as in his religious writings, we see the earnest character of the man, ever striving after the highest good, and ever anxious to teach us to shun evil and to seek

the paths of justice, truth and holiness. What he taught he strove to practise; and by his high character no less than his vast attainments he won from his contemporaries the name of the Great Haller.

Abridged from the *Christian Treasury*.

A wise conclusion.

One summer evening, after Harry and his little sister Helen had been put to bed, a severe thunder-storm came up.

Their cribs stood side by side, and their mother, in the next room, heard them as they sat up in bed and talked in low voices about the thunder and lightning.

They told each other their fears. They were afraid the lightning would strike them. They wondered whether they would be killed right off, and whether the house would be burned up. They trembled afresh at each peal. But tired nature could not hold out as long as the storm.

Harry became sleepy, and at last, with renewed cheerfulness in his voice, said, as he laid his head on the pillow, "Well, I'm going to trust in God."

Little Helen sat a minute longer thinking it over, and then laid her little head down, saying, "Well, I dess I will too."

And they both went to sleep, without more words.—*Youth's Companion*.

A heap of Witness.

A midshipman who was about to leave the sailors' home, where he had been converted, came to the superintendent on the day of going on board, and asked him to write on a card in plain bold characters the words, 'I am a Christian.' When he was asked his object, he said, 'As soon as I get on board I shall go to my hammock and put this card where everybody can see it; it will save a lot of trouble, for every one will know at once which side I am on and will expect me to keep true to it.' This is *raising* the heap of witness (Gen. XXXI).—REV. F. B. MEYER in *The Christian*.

Sunday in London.

The "Ilustracion española y americana" of Madrid (not a comic paper)—devotes a full page to an illustration, which it styles "Sunday in London." The scene is laid in the City near St. Paul's, the time the evening. The lamps are lit, and the street is littered with paper. Two cats are seen approaching to commence an acquaintance, if not to improve one already formed. Filling up good part of the foreground is a policeman with hands folded tranquilly over his breast and indulging in a most prodigious yawn. Not another living creature is visible!

The letterpress commenting on this is as follows:—"The interesting picture of the popular artist Adrien Maria, reproduced in the engraving of page 153, is a witty criticism of the custom most characteristic of the great English metropolis. The Sunday in London, as in all the principal cities of Britain, is not the day of bustling life which we have in Madrid, nor that of light-hearted gaiety as in Paris; it is a day of melancholy silence, dismal and oppressive, in which the churches—and the taverns are crowded; the streets are deserted and dirty, and along them walks only the traditional policeman yawning for very ennui."

We permit ourselves only the remark that the City of London is *inhabited* only by office keepers and their families, and that, had our Spanish friend looked about him a little more, he would easily have discovered in 'the great metropolis' enough 'bustling life' and 'light-hearted gaiety' to satisfy him. Still, with all its diverse nationalities and all its most various views regarding the Sunday, London, certainly, keeps the Lord's Day a good deal better than Paris and, we suppose, Madrid.

To attain personal eminence, in order to professional service, a man ought to be ignorant of many things. He ought to be innocent and ignorant of all things impure and vicious. A man ought to enter his profession determined that evil he will not know, and that if he is forced to know it, it will be only to cure it.—*Rev. Principal Fair-bairn, D. D.*

The True and the Real.

At a recent meeting, largely attended, at Perth, of the Christian Women's Education Union the Countess of Aberdeen, President, said there was a growing impatience of an education which was designed, though unintentionally, mainly for outside show and which never went to the root of any thing. — — — In truth they ought to welcome this desire for what is true and real, this turning away from shadows, for it had been characteristic of all great minds and of all reformers, and was indeed a grand soil for a deep and true religious faith.

They must remember that the spirit of free inquiry must of necessity enter into the religion of the times too, but they should not be frightened by it—they should meet it, not by authority, but by sympathy and respect. Who could tell the number of the young whose whole religious life has been affected by injudicious treatment when they were passing through times of doubt and difficulty? Were there not those there who had felt agonising questionings in childhood and youth—questionings which they dared not make known for fear of being thought disloyal to their Lord. — — — If the doubt was suppressed for fear of offending against received forms, there was a great danger of unreality or formality, creeping over the religious life. If it was expressed, how much depended on the treatment with which it was met. "This is the truth, and you must believe it without questioning, or you can be no true Christian," was one course, a course well calculated to be fatal.

Tender sympathy, a gentle drawing forth of the difficulties, and a recognition that, although God's gospel remains unchangeable, He reveals it in various ways to different persons at different times, was another way, and one which tended to lead the questioning soul into a deeper, truer, freer faith. It would be a blessed thing if the Union could help in such a work.

Speaking of "Old Willie Nasmyth," a noble Christian in humble life now deceased, Miss Elizabeth Stirling says in the *Christian Treasury*:—

Willie used to get the older lads to pray in rotation at those evening meetings, teaching one how to express his longings for himself and his fellows, so far as one human being can aid another in approaching to the Mercy-seat. If some shamed-faced Sandy or Jamie would draw back when his night came, the old man would beam upon him cheerily, and say: "Dinna be feared, my man; ye maun e'en licht yer lamp like the lave."

Tell the Truth.

Many find it convenient to "lie a little." The following incident in the life of General Grant is a rebuke to such.

An important conference was being held in the executive mansion in Washington. A caller had sent in his card; either he was unwelcome or the time was quite unsuitable for his admission and one of the persons turning a to a servant said—

"Tell him that the President is not in."

"No," said General Grant, "tell him no such thing." Then, turning to his friends, the General remarked—

"I don't lie myself, and I don't want my servants to lie for me."

A Cleveland paper, which rejoices in horrible woodcuts, prints an alleged portrait of Fitz John Porter, and puts over it, "A Wronged Man." This is, indeed, acknowledging a libel frankly and admitting the true character of such woodcuts in three words.—*Philadelphia Bulletin*.

Just before the opening session of the *savants* in this city Bishop Coxie remarked to a reporter: "I should like to correct the proof-sheet of my prayer. You newspaper men and the printers are so unfamiliar with prayer that you're pretty sure to bungle it up badly."—*Buffalo Paper*.

THE RECORD.

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Young Men's Institute.

The first meeting of the Literary Society, session of 1887, was held at the Institute, Monday evening the 18th instant, with an attendance of fifteen or twenty members.

The President, Mr. William Macqueen, Esq. took the chair at 8. 15 and the minutes were read by the Rev. Mr. Dodge, who had been chosen Secretary in place of Mr. William Trumbull, who has gone to the United States.

The President, after noticing the syllabus for the present session, gave his inaugural address which introduces the Society to the work of the year. Mr. Macqueen presented an interesting scholarly and truly instructive answer to the question: What is the educative value of Literary Societies? Principles militant were naturally attractive, but long established ideas should be attractive, because of intrinsic value. The benefits of the work of such a Society would seem more marked if met by opposition. The sense of effort and difficulties overcome would yield good results. There is in a Literary Society a guarantee of some thought and determinate purpose to a direct end. Discipline in thinking is much needed, and this kind of discipline is to relieve the more constant exercise of the mind in less disinterested occupations. Mr. Macqueen spoke of the weakness of pride

in some thinkers, and of the strength of the humble, and true dignity in men like Newton, who while truly knowing much recognize their limitations. This Society might give a wholesome discipline to all who take part in its exercises. Power of expression did not necessarily mean thought, though there was an intimate relation between the two. Let definiteness of outline be sought, and the truest generalizations from the simplest facts by a logical method.

Several members spoke after the reading of the paper. The feature of entertainment was mentioned as consistent with a search after knowledge. A hearty and unanimous vote of thanks was given to the President for his excellent and helpful address, which was indeed worthy of a larger audience and of a wider hearing.

In order to avoid collision with Mail service, it was voted to hold the next meeting on the 9th of May, and fortnightly thereafter. Before that date the syllabus will be published.

The End of Lent.

— Lent, *cuaresma* as it is called in Spanish, terminated on the 10th. The day previous Saturday at 9. 15 a. m. a national salute was fired, and the flags at the fort and on the Chilian men-of-war, which had for 48 hours been at half mast, were rais-

ed; a few figures of Judas burning and exploding were to be seen on the hills; and then business resumed to some extent its wonted course. A great many, however, were out of town and did not return until Monday. Those who visited the churches on Thursday evening reported not having found as many persons in them as of old. The change from the practices that prevailed 25 years ago was very marked. Then not a vehicle went through the streets, and no one mounted on a horse was allowed to ride through them, unless he were a policeman, a doctor or a priest (R. C.) All were compelled to go on foot. The churches were thronged. The Garden of Gethsemane was represented, the denying Peter, the crowing chanticleer, the weeping mother of our Lord, all were shown; while throngs filled the church-aisles and crowds coursed through the streets in groups of fifty or so of women uttering prayers and responses. To a great extent this now has ceased. The street-cars were an innovation which put an end to the prohibition of riding. How far the religious sentiment has diminished, it might be venturesome to say. Certainly the external manifestations are very greatly diminished. Abstinence from food is still general. Bulls, *bulas*, are sold for 25 cents granting leave to such as wish to eat flesh on the fast days of the church; but still thousands keep Good Friday, with considerable self-denial and conscientious care.

The Three Hours were observed in the different churches; the people kneeling and listening attentively to preaching by some of the pulpit orators. The Rev. Mr. Donoso took this service at the church of the Holy Spirit, in the Plaza Victoria. During the previous week or ten days he had given lectures there, first to ladies, and afterwards to men alone; these were well-spoken of for the inculcation of good morals and the encouragement of believing penitents. He is a pleasing and popular speaker, very genial, and a favourite with his people.

In the Capital, Santiago, these holy days were observed with still moreunction and interest.

A Santiago paper says about "the religious feast days":—The leading churches have rivaled one another in giving the greatest possible splendour to the feast days of holy week, preeminently that of the Cathedral whose sacred songs and ceremonies, under the wise direction of Mr. Casanova the Archbishop, have been very note-worthy.

"The procession of the Holy Sepulcher on Friday afternoon was remarkable because of the immense crowds, the order prevailing and the artistic beauty of the scenes representing the *Passion*."

April 9th, the cholera report for 24 hours showed three new cases, four deaths and eighteen under treatment in the one lazarette as well as outside in the city, in Santiago.

In Concepcion there were reported on the 5th, thirteen new cases, one death, six cured, twenty-nine under treatment in the city, besides three new cases in the lazarette, two dead and eight under treatment.

In Talcahuano one case of cholera was reported, the patient was improving.

In San Bernardo from January 24th to April 9th there were reported seventy-nine deaths, seventy-two cured in their homes and two hundred and eighty nine houses disinfected.

The President, Mr. Balmaceda, came from Santiago to Viña del Mar on the 7th and returned to Santiago on the 11th.

— On the 11th the Archbishop, Mr. Casanova, reached Viña del Mar where he consecrated the chapel of the Alms-house, and on the day following came to Valparaiso where he was received by the Intendente, and by the Ecclesiastical Governor, and proceeded to lay the corner stone of the new church of the *Merced* as well as the House of *Exercises*, or *Retreat*, in what was formerly the garden of St. Guimaraens in the Almendral. This handsome property has been given by Doña Juana Ross de Edwards for the purpose. Mr. Casanova considers it will be a source of much edification to many who shall retire awhile from the world to reflect, repent, pray and return to the Lord. So

may it be!

THE ARCHBISHOP.—On the 12th the Very Right Rev. don Mariano Casanova, Archbishop of Santiago, was received at the Bellavista Station by the Intendente, Sr. Barrios, the Eccles. Governor, Rev. Mr. Donoso, a large company of naval and military officers, and a concourse of ladies and gentlemen; proceeding at once to the church on Plaza Victoria, which was decorated appropriately and filled with worshipers, the *Te Deum* was sung. Thence the company retired to the residence of Mr. Donoso close by, where lunch was served to a large number of the clergy and laymen,—the Intendente, Sr. Barrios, Admiral Latorre, Sres. Carlos Lyon, Enrique de Putron, Fco. J. Casanova, Santiago Lyon, Benjamin Edwards, Mariano Egaña, José M. Rodriguez Velasco, Fermín Solar Avaria, Juan A. Walker, Fco. Villagran and J. R. Gutierrez M. By request of the Archbishop no toasts were offered.

* * *

THE DEDICATION.—At 4 p. m. the cornerstone of the new House of Exercises was laid, Mr. Casanova presiding, in the Quinta Guimaraens. The prelate was invested by the priests with the decorations of the ritual, “the insignia of his august pontificate.” Prayers were said and hymns chanted; a document signed by many describing the event was placed in the stone about to be blessed; this, when blessed, was borne in procession along the trenches of the walls, the *padrinos* touching the silken ribbons hanging from the frame on which it was carried.

Eloquent remarks were then offered by the Rev. Presbitero Rodolfo Vergara who stated the object of the edifice about to be erected, to be to furnish a retreat for persons burdened with worldly cares and tasks, as well as troubled with a weight of sin:—“A new sphere of action, said he, for the zeal of the priest will be here provided, a workshop of moral regeneration for individuals, a silent retreat for repentance, a shelter for those fugitive birds who seek a nest closed to the world and open only on the side toward heaven, and

a hope to calm the anxieties of the hearts of mothers, when thinking of the future of their children.”

Mr. Casanova pronounced words of salutation and benediction. His remarks are said to have been impressive and touching, but have not been printed.

“Mr. Donoso stated that his “Honor, all illustrious” granted 80 days of indulgence to all on condition of their praying to God for the immediate erection of that holy house.”

“Henceforth, says the *Union*, it is known that there will be in Valparaiso an asylum for aching hearts whose only balm can be the lofty and ineffable consolations of heaven.”

* * *

THE MERCED.—The corner stone of a new church for the Convent of this name was laid on the 13th, with similar ceremonies and in part by the same persons. The Archbishop presided and Mr. Donoso improvised an eloquent address. He said:—“The church is the home for all Christians who find there a living memento of that brotherhood which recognizes only one father: God, and one mother: Mary.”

This was the only objectionable sentiment uttered by the orator. The great burden of his address was of such a nature that all Christians could heartily assent to it.

* * *

The following may be characteristic but is exceptionable. The *Union* says:—“After the address, one of the familiares de su señoría Ilustrísima announced to the assembly that the Prelate granted 80 days of indulgence to all those who had devoutly attended the ceremony.”

The Government has ordered the fiscal treasury in Ancud to deliver \$3000 to Bishop Lucero, recently consecrated, for repairs in the Cathedral in that town.

The newly consecrated bishop of Concepcion, the Right Rev. Fernando Blaitt, has gone to his diocese. He is highly spoken of on account of his exertions as a parish priest in the Capital.

It is reported that ladies are to be ere long permitted to attend the churches with their bonnets, and not to be condemned forever to use the *manto*.

O, that it might be ordered that the Bible should be read to them there. Will that glorious time ever come for the people and churches of Chili?

St. Paul's Church.

The Anglican Church, St. Paul's, in this city was open for service on Good Friday, the Rev. Mr. Wetherall preached.

The usual Friday evening service of that week in the Chilian Evangelical, the Rev. Mr. Garvin's church, had to be omitted, he being not well enough to attend. He had appointed to preach on the following Sunday evening, in Spanish, to his people on the Resurrection of our Lord, but although he was able to be present he was persuaded not to take the service but to allow Dr. Trumbull to speak for him for the occasion on the same theme. There was a very good attendance, about 180 people. The singing of the Spanish hymns was spirited, Mr. G. leading while Miss Mary Chapman played the harmonium. The occasion was really the sixth anniversary of her faithful and disinterested service in this matter in the Spanish Congregation.

The Rev. Mr. Garvin set out on the 12th for Santiago and on the 13th for the towns of the South, in company with Mr. Vidaurre, for a missionary tour, visiting Rancagua, Curicó, Talca, Linares, Concepcion, Los Angeles and Angol. A generous supply of publications, the *Tratados Chilenos*, and of the Holy Scriptures was taken, in fact sent forward to the places that were to be visited, in order for their distribution, by sale or gift, in connection with the preaching, as circumstances might permit. At Chillan Mr. Jorquera joined them and participated in the work. This would occupy probably two weeks perhaps three. The former trip was very encouraging, and it is hoped at the present writing, June 13th, that this may be also. Toward the expense

of the excursion handsome contributions have been voluntarily sent in, \$150 from Mr. H. Beith and \$250 from Mr. S. Williamson of Liverpool. Mr. Lester who went before is now absent in the States, and Mr. Allis is unable to bear again his part in the work, because detained by duties in the Theological Seminary as also by preaching in English to the Union Church in Santiago.

SERMON

PREACHED IN UNION CHURCH, BY THE
REV. DR. TRUMBULL.

TEXT: If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven: and come and follow me.—Matt. 19, 21.

A Service too costly for reaching completeness with God.

Is it not a common sentiment rather that the terms laid on this young man were hard? To sell his property and distribute to the necessitous, to act voluntarily on the agrarian doctrine, and then follow Christ was the Lord's counsel to him!

And yet was it really any harder for him to do it than it had been for Matthew or Thomas? for James, Nathanael, John or Peter? Was it harder for him simply because of his wealth? Was he to serve the Lord only with that which cost him nothing, or which he did not value?

They had relinquished what they had. Peter declared in verse 27: "We have forsaken all and followed thee." Was he then counseled to do any more? No indeed, save that in his case: "Sell that thou hast" meant for him to part with shekels while they had given up pence; he was asked to relinquish acres and they had surrendered the gains of fishing; he, landed property, and they piscatorial income. If he would be perfect he was directed to relinquish more self-indulgence in the way of dress, house, furniture, equipage or food, because he was affluent and had abundance; and

they to sacrifice their livelihood gained with hard toil. "He went away sorrowful, for he had great possessions."

I.

Was the property question, however, after all the most irksome part of the reply he received from the Great Teacher? Perhaps, parting with that, did not seem to him so difficult, as the other command Jesus laid upon him, which was: "Come and follow me." This may have been the severer test.

1. For it is evident he was a moral man. He was no profligate. He was not reckless. When a number of the commandments were enumerated by the Lord, he answered that he had kept them from his youth up. This was an excellent thing to be able to say. A surprising thing. And yet it does not appear to have been untrue. Certainly not in any gross sense, even if we suppose, as is probable, that the spiritual significance of the laws was by him dimly perceived. Mark, who always specifies some incident that is interesting, tells us that the impression he made on Jesus was very winning and favorable: "Jesus beholding him loved him," that is to say was pleased with him and felt drawn to him.

Certainly the "young ruler" was no scoffer. He had not the slightest tendency to ridicule or cast off the claims of the divine law. He was no rejecter of revelation. He owned the old code to be divine in its origin and permanent in its obligation. It is evident, further, that he admired Jesus, for he called him "Good Master."

2. But the principle of entire dedication of himself to God's work and service in the world was beyond his willingness. He refrained from sins of a coarse kind, but did not care to put forth effort to persuade and enable others to obey God. To engage in Christian Work, taking pains to prepare himself for it, was not to his taste. At that point he halted. Having received an invitation to that effect "he went away," though still regretfully, sad, sor-

rowful. Thus he lost an opportunity. Oh what a record might he not have left in the history of the Early Church had he been, or consented to become then and thenceforward thoroughly loyal to his Creator, as Jesus Christ the ambassador from God counseled and advised him to be! Alas, that was not in him.

II.

What appears is that he valued his worldly estate more, and the special service of God less, when he was thus invited, chosen, called to undertake it. True, to serve God by not violating his commandments is a grand thing; but suppose for a moment that Noah, Abraham, Moses, Joshua, Samuel, David, Josiah, Isaiah, Malachi, had none of them done anything more than refrain from breaking the commandments, how would the cause of religion in those early times have fared? Or suppose, later on, that James, Levi, John, Peter, Stephen, Paul; or Mary, Martha, Dorcas, Priscilla, Rhoda, Lydia, had done no more, what humanly speaking would have been the history of the church on Mount Zion, the New Jerusalem, the kingdom of God in Christ?

This young man was invited to assume a filial, and at the same time lofty, useful, honorable and glorious post in the Kingdom the God of Heaven was at that time setting up: was invited to come and, in a course of three years' instruction, learn, absorb, take in and make himself master of the doctrines of Jesus Christ, so as to be able to proclaim them, perpetuate them and identify them with the history of the human mind, with the progress of thought in the world. More than a single interview was necessary for him, he was invited to follow Jesus permanently, to make it his life-work, the employment and devout task of a life-time.

III.

A practical question now remains to be handled: Was the invitation to this young ruler intended by the Great Head of the Church to be of universal appli-

cation for every individual to whom the message of the Gospel should come? In order to answer this it is necessary to speak with discrimination. Notice therefore the Saviour's reply to him at first: "If thou wilt enter into life keep the commandments." This was a reply to the inquiry: "What good thing shall I do that I may have eternal life?" Jesus for his information reminded him of the special duties all men owe to their fellows. Then when the youth said he thought his life in that regard had been faultless, Jesus proceeding further told him, as he asked: "What lack I yet?" "If thou wilt be *perfect* go and sell that thou hast and give to the poor and thou shalt have treasure in Heaven and come take up the cross (Mark 10, 21) and follow me." Our Lord then was speaking of the higher Christian life, of the very highest, what one should do who would be perfect with God and of the very best use and service for Him. The young ruler needed a second conversion; to be converted again after he had been converted once. Having submitted himself to God to some extent, would he then make the entire surrender, to go, to be, to do simply what God should wish, and to do it all. In many another man's case, God's will would be that he should continue his business, should abide in the calling in which he was called, working with his hands in a secular employment, though ever testifying for Christ as opportunities might offer. But this young ruler's case was an exception. Just as John, James and Peter had been called to relinquish their secular business and devote their entire strength and time to Gospel work, so was this young man likewise addressed by Christ with a heavenly vocation, a call to the Ministry of the Word.

It is every person's obligation, if not better said his privilege, to consecrate self, life, time, business to God; but often a man's duty is, not to give up his business for Christ's sake, but for Christ's sake to go on with it. It is not every man's obligation to change his avocation and go into the ministry, since he may not possess the requisite qualifi-

cations for it; and then his duty is to labor in other things so as to earn and have, if possible, wherewith to assist the needy, and sustain the enterprises of Christ's kingdom by which others may be sent forth as his messengers.

But such was not this young man's case. He was specially directed to do otherwise. It was shown him what the Lord would have him to do. The Head of the Church called him to go into his vineyard to work; He wished, wanted him, needed him, invited him to take up the glorious task of Gospel study and publication; but that alas! was too great a sacrifice for him to consent to make for the Kingdom of God's sake. He was not entirely selfish and reckless so as to disobey God altogether; but far from being so perfect as to devote every power to the Lord's service and the Lord's work in personal consecration. He stopted, halted, meditated, refused the high calling and went away: went away hoping to enjoy what, you may rest assured, he never did enjoy perfectly after that interview with Jesus Christ, the Captain of our salvation, the Redeemer of sinning and lost men. How different was his choice from that of Moses, the Man of God, who, in all the affluence of a prince, counted not the treasures of Egypt worthy of retention, but chose rather the reproach of Christ with hardship and toil for God as his portion for eternity, for life and for all time,—because he had respect unto the recompense of the reward (Heb. 11).

* *

1. The young ruler then, whose biography we have now been handling wished indeed to be saved, wished to share in the advantages of the Heavenly Kingdom of God, to participate in the Lord's happiness and have celestial rewards; but on balancing the question with himself, in the company of disciples who had already made that choice, and in the presence of the self-sacrificing Saviour, who being rich had for his sake become poor that he might be made rich, concluded that the self-sacrifice called for was too great, so

great that he could not make it, much as he desired the blessed benefit of eternal life.

2. Oh, what an error, what a mistake! The treasure hid in the field, which he could have secured, was infinitely more valuable than all he refused to part with for it, than all he retained while he turned away relinquishing it. What blessed satisfactions of conscience did he forego, what peace of mind, what gratitude from his fellowmen, what a preparation for a dying bed, what a welcome from the Saviour on his throne in Heaven, to the joys at his right hand, had he only allowed the Lord Jesus Christ to direct his choice, had he consecrated his life to Him in God.

3. In some form the same identical question comes now to every hearer of the Gospel, and comes to every person present at this service. My hearer, are you willing to enquire of the Lord what you must do in order to obtain eternal life? So far as you can judge, are you willing to do it? Will you resolve on this at once? Imitate this man, I beseech you, in what he did that was wise, but shun what he did that was unwise. He was wise in agitating the question how he might be saved, in enquiring how he might have eternal life. Imitate him, also, in coming to Jesus to obtain from his pure lips a solution of this great problem in the philosophy of existence. But avoid his error. Do not copy his un wisdom. He was unwise when he declined to follow the counsel he received, to accept the answer Jesus gave him. Never man had a grander opportunity. Seldom has any man more unwisely cast one away. True, it is not every man's duty to become a minister, a preacher of righteousness, but many a man has failed of the true enjoyment of life, and of the kingdom of God in Heaven, because, when that was his duty and it was Christ's will in regard to him, he has shrunk from it and declined to make the attempt to perform it

* * *

The final explanation of this instance, of one applying to the Son of God for

advice which after all he did not care to follow, is that being impressed with Christ's excellence, as a moralist and a teacher of ethics, he came asking a solution of his difficulties, and how to obtain when he felt he did not possess. Jesus sought in answer to call his attention to his imperfection and need of pardon. The enquirer failed to see that need, and said he had always done all. Jesus then bade him manifest that he loved God with all his heart and soul and mind and strength, saying that was the one thing he lacked; and showed him how he could manifest such love by immediate surrender and worthy service. He did not deny this to be the true significance of the First Table of the Law and his obligation to his Maker, but he declined to entertain the thought of rendering such an exact and complete obedience. If that were perfection, he would not attempt to be perfect.

Alas, how many are like him. How many refuse to preach the Gospel who might prepare for it and do it with blessed results, but busy themselves with other things while men perish in sin around them who through their endeavors might be saved!

Alas, how many will not relinquish even their admitted sins, and accept through Christ who atoned for them in his death their pardon, and secure eternal life!

Oh, friends, Christ could not be wrong, and you in refusing to accept his counsel cannot be right. You are making a choice that will yet fill you with regret and overwhelm you with anguish, if you do not surrender to God. Do that and, in doing it, ask: "Lord what wilt thou have me to do?" for it will be the beginning of the new day to your soul: it will be the commencement of a new life: it will be the first germ of life eternal with God. Lay yourself, with all you have, whether it be little or much, on the altar of your Lord, your Creator, your Redeemer and your Sanctifier. That in Christ will secure you safety, will obtain peace, will crown your life with usefulness and your death with hope.

WELCOME RESPONSES.—The following communication comes from the Capital, from a hand that is modestly concealed; its nature warrants departing from the prudent rule regarding letters not guaranteed by the full name. Quoting the closing paragraph of a recent sermon in these columns, April 7th, on the resurrection of our Saviour, Acts 1, 3, the writer has appended responses to its appeals as follows:—"May I not return as his messenger encouraged in the hope that now you accept Him?" *Yes*. "May not his people have that ground of rejoicing on your account?" *Yes*. "May I not in prayer say to Him that you have become his client and follower?" *Yes*.

The same person then adds: "It will soon be a year that I gave myself to Jesus; and please pray for me that I may never change my mind, but may strive to serve Him better."

Amid the infinite discouragements that are met with continually in the attempt to maintain the word of our Redeemer in this city, where so many disregard it, the expression of such sentiments of anxiety to serve Him is very cheering. Would that others might be induced to take a similar stand. Would that this very example might induce some one, many indeed, to do likewise, replying: "Yes, Yes, Yes" to the call of Him, who for our sins went down to the grave and for our justification was thence raised again alive by the power of the Father, for our justification.

MR. GARVIN.—The missionary band has been heard from at Chillan where on the 13th thirty attended the service that was held; and on the following evening seventy. The attention was excellent. Copies of the Bible were purchased as well as of other volumes; and tracts were distributed. Four thousand copies of the "Tronco de Arbol" have been sent forward.

The Straits.

A passenger en route for England has forwarded the following copy of a manuscript paper circulated by an enterprising

resident at Punta Arenas; it is copied in part verbatim. It contains a deal of interesting news.

* * *

Mr. H. Gray, dealer in fruit, fur-skins, curios, nicknacks, photographs of Patagonians and Fuegians, Sandy Point, S. Magellan.

Captain Hamilton, Dear sir:—Miss Mc Munn, Mrs. Fenton's sister will return to England in September. Mrs. Fenton has moved into her new house across the river, $\frac{3}{4}$ mile from the town. Mrs. Fenton will remain in the settlement and not leave for England.

The sheep farm is in charge of Mr. Ryan the late Dr. Fenton's manager. From the yearly profits of the farm the family will be supported and the debts will be paid. Dr. Thomas Fenton was not a *wealthy man* he was too *benevolent for his means*. He was entitled to a fee for visits, but never excepted them, he is missed more than anyone that has lived in this Colony by all persons as he was pleasant to all.

There is a large company from B. Ayres working the new gold mines at St. Sebastian Bay, Tierra del Fuego, they have a steamer to send them from B. Ayres.

A French Company from B. Ayres is working the mines at Cape Virgin.

2 schooners of 40 tons each have arrived from P. Montt owned by parties here to send on the miners to Zaraquil. An American schooner of 70 tons was bought last week by J. Mogaria. She is to run sheep from the Falklands to his farm at Fish River 40 miles north of the Colony.

2 schooners, 1 bark, and 1 steamer is employed in bringing sheep from the Falklands to sheep-farmers here.

Mr. Bridges, the former missionary at the English Mission Station Ooshosia, has bought a brig in England, he is on his way out to start sheep-farming on Cabel y'sland Beagel Channel. A new missionary is expected from England. The Argentine Government founded a Colony at the English Mission 2 years ago, and from them the indians contracted a *loathsome* disease and are dying off fast. The Patagonians are dying off fast from loathsome

disease and discipation.

The Argentine Government next month will found a Catholic Mission in St. Sebastian Bay. The Argentine soldiers had a battle with the indians in St. Sebastian Bay, 2 soldiers were killed. The indians fought well in January last. A nuggett of gold was found up the river near this Colony weighing 4 ounces.

A large fire has been burning for some days in the woods on the 13th of March, the wind was West, a heavy gale, if the wind had not moderated and afterwards shifted to N. E. the town would have been laid up in ashes.

On the 12th of March, the *Britannia* arrived at 12 a. m., it blew, so the Captain of the Port did not get on board until 6 p. m. The miners are all doing well for the amount of Capital invested. A miner's claim costs 8 Chili dollars, it is under the new law 400 metres long by 40 metres wide. It is taken for 3 months.

March 10, the German steamer (*Hermia*) of the Hamburg Pacific Line is ashore at Eden Harbour, she will be a total loss, homeward bound.

A monument will soon be erected to the memory of Dr. F. Fenton by his friends here, it will be made in Valparaiso.

Donations for the Bethel-Hulk.

Jan.	9th—British ship <i>Hindostan</i> , Captain Winchin...	\$ 12 60
"	15th—Brit. bk. <i>Antilles</i> , Capt. Murdock.....	11 00
"	18th—Brit. bk. <i>The Goolwa</i> , Capt. Walton.....	32 00
"	21st—Brit. bk. <i>Snowdrop</i> , Capt. Foster.....	17 00
"	22nd—Brit. bk. <i>Birdstone</i> , Capt. Galloway.....	20 00
"	26th—Brit. bk. <i>Craigmullen</i> , Capt. Hughes.....	20 00
Union Church Sunday Schools		80 00
Feb.	7th—Brit. bk. <i>Coronilla</i> , Capt. Carruthers.....	5 00
"	10th—Brit. bk. <i>Scottish Fairy</i> , Capt. Ellis.....	32 00
"	13th—Brit. bk. <i>Peruvian</i> , Capt. McKinnon.....	15 00

"	" —A friend.....	1 80
"	16th—Brit. bk. <i>Sabrina</i> , Capt. Dyer.....	11 00
"	19th—Brit. bk. <i>Chacma</i> , Capt. Jones.....	5 00
"	22nd—Brit. bk. <i>Gloria</i> , Capt. Harris.....	10 00
"	23rd—Brit. bk. <i>Rokeby Hall</i> , Capt. Berry.....	60 00
March 6th	—Brit. bk. <i>Quillota</i> , Capt. Brown.....	11 00
"	8th—Brit. bk. <i>Lizzie Barry</i> , Capt. Evans.....	11 00
"	15th—Brit. bk. <i>Montrose</i> , Capt. Billett.....	47 00
"	" —N.A. bk. <i>Mohican</i> , Capt. B. F. Berry.....	10 00
"	28th—N. A. brig <i>Emma L. Shaw</i> , Capt. Porter.....	10 00
April 1st	—Brit. bk. <i>Janet McNeil</i> , Capt. T. Jones.....	41 00
"	6th—Brit. bk. <i>Palawan</i> , Capt. Partridge.....	32 00

F. THOMPSON, chaplain.

Valparaiso, April 11th, 1887.

Died.

March 10th, 1887, James W. Hart, son of Captain W. Hart, aged 8 years.

Married.

February 10th, 1887, David B. Henderson of Edinburgh, Scotland, and Margaret Beamish of Hamilton, Ontario.

April 19th, by the Rev. Mr. Wetherall, Mr. Hugh Munro and Miss Irene Cooper,

Personals.

Letters have been received announcing the safe arrival in England of Mr. Alexander Duncan. Mrs. Duncan, his mother, was bearing the sorrow of her husband's death with Christian resignation.

Mr. William Trumbull landed at Havre and proceeded thence to Southampton and Woodburn, Rock Ferry, to the residence of Mr. Allardice. He had been not quite

well, but British air, eggs, milk and kindness had wrought improvement at the end of the first fortnight. He had found the Williamsons, Cockbains, Duncans, Mr. Mitchell and Mrs. Balfour in good health, receiving kindness from all and invitations to make them visits in their homes.

We trust Mr. Trumbull may linger a while in the land of his ancestors, and not fail to visit Scotland.

Mr. Tupper went at once to the States.

London papers of March announced the engagement of Mr. Archibald Williamson with Miss Caroline, daughter of J. C. Hayne, Esq., formerly resident in Valparaiso now of London.

Mr. Hyslop, of Coquimbo formerly, writes that he resides at present in Tongoi.

MR. ALLIS.—The Rev. Mr. Allis is to spend Sunday the 24th in Valparaiso, exchanging with Mr. Dodge and preaching in the morning in the Union Church at eleven o'clock. Mr. Dodge will occupy the pulpit of the Union Church in Santiago.

MR. LOPEZ.—January 28th, he wrote from Princeton Seminary, New Jersey: "I am to preach my first sermon in English before the Faculty and the Students on the 3rd of March. It is a very hard nut to crack during the first year of study, but as my knowledge of the language is increasing the difficulties will be more easily overcome.

"You of course know of our great loss in the Seminary in the death of Professor Archibald Hodge, D.D., L.L.D. There is no one as yet to take his place.

"Mr. Dodge's translation of 'Sea La Luz' into Spanish is worthy of praise.

"The *Record* and the *Tratados*, tracts, on both sides, Catholic and Protestant, afford evidence of an increase of spiritual life in your seaport."

* * *
This is an allusion to the *Antidoto*, the "Antidote," which began to be published at the Matriz, parish church, but expired with a second number. It was an answer to the *Predicador*.

CONCEPCION.—Mr. Garvin was to preach in Concepcion in English on the 17th. The Spanish meetings began there on the 16th, and were to be held on the Sunday and Monday following. At the first meeting (16th Saturday) the attendance was good.

The earlier numbers of the *Record* are needed, any prior to No. 87, to make up a complete file for binding.

FINANCE

Donations to the "Record."

"Chillan".....	\$ 5 00
Mr. Lewis Fredricksen, Quinteros	1 00
Lady, monthly gift.....	1 00
Mrs. Dimalow	5 00
" A. Balfour.....	10 00
L. X.....	10 00
	<hr/>
	\$ 32 00

Valparaiso Bible Society.

Mr. Richard Tonkyn..... \$ 10 00

FOREIGN

The wreck of the Valparaiso.

A writer at Vigo has given the following respecting the loss of the P. S. N. Co.'s steamer *Valparaiso*: A quarter-past ten last night Feb. 28th distress rockets were observed about three miles off the entrance to the harbour, and steps taken to render assistance. The Channel squadron was at anchor in the harbour, and the admiral gave orders that every vessel should send a steam launch and two cutters to the wreck. A number of boats put off from the shore. The vessel proved to be the steamer *Valparaiso* from Liverpool to the W. Coast of South America. When I

reached the wreck I found a scene of extraordinary uproar and confusion, for the steamer had struck on a projecting rock whilst going at about ten knots, and the stokehole had almost immediately filled. The passengers, 118 all told, mostly steerage, were in a state of panic and terror painful to behold. Most of them were French and Spanish, and a large proportion women. Not a few were on their knees praying wildly; others rushed about raving for help; the screams of the terrified women rose high above the din, and almost drowned the yelling of the men and the shouting of orders by the captain and officers to the crew. All save the saloon passengers and the watch had retired for the night, and were roused from their slumbers by the shock. The people barely gave themselves time to huddle on a few clothes, and rushed about the deck in such an unreasoning manner that the work of the officers and crew was seriously hampered. Fortunately for all concerned, the help of cool, disciplined British bluejackets was available and cheerfully given. The boats from the shore were practically of no assistance, for in most instances their crews lost their heads as completely as the panic-stricken passengers, and simply added to the general confusion. Captain Bruce, of H. M. S. *Minatour*, was almost first to arrive at the wreck, and took command of the various boats sent from the squadron. The bluejackets worked admirably, the boats of the Sultan being especially active, saving no fewer than 250 bags of mails and a large number of passengers, the whole taken on board the flagship. The cutters also did good service in a similar manner. Captain Bruce remained throughout on the deck of the *Valparaiso*, assisting and advising the commander of the unfortunate vessel. The bluejackets managed to get a good deal of amusement out of the ludicrous behaviour of the passengers, some of whom were handed down into the boats half-dead with fright, and shivering with cold, for few had ventured to return below for their clothing. Water kept pouring into the steamer, and by half-past two in the morning she was slowly settling down and threat-

ening to heel over. By this time all the passengers and mails had been got away rapidly, and the crew, who had kept their heads cool and worked admirably throughout, placed their log, chronometers etc. in the boats. At four it was no longer safe to remain on board, and the crew got into the boats, Captain Bruce and the Captain of the *Valparaiso* being the last to leave. The steamer was then on her beam ends, but her boats remained alongside all right. H. M. S. *Iron Duke* had arrived alongside the wreck shortly after midnight with orders to tow the steamer off if deemed advisable; but it was evident she would sink if moved, and the idea was abandoned. The *Iron Duke*, however, stood by the wreck all night, and kept her electric light going until daylight. As far as can be ascertained no lives have been lost, but some uncertainty is still felt on this point, as the passengers were bundled indiscriminately into the boats. The poor creatures lost all their baggage and personal effects, as nothing could be saved except the mails. It is, however, hoped that something may be recovered before she breaks up, and the boats are now towing out a number of large lighters, as salvage operations will commence at once if the weather keeps fine. The *Valparaiso* appears to have struck abreast of her foremast; the impact on the rocks broke four or five plates, and carried away her maintopmast. How she managed to get on the rocks is a mystery, for she had two pilots on board. The officers and crew of the *Valparaiso* speak in the highest terms of the assistance rendered by the bluejackets under his command. Captain Bruce's behaviour is especially admired. He moved about the deck of the *Valparaiso* as cool and self-contained as if on his own quarter deck, and his presence and demeanour undoubtedly had a most reassuring effect on the trembling foreign passengers.

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Captain Friend was in command of the *Valparaiso*. The mails came forward; arriving in Valparaiso April 18th.

German photographers have succeeded in photographing a projectile from a gun in the course of its flight, and some of these photographs show the head of condensed air which precedes every shot. It is said to be this head of air which prevents skillful riflemen from hitting an empty egg-shell when hung on a long thread. The air blows the shell out of the way of the bullet.

The production of gold in the gold-fields of the Australian colonies during 1885 reached £5,831,468. The total amount from the year of its discovery to 1886 is 79,194,094 ounces, valued at £310,865,718. There has been a decrease during late years.

Turkey has a medical school at Constantinople, at which there are annually more than three hundred students, of which number some sixty graduate. Each course continues during nine months of the year, and six years must be spent in medical study before a diploma can be received.

An American paper says:—"The scream of the locomotive has pierced the ears of Jerusalem, and the rush of its wheels re-sounds where echoed the mailed tread of the crusader. The giant of the nineteenth century, the champion of brain and progress, will keep what his predecessor won but could not hold."

Hebrew-Christian Work.

The Rev. Jacob Freshman is laboring among the hundred thousand Jews of New York city. He is a son of a converted Jewish rabbi, and pastor of the Hebrew-Christian congregation gathered at 17 St. Mark's Place. His wife is with him in faith, hope and work. They are dependent upon the freewill offerings of the Lord's people for their support. The mission is in its fifth year; and on the Advisory Committee are Drs. Howard Crosby, Wm. M. Taylor, Chas. F. Deems, and other well known ministers. *The Hebrew-Christian*, published bi-monthly

at 50 cts. per annum, is devoted to the interests of this Mission. The November number contains an interesting sketch of "the origin and progress of the Hebrew-Christian movement in South Russia."

* * *

M. Rabinowitz, of Kischinev, at the conference when that new church was formed, uttered the following:

PARABLE OF THE GREAT WHEEL:

"A few foolish people driving in a coach lost a wheel. Finding a wheel was missing one of the foolish men jumped down and ran forward up the road in search of it. To every one he met he said, 'We have lost a wheel, have you seen it? have you found a wheel?' One wise man at last said: 'You are looking in the wrong direction. Instead of looking in front for your wheel you ought to look behind.' That is exactly the mistake the Jews have been making for centuries. They have forgotten that in order to look forward aright, they must first look behind aright. The four wheels of Hebrew History may be said to be Abraham, Moses, David and Jesus. The Jews looking in front instead of behind, have failed to find their fourth wheel. Thank God '*The Sons of the New Covenant*' have found the Supreme Wheel—JESUS. Abraham, Moses and David are but beautiful types and symbols of Jesus. They were, and still are, the repositories of his energy; they were moved and managed by him, as truly as are the Cherubim and Seraphim. Thank God, we have found Jesus our Brother, our All in all, 'who of God has been made unto us, wisdom, righteousness, sanctification and redemption;' from whom alone we have found divine light, life, liberty and love, for the great Here and the greater Hereafter. And now with bright eye and jubilant heart, we are looking forward to the splendors of His appearing."

Speaking at a meeting at Leeds some weeks since, the Rev. J. J. Walton, ex-president of the South African Wesleyan Conference, said the greatest of all the missionaries' difficulties was the white

man's brandy. The African who has once got it will have it at any cost.

Mr. Day, superintendent of the Lutheran missions in West Africa, writes: "The vilest liquors imaginable are being poured into Africa in ship-loads from almost every quarter of the civilized world. In one small vessel, in which myself and wife were the only passengers, there was in the hold 100,000 gallons of rum, which sold for a dollar a gallon, in exchange for palm oil, rubber, and other productions common to the country. Almost every ship comes loaded with vast quantities of intoxicants. The gin comes from Holland. All along the coast trading stations are scattered, the bulk of their business being low-grade liquors."

SELECTED

How Ben Perkins became a Hero.

BY EMMA W. DEMERITT.

Ben Perkins longed to be a hero. He fancied himself ready for the honors of hero-ship. The only thing that seemed lacking was the opportunity.

"Oh, dear!" he sighed one Saturday afternoon, dropping his axe between his feet and gazing at the big woodpile before him. "How can a fellow ever expect to be a hero by chopping wood and drawing water. I don't stand any sort of chance." His face grew sober as he thought of his schoolmates away nutting and boating; for his mother was a poor widow, and he often obliged to be hard at work while the other boys were at play.

"If I had only been born in those grand old times when boys were trained to storm castles and fight battles, I might have had a chance to be somebody! Oh, dear!"

Ben had been reading the "Scottish Chiefs" and some of the "Waverley" novels, and his boyish enthusiasm had been greatly kindled by those stirring old tales. He longed to do something great in the world, to win for himself a name and fame. He used to go about the house making

high-flown speeches, addressing tables and chairs as "My liege," "My trusty knight," striking attitudes and rolling up his eyes, and exclaiming, in deep, tragic tones, "Now, by my soul!" and "How say'st thou, knave?"

He delighted most in imagining that he was some hero dying on the field of battle; and would compose the most touching farewell speeches, and then have splendid visions of a big monument, surmounted by a huge bronze horse pawing the air, while on his back was seated a figure of Ben Perkins,—holding in his outstretched hand a military hat. Such were Ben's dreams of glory; and it must be admitted that it was rather hard to have come down from such lofty ideas to plain, every-day facts, such as sawing wood and driving cows to pasture. Still, Ben loved his gentle little mother so well that these duties did not seem as hard as they might otherwise; for love "has a trick of making all things easy."

Ben sat for sometime, that Saturday afternoon, thinking of his favorite heroes. Then he started suddenly to his feet, and, swinging his axe around, made a furious charge on the woodpile, shouting: "Forward! for St. George and Merry England!"

The door of the house opened, and the startled face of his mother peeped out. "What is the matter, my boy?"

Ben hung his head sheepishly. "Nothing, mother. I was only making believe that I was a hero,—that's all."

As she turned away, he said to himself, "I'll hurry and get through my work, and then I'll go and have a talk with the minister."

Ben's minister was greatly beloved by the young people of the town. For when he first took charge of the Cassville church, he made the boys of his congregation stare by giving notice from the pulpit "that every Saturday afternoon he would be 'at home' for the boys of the village, and, if they wished to find out anything about any subject that especially interested them, he would be glad to give them all the help he could." They were at first a little shy; but, when they found that he was really in earnest, and that he never seemed bored nor impatient, they

soon began to look upon "the minister" as their best friend. They would go to him with their little troubles almost as readily as to their mothers; and the good man, on his part, never failed to help them out. Neither did he ever let slip those opportunities of preaching them a bit of a never-to-be-forgotten sermon.

Ben went to work on the woodpile with such a will that he soon finished his task. Then he went up to the minister's, and found the good man seated on the porch.

"Is that you, Ben?" he asked, holding out his hand. "The other boys seem to have deserted me. Gone nutting, I suppose. So you have finished *Ivanhoe*," he continued, as Ben took the book from under his arm. "I think you would better wait awhile before you take another novel. I'll give you some good, solid English history in the meanwhile. Fine fellows, those old heroes,—eh, Ben?"

"Yes, sir; but, somehow, they make me a little discontented."

"Yes? What's that?" said the minister, eying Ben quizzically between his half-closed lids. "*Discontented* because you live in such peaceful times as these, instead of being born in those old, barbarous days when one was likely to have his home burned over his head, and his throat cut without a moment's warning? Why, Ben, Ben!"

Ben began to look foolish. "But, said boys in those days had a chance to do such grand things."

The minister smiled. "So you want to fight?"

Ben's eyes flashed; he drew himself up and looked, for the moment, as if he could take Sebastopol all by himself.

"Well, my boy, there is fighting enough to do yet. We don't storm castles now-a-days, but there are foes to be overcome. How about pride, Ben, and selfishness, and discontent?"

"But it's a glorious thing to fight for one's country and king."

"But you serve a king, Ben. Have you forgotten,—the King of kings?"

"Yes, I know that, sir; but I've always thought, if I couldn't be a fighting hero and all that sort of thing, that I could go to college and learn to make eloquent

speeches, and, perhaps, in that way lead men. But, now,"—Ben's voice trembled as he continued,—"the money that mother had put by intending to send me to college was poorly invested, and it's gone,—every cent of it. We heard only yesterday. That's why I came to see you. I didn't like to say much about it at home, for mother feels dreadfully. I suppose it will be chopping wood now to the end of my days."

The minister put his hand kindly on the boy's shoulder. "It's a shame, my boy; but I'm determined that you shall get ready for college. I'll help you all I can; and, perhaps, there'll be a way provided. Stick to the woodpile, Ben. It takes several things to make a hero,—perseverance, for instance, and endurance and self-control; and I am not sure but the woodpile is the very best place to learn these."

Ben gave a deep sigh. "Well, yes, perhaps so," he answered with the air of a person only half convinced. "But I can't help thinking that the old way was more interesting and splendid."

Ben went home greatly comforted by his talk with the minister; and, for the next three years, made astonishing progress in his studies. Somehow, as month after month went by, he thought less about being a hero, and more about helping his mother and studying and doing the common-place duties that every day fell to his lot. Still no chance offered for going to college; but he managed to hide his disappointment so well that his mother little knew what a blow it was to the ambitious boy.

Ben's home was one of the few houses on the main business street of Cassville; a plain old house, with a yard in front, shaded by tall elms; and its front walk bordered by prim rows of box. Adjoining the yard was the "Savings Bank," a one-story brick building. One night, as Ben was coming home, he noticed standing on the sidewalk, in front of the bank, two strangers, whom he remembered to have been loafing around the village for several days previous. One of them seemed to be a sportsman, while the other peddled soap, and had been very persistent in

urging Mrs. Perkins to take him to board during his stay in town. But Ben took a dislike to the man's keen black eyes, which sent such sharp glances all about him, and persuaded his mother to refuse. The men passed on; and Ben went into the house, and went to bed at the customary hour. Either his studying too hard or the hearty supper which he had eaten made him more wakeful than usual. He heard the clock strike twelve; and, shortly after, the watchman's step sounded in the distance as he made his nightly rounds. As the boy lay there, a bright light suddenly flashed across the wall of his room. He got out of bed; and, as he reached the window, he saw a second flash within the bank, and at the same time heard a stealthy tread on the walk, a low whistle three times repeated, and a peculiar sound, as of dull, muffled blows. He hastily slipped on his jacket and trousers and stood listening; and soon heard the watchman's advancing step. Then there was a noise as of a scuffle, a faint, stifled cry for "help!" which made Ben's hair stand on end, and all was still. He knew then that there were robbers in the bank, and that the watchman had been overpowered, perhaps killed. Something must be done to rouse the town. It would never do to wake his mother: she was too nervous.

Ben stole softly downstairs, and unlocked the front door. It opened noiselessly. He peeped cautiously out, and, seeing nothing, hearing nothing, closed the door behind him, and crouching in the shelter of the shrubbery which bordered the walk crept down to the gate. He could just make out the outlines of three or four men bending over something lying motionless in the middle of the road. Ben could hear the wild beating of his own heart, as it seemed to be keeping time to those dull, muffled blows within the bank. If he could but clear the road, and reach the house opposite, where fifteen or twenty men were boarding! He knew the danger well; and, at first, felt a strong inclination to turn back. Then he thought of the poor widows and workingmen who had placed their hard-earned savings in the care of the bank, and his mind was made up. He didn't once think about

being a hero: he was simply ready to do the duty that lay before him. He climbed lightly over the fence, and bounded down like a deer. Before he was half-way across the road, a step sounded behind him, and a voice cried, "Stop, or you are a dead man!"

Another nimble spring, and he cleared the second fence, and reached the porch of the boarding-house with his pursuer close at his heels. "Bang! bang!" went the iron knocker. "Thump! thump!" went Ben's clenched fists on the door, while he shouted with all his might, "Murder! Robbers! Help!"

The next moment,—Ben cannot recall it even now without a shudder,—he felt the clutch of fingers on his throat, and a shower of blows rained on his head. He seemed sinking, sinking, he didn't know where; but, even in that awful hour, he had a feeling of exaltation, as he heard the opening of windows and pistol shots, and hoped the bank was saved.

When he recovered consciousness, he saw his mother and the minister bending anxiously over him. "The bank?" he asked in a faint voice.

"The bank is all right; and we hope you will be all right, too, in a few days. The watchman is safe, but the robbers managed to escape.".....

For the next two or three weeks, Ben had enough of being a hero. His story went the rounds of the papers; he saw his name printed in big black type at the head of the news columns; sharp-eyed reporters, pencil in hand, came to "interview" him; "prominent citizens" called every day to see how he was getting along; ladies sent him flowers and dainties; and, to Ben's great disgust, two or three fussy old women, who had treasures in the bank vaults, insisted on kissing him, and calling him a "brave, little dearie."

As soon as he was strong enough to go out, the minister took him by invitation to call on the President of the bank. When he was shown into the parlor, Ben felt a little shy at seeing so many portly, white-haired gentlemen, and still more awkward, when they all came up to him, and began praising him and telling him what a noble thing he had done. Then the presi-

dent of the Cassville bank took a paper out of his pocket, and handed it to Ben, telling him that the officers of that bank and several of the bank men in the adjoining towns had contributed quite a sum of money, enough to carry him through college, and give him a good start in life.

Ben tried to speak; but the tears filled his eyes, and a great lump in his throat choked his voice. Then the bank president and directors began to hem and take out their handkerchiefs and blow their noses, until it sounded like the chorus of trumpets at the Peace Jubilee.

"So it seems that I've managed to be a sort of hero, after all," stammered Ben, turning to the minister. "And to think that it all came about by being ready to do the duty right at my hand!"

The minister gave Ben a quizzical look and said: "It is all owing to that woodpile!"

Anger.

In a moment of anger a man may do what he will regret during all his after life. The following is an illustration:—

Two boys, Jerry Blunt and Will Hamlin, had been play-fellows from babyhood, going to school together, and studying the same books. They rarely disagreed. One morning the two started off to school as usual, but on the way a dispute arose about a jack-knife, which Will had borrowed, the previous day, and when he returned it the rivet was loose. Jerry said little at the time, but this unfortunate morning alluded to it with bitterness.

"You tried to spoil my knife 'cause you hain't got one yourself!" said Jerry, angrily.

"I didn't!" said Will; "an' you lie if you say so!"

More angry words followed, and then blows. Neither of the boys could tell who struck the first blow; but they fought like wild beasts. Will was thrown to the ground, and before he could rise Jerry's copper-toed boot hit him twice in the back. He cried out sharply with pain and then lay very still. He was lying partly on his face, his back toward Jerry, and as he did not move, Jerry cried out with boyish scorn:

"Want to make believe I've hurt you aw-

ful! I hope I have, so't you'll let my jack-knife alone!" and he turned and walked toward the school-house. After going a short distance he looked back, and, seeing that Will had not moved, exclaimed:

"You'd better be comin' along; you'll be late;" then he walked slowly back, and bending down, took Will's arm, saying, more gently, for he had become somewhat alarmed at his friend's silence, "Get up and come along to school. I didn't mean to hurt you."

"Oh, my back!" said Will, recovering from unconsciousness and, moving slightly, turning a pale face towards Jerry, "It feels so bad!" He tried to rise. "I can't! I can't!" he moaned, and sank back.

Jerry was then thoroughly alarmed, and tried to assist him, but Will only groaned with pain at each effort. A neighbor's team came along at that moment, and the driver, seeing that something was wrong, lifted Will into his wagon and told Jerry to go and call the doctor.

For long, painful weeks and months poor Will lay helpless on his bed; then he began to sit in a chair, and at last to walk with the aid of crutches. When, not long after, the sorrowful decision by the surgeon was given, "Will can never walk without his crutches," poor Jerry was perhaps the most unhappy one of all concerned, for his friend's crippled body; he felt that he was the cause of his misfortune.

Had the two lads been the bitterest enemies, they could have wished for each other no worse fate; the one was a pitiful cripple, the other carried a life-long regret—and all for a moment's anger.—*Sel.*

A Boy's Confidence.

A little boy came to his father looking very much in earnest and asked: "Father, is Satan stronger than I am?"

"Yes, my boy," said the father.

The boy looked surprised, but thought again and then asked: "Is he stronger than Jesus?"

"No, my boy," answered the father, "Jesus is stronger than he is."

The little fellow as he turned away said with a smile: "Then I am not afraid of him."

THE RECORD.

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SARCASM ON WAR CLAIMS.— Since the war of Chili with Peru, six years ago, enormous claims have been brought forward from men of various nations. What real foundation many of them have had may be judged from the following: The Chilian Council of State has just assented to an arrangement entered into between the German Minister and the Secretary of State for Foreign Affairs, to the effect that the total claims presented before the Chilian-German Tribunal, amounting in all to \$566,352 silver *soles* or Peruvian hard dollars, say 900,000 dollars of our currency, are set aside and canceled on the payment of \$20,000 currency, or in other words on the payment of about two dollars in each hundred of the amounts for which the claims were originally put in. The estimate the German Minister sets on them is, then, that 98 *per cent.* of the claims alleged were without foundation, not to be maintained, and that our Government was right in resisting them.

The *Patria* states that the number of marriages reported by the Registro Civil during 1886 was double that of the last year before that Law came into force; in other words that many who before felt they could not afford the ceremony of marriage, on the ground of cash or conscience, while it was in the exclusive control of the (Roman) Church, are now prompt to legalize their domestic union,

since they can do it without cost of money or belief.

PERUVIAN PORTS.— It is said they will not soon be reopened to our steamers although the Cholera has left us.

THE LATE EPIDEMIC.— About 800 cholera patients have died in this city since Jan. 1st. Eight weeks ago 355 had been buried as such; others had been reported as having had other diseases; and others have died since.

LINARES.— The news from the Missionaries is full of interest, though painful. They began holding meetings in a room obtained for the purpose at the hotel. The proprietor, however, was informed that he would lose patronage if the preaching continued there. This being stated to the meeting, a gentleman offered the use of his house. All was arranged, until a new difficulty arose, his landlord was an ecclesiastic who obtained an order from a judge to disperse the meeting. An officer of the town police came and ordered the people to go away. They declined to leave. Appeal was made to the Chief Magistrate of the province, on the ground that the interference was illegal. He ordered the police force to keep their place outside of the building maintaining order there, but not to enter and hinder the meeting. This was done, and the "conferen-

cia" proceeded. Afterwards the *rural* guard saw the missionaries safe to their lodgings. Mr. Vidaurre stated that in view of the opposition shown, now for the second time, they should hereafter try to come every month.

The local paper, *El Linares*, states that the curate, el señor Valle, was active in this opposition aided by another presbyter named Orrego who was the landlord that asked the interference of the judge: the same who had also made the intimations to the keeper of the hotel.

TOCOPILLA.— Meetings are held there every Sunday in three different places. An aged sick man was directed to Jesus Christ for pardon, and found peace in accepting Him: after three weeks lingering in illness he died rejoicing in the Saviour.

A young man was seeking the hopes of the gospel.

A volume of sermons had proved very welcome and most useful for reading in the meetings.

CHARLESTON.— Towards the reconstruction of Charleston after the damages caused by the earthquake \$800,000 were contributed in the U. States.

— The interment of the widow of the late ex-President don Federico Errázuriz, né doña Eulojia Echaurren, was attended in Santiago by an immense and select concourse on the 27th instant.

— Preparations are being made for the funeral of the late Admiral Patricio Lynch. His remains have been kept on board of the *Blanco* since the arrival from Europe. The cost of the catafalque in the Cathedral is said to be \$4000: it was to be ready on the 5th of May.

— Miss Norah, daughter of Mr. Norman Ferguson died on the 25th instant, after a protracted illness; a very large number assembled at the interment on the 27th.

The owner of a farm near Santiago is to bring a suit against the City Council for \$20,000 for damages resulting from the prohibition to introduce fruit into Santiago during the Cholera. Eighty oth-

ers are united in bringing another suit.

NEWS-BOYS.— Their number in Santiago is 150. Col. Dublé, comandante de Policía, is making an effort to have them provided with education in some of the fiscal schools.

SMALL-POX.— This is now causing alarm in the Capital. Not many cases have occurred but they are on the increase. House-hold vaccination, going from door to door, is urged. Eleven were in the pest-house on the 27th ult.

EXCHANGE ON ENGLAND.— On the 28th it ranged from 25 $\frac{3}{4}$ to 26 pence. Large amounts changed hands for the steamer of the 30th: more than a million pounds sterling it is said.

The earlier numbers of the *Record* are needed, any prior to No. 87, to make up a complete file for binding will be paid for at 20 cents a copy.

A Sale of Work.

The Valparaiso Mission Band will hold a Bazaar on the evening of May 10th, 1887, in the Sunday School rooms of St. Paul's Church, cerro Concepcion, when fancy and useful articles will be offered for sale. Also refreshments will be served. The doors will be opened at 7.30. Admission 20 cts. The proceeds of the evening will be for the benefit of the Spanish Evangelical Church.

REMARKABLE PARTNERSHIPS.— The following extract from the Santiago correspondence of *La Union* has been brought to us by a reader of *The Record*: speaking of the recent execution of a criminal the correspondent says:—"Our bandits are curious people; they almost all have some special "preocupacion," persuasion. Some never go forth for an assault without offering to the Virgen a portion of what the robbery and assassination may produce. Others commend themselves to St. Joseph.

"There are those whose decided preference is for the blessed souls, "Animas benditas," of Purgatory, whom they imagine to be more liberal or in greater need. All have their patron saint, and select him among those most in repute for miraculous powers. When they have established this sort of partnership, "razon social," with the saints, they never fail to hand over to their special partner the stipulated part of the profits. They make a *manda*, an offering, on going out to rob and to kill, just as they do when they are ill or would obtain any other lawful favor."

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Is this paganism? or is it Christianity? Christianity it is not, although sheltered under its titles and nominally honoring some of its holy and renowned representatives.

Were these extracts taken from any protestant journal they would be pronounced libels. Consequently, attention should be given to them as undeniable, since they emanate from Roman Catholic sources; showing that, while such dreadful corruptions exist, there are laymen in Chili perfectly alive to the irreligion and immorality of the worship practised. Far be it from us to say that the clergy favor "this monstrous superstition" as the writer in *La Union* calls it: but the entire system of Saint-worship is contained in its smallest fermenting germ, so that by teaching the ignorant or the educated to pray at all to dead men or women, they put them in the way of going to even such ungodly extremes. Prayers to deceased saints are acts of idolatry that degrade the worshippers morally and intellectually, while they dishonor and offend God. We say it not in scorn, not scoffingly, not in anger, but with sorrow of heart, that while the churches of Christ in Chili abound in images of "patron saints" of various conditions and kinds, with their shrines and altars, yet not a single copy of Holy Scripture is to be found opened in any one of them, from one end of the land to the other. Hence the Word of the Lord is not known. His holy will is not taught, but worship is practised that God has forbidden repeatedly and branded with his dis-

approval in ways manifold and on occasions innumerable.

The inhabitants of Chili need to undertake a reformation just as did the Jews of old, under Josiah. Would that the writer in *La Union* with all the prestige of a native and the facility of one in the use of the language might in the spirit of Elijah of holy renown undertake it.

PERSONAL.—Mr. and Mrs. George Raby embarked in the S. S. *Galicia* for Liverpool on the 30th of April.

As did also Mrs. John Nicholson and three children; Mr. N. accompanying his family as far as Talcahuano.

Dr. David Thomas, Miss T. and Miss Bella, took passage also in the same steamer.

The Rev. Mr. Curtis formerly of Concepcion writes from New Mexico of the death of a daughter four years of age.

Mr. Merwin's residence and post-office address is South Pasadena, California. At Santa Bárbara he served the Presbyterian Church a year, and was invited to remain permanently as the pastor.

April 26th, in a fire in Antofagasta Mr. J. Wheelwright's house was consumed, with a number of others. It began at mid-night.

Rev. Mr. Cameron reached Montevideo safely across the Andes and took S. S. *Aconcagua* at end of March; also Rev. Mr. Grin of Switzerland who accompanied him.

Mr. John Garland was to leave England for Chili in April, by the Straits.

The Pope has received a present from the Sultan, and returned him a letter of thanks for allowing freedom to the Catholic worship at the East.

His Holiness has sent a special messenger with felicitations to the German Emperor for having restored peace in the Empire to the Church, hoping he may seek to ensure it for Europe.

Russia is negotiating to allow the return of banished R. C. bishops.

SERMON

PREACHED IN UNION CHURCH, APRIL 17,
1887, BY THE REV. DR. TRUMBULL.

TEXT: For I fear lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ.—
2 CORINTHIANS XI, 3,
(REVISED VERSION.)

This is a very decided improvement on the Authorized Version; *eis Christon* being more correctly rendered "toward Christ" rather than "in Christ" as the King James version had rendered it inaccurately.

The word "purity" is added because found in several of the ancient manuscripts, and has special appositeness inasmuch as the Apostle is speaking of a soul, and of a church composed of a number of such, being betrothed to Jesus as to a bridegroom.

"Toward Christ" signifies the posture of a converted soul:—

1. Which, first, *looks* toward Him as the object of its supreme respect and honor, in view of the resurrection from the dead and all of those other wonderful credentials by which Jesus showed Himself to be the Saviour sent from God for the recovery of sinners.

2. The converted soul also *leans* toward Him; inclines, bends forward and is drawn to Him in trustful confidence.

3. And, thirdly, it *advances* toward Him, comes, seeks, makes request for his assistance with the intention of being true, pure, and loyal to Him.

Such a posture the Apostle had sought to induce the converts to assume, receiving the Christian Doctrine as unquestionable truth, not making additions to what Jesus had taught, nor making deductions from it either, and still less consenting to oppose or contradict Him. Of these things there is great danger.

During his life in the world He found only a very small number to welcome Him, or to receive the sacred truths He had come to communicate in the Father's name. While He founded his Church redeeming it with his own pre-

vious blood, the majority of his co-religionists, adherents and high officials of his Church, had not the slightest sympathy with his interpretation of the Scriptures; in fact, after compassing his execution, they scouted the idea that He was the Messiah, and still more the Son of God, who had been crucified and then risen alive from the dead. And yet there were always a few who received Him, and to them gave He power to become the sons of God, (John 1.)

But a disposition to mingle human notions with his doctrines has ever been manifested. Strange compounds have been made of other opinions, pagan and heathenish, sometimes with his. Points of his doctrine have often been pronounced "hard", as in John 6, 60, and rejected: so that those who have professed to look, lean and approach toward Him have been frequently drawn away. This caused the Apostle to speak of his anxiety lest converts, in whom he at one time had rejoiced, should "be corrupted from the simplicity and purity that is toward Christ."

Let us direct our attention then, to the influences by which we ourselves may so "be corrupted."

I.

I mention, first, the influence of inconsistent church members. However illogical it may be, the world is often more prompt to judge of the Christian religion by what its adherents manifest in their conduct than by what its Founder inculcated. For example, men do not come hither to read the doctrines of this Church embodied in its creed, but look rather on the actions of those who profess it. Frequently it is said "Christians are none of them sincere." This is said rashly, it is true, yet commonly because some one has been met with who was not consistent, but hollow, professing what he did not live up to; and on-lookers were in consequence encouraged or emboldened to leap the chasm, and disesteem even Jesus Christ himself. They have gone away from Him weakly because of the misconduct of somebody who possibly never even believed in Christ at

all, while bearing his name, or who followed him at a great distance, most imperfectly and half-heartedly.

II.

Intimately connected with the influence of such is that of persons who in early life have professed to be Christians, whilst among their Christian relatives, but then on coming into a godless atmosphere have changed to conduct less pure, and to views less correct, finally forsaking the Redeemer. They allege that this is the result of more mature reflection, though often it is the result of only the most immature thought—of superficial, careless, reckless and self-indulgent reasoning. Sometimes one who has fallen into such declension is suffering remorse for it daily, nay is inwardly hoping to return again ere death and take up the lost thread of connection with the Saviour, but yet is regarded by an acquaintance, who knows not his inner state of mind, as a witness against Christianity. The influence is, therefore, most disastrous on some one of Jesus Christ's little ones, if he be "corrupted from the simplicity that is toward Christ," and caused to stumble, arguing that an older Christian has ceased to be one because not finding in the Saviour what was promised and expected.

III.

If now, through any course of circumstances, one should have come to occupy a Christian pulpit, who really has never in a spiritual sense known Christ, but is ignorant of the vital power of his gospel in the soul and, therefore, preaches it with corruptions added to it that Jesus never authorized, or substractions made from it of doctrines on which Jesus laid emphasis; or from the sacred desk allows himself even to contradict the plain statements of our Redeemer;—then is the corrupting influence made tenfold more potent, and the danger vastly increased, lest young believers be carried away into absolute unbelief. The pulpit has prestige and is a power, not only for good, but for harm al-

so; not only to edify, but to destroy.

Sometimes the lecturer on a platform has wrought similar damage, as when a man who had set out to study for the ministry and failed to obtain ordination, or after having entered the ministry relinquished it, has wielded an influence that has been ruinous to the unwary. While admiring Mr. Emerson as perhaps the prince of lecturers, I am compelled to fear that in laying aside the ministry he drew persons away from the Redeemer who was waiting to save them. On good authority I was told that late in life he said he desired to be regarded not only as a Theist, but a Christian Theist; showing that he was aware that at times it had seemed as though he had vacillated between atheism, theism and pantheism.

Carlyle, I think, had the ministry once in his thought; but at any rate, when getting on in years, he said the Lord's prayer was the deepest expression of the needs of humanity, as also that he recurred to the first answer of the Shorter Catechism: "The chief end of man is to glorify God and enjoy Him forever" as a most superb embodiment of truth; and yet many a young man has been attracted to skepticism by what he had read from this powerful and once popular writer's pen.

Of the famous naturalist Mr. Darwin, it must be feared, while his studies in Natural History have deserved high encomiums, that men have been led by his writings to neglect Jesus Christ, to disesteem his promises of salvation and to slight his warnings against penitence.

And in general, let it be added that any one who in a pulpit, or on a platform, or through the press implies that no gospel is needed, that the pardon of sin comes to every sinner of course, even though he repent not; or proclaims a gospel in any way less strict in its terms than that of our Redeemer; does the human family a very great disservice, does it in fact an immense injury, imperiling not merely his own peace, but the souls of all who will listen to him: and the more brilliant his powers the more deleterious will be his work.

Our wisdom is to cleave to Christ, who came into our world on purpose to instruct us, penetrating into our range of life, descending, as he declared, from Heaven that He might give life to the world.

1. There may be much that He taught that we cannot now fully comprehend the meaning or the reason of and that we cannot explain; but we can wait for further developments of light and information. There may be matters no one can explain to-day, nor in this world, nor during this life, but let us adhere to Jesus in that part of his teaching which is clear, leaving the rest to God. The Judge of all the Earth will do right; and let us without delay make our own calling and election sure.

2. Separated from the Messiah, matters are dark enough for us all. He only has the words of eternal life. Let then no one lead you to distrust and refuse to believe in Him.

Alas! how dark will it be when the night of death comes; how calamitous to have the candle of your life extinguished and not know whither you are going, because "corrupted from the simplicity and the purity that is toward Christ." "The wicked is driven away in his wickedness, but the righteous hath hope in his death"! Run the risk, therefore, of no such calamitous termination of your career on earth.

3. It is narrated that a benevolent farmer in one of the Western States discovered in a night of rain and tempest that a railway bridge had been carried away by the swollen waters of the stream; and felt he must do what he could to warn the driver of a train shortly due. He set out with a lantern in his hand meaning to stand with the light upon the track. Unfortunately he stumbled and fell, and in his falling the lantern was shattered and his light extinguished. On came the train, moving toward the chasm. What could he still do, to save it from the destruction toward it was tending? As it drew near, he shouted at the top of his voice, and then hurled the fragments of the lantern in upon the foot-plate of the locomotive. The engineer immediately understood his meaning, accepted his warning, halted his

train,—and the imperiled lives were saved. Ah, my friends I would to-day offer you the warning, that you may not be led away from Christ, or if away, may continue no longer in the peril of being lost and ruined. Allow the warning to attract your attention. Stop where you are. Go no further forward in the way of disobedience to God. But repent, forsake sin, procure remission, hearken to your Redeemer, turn back and secure safety, light and life everlasting.

FINANCE

Donations to the "Record."

Mrs. Dimalow	\$ 5 00
Mr. D. M. Henderson	10 00
Mr. S. Williamson	10 00
By Mr. F. Muller for March and April:	
Captain Lawsen	1 60
Second engineer, s.s. <i>Itata</i>	1 00
Captain Stewart.....	2 80
Do. s.s. <i>Limari</i>	2 00
Do. " <i>Matias Cousiño</i>	1 00
Chief officer s. s. <i>Paquete de los</i> <i>Vilos</i>	1 00
Ben Nevis, s.s. <i>Chiloé</i>	2 00
J. C. J.....	1 00
	<hr/>
	\$ 37 40
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FOREIGN

Great Britain.

— Prof. Charteris, in his fourth Baird lecture, spoke on: "Woman's work in the church." Whatever work the church has a warrant to discharge, it has a right to set members apart to it, and see that they are qualified to undertake it. So the Church of Scotland at the last assembly sanctioned a proposal to enrol women-workers under kirk sessions, and deaconesses under the presbyteries.

—The late Rev. John Eddie of Elgin, prevented by extreme nervousness of manner and feebleness of voice from ever becoming a preacher, was one of the staunchest friends of the church. An unyielding opponent of all innovations, when the organ was introduced into the parish church of Elgin he at once severed his connection with the congregation, and ever after trudged weekly to the kirk of Birnie, a distance of three miles.

—Dr. MacGregor, at a meeting of his Y. M. C. A., said he was sincerely sorry for Bishop Dowden's action in preventing Bishop Wordsworth lecturing to them. The action had been severely reprobated by influential members of the Episcopal church.

—Mr. Jas. Milne, formerly farmer and carrier, father of the late minister of St. Cyrus, died in February at Fraserburgh in his 89th year. For more than fifty years an elder, he continued to the last to sit in the "lateran" of the parish kirk, after all the other office-bearers had adopted the modern custom of occupying their own private pews. The fine old man never got over the death of his son, the minister who was thrown from his horse and killed a year or two ago.

—Mr. George Davidson, the popular pastor of St. Mary's, Edinburgh, has been counseled by his medical advisers to take complete rest from pastoral work for a considerable time on account of the state of his health.

—Mr. D. A. M'Laren of Avondhu has offered to place in the West (free) church, Grangemouth, a three-light window as a memorial of his father, long time one of its elders. It will represent Christ blessing little children.

—Dr. Westcott told the other day an anecdote of a Mohammedan who said: "Three eras mark our treatment of your Scriptures: at first, we bought them and gave them to the children to be made fire-works of; now, we buy them, but do not understand them. But a third era will come; when we shall buy them and understand them."

—Lady Henry Somerset, at a crowded meeting at Hereford, denounced the drink traffic and legislators for their apathy.

—Lady Elizabeth Biddulph, at the same meeting, declared that workhouses would not be needed if the trade in drink were abolished.

—Bishop Temple, speaking at Bolton, declared that all the sins of which men could be guilty could hardly match the one of intemperance in the degradation and misery it brings. It saps the very vitals of moral conduct and of all religious faith.

—Dr. Monro Gibson says there are persons who attend the ministrations of the sanctuary for months and years, and never get what they need most; whereas if they had twenty minutes' frank and free intercourse with their minister they would put him in the way of meeting their spiritual wants and those of all others in like case.

—John Elias, the great Welsh preacher, had delivered an eloquent and effective sermon, and a gentleman afterwards at the dinner significantly asked him "whether he was acquainted with John Howe's works?" Elias replied, "I have gone on several occasions to Howe's warehouse for tallow, but I always manufacture my candles myself!"

—Dr. Horatius Bonar, with the consent of his congregation at the Grange, is about to retire from active service, so that the colleague to be appointed will require to undertake the full charge.

Church Census in London.

In London a census was taken recently on a given Sunday, to find what proportion of the inhabitants attend church. Not a few opinions were elicited in view of the facts then summarized:—

Out of a total population in London of 3,816,703 persons, 496,561 were found attending divine worship on Sunday evening Oct. 24, 1886.

Those at service in the Anglican Churches in the morning numbered 265,277; this being the service most largely attended.

The larger attendance in the Nonconformist Free Churches was in the evening; it was 194,639.

The Rev. H. P. Hugh, *Methodist Times* office wrote: "There is nothing in the religious census of London to discourage us."

The Rev. Charles Williams, President of the Baptism Union found "the report full of encouragement."

The following is a letter to the *British Weekly* on the same topic from our late friend David Duncan, Esq., M. P., of Gayton, Heswall, Cheshire, December 21st, 1886: Sir:—The publication of your London church—and chapel-going census is bound to attract the attention of all thoughtful people.....

While it is highly creditable to the Church of England that more than a moiety of the whole attendants were found in her churches, the manifest advantages possessed by the Establishment, with her influence and endowments, will not permit her members to rest satisfied with even her position in the metropolis.

London will have to be viewed as a ripe field for missionary labour, demanding the united efforts of all Christian associations to make religion a real power in her vast population.

To do this, Christian communities will have to join hands in the great work; localities where churches and chapels are established will have to make sure that all the dwellers are being reached and brought under kindly as well as religious influences.

The brotherhood of man was a central truth taught by our Saviour, and to evangelize London more earnest zeal on the part of religious workers will be an absolute necessity. The discoveries of Mr. Sims, recently set forth in the *Daily News*, prove powerfully that the Christian organisations are still imperfect; with members of churches or chapels absolutely destitute among us, the purpose of the Divine Founder of our religion is not attained. He went about doing good—raising the fallen, and encouraging the down-trodden and distressed in mind and body; and we must revert with more consecration to His methods, if we are to rescue London from its present sad condition.

While not a total abstainer myself, I have been forced to the conviction that drunkenness is the greatest enemy to Christian effort. If all public-houses were

closed on Sunday, the purpose of the day would quickly be manifested by increased attendances on religious services. I desire to see established the principle of full local control of this traffic, in the firm belief that the people will limit its present hurtful scope in the decided interest of all moral and religious regeneration.—Yours, etc.,
D. DUNCAN.

The Russian Government has issued a decree making the Greek Church the established religion in the Baltic provinces. Protestantism will be simply tolerated. Children of mixed marriages are to be trained in the Greek Church. As there are many Germans among the population, the decree will provoke much discontent.

The history of a cork would be an interesting subject for a composition for some perplexed boy or girl. Not everybody knows that all our cork comes from Spain and Portugal, being the bark stripped from cork oak trees which may be skinned once in six or eight years without suffering harm. When the raw material reaches the country the factories make it up in thousands of forms, from the size of a pin-head up to four yards in diameter. The waste is utilized by builders, who are learning now that it makes the best possible protection against heat or cold. The roofs of many palace and refrigerator cars are lined with cork, which seems better than ice to keep the interior comfortable.

Scotland.

— Rev. John R. M'Dougall of Florence is at present sojourning at Bridge of Allan. His long and ardent service in the interests of the *Chiesa Libera*, together with anxieties in reference to the important project of union between that body and the Waldensian church, have told upon him, and he has been reluctantly obliged, under medical advice, to take a few months' rest in Great Britain.

— Miss L. M. Von Finkelstein, a Russian, who was brought up at Jerusalem,

lectured on: "The Footsteps of Jesus" to a crowded audience in St. Andrew's church, Edinburgh, on Sabbath evening. She combated the popular notion that Joseph and Mary were poor. His going to Bethlehem to be taxed showed that he was not.

— Cardinal Moran's speech at the opening of a fancy fair at Sydney in aid of a Magdalene asylum has elicited a protest from Rev. Daniel Allen against "the slander which has been heaped upon the name of a very respectable lady." He says that "some old, rusty, worm-eaten father bred the slander against Mary Magdalene in his half-empty brain, and thousands who are almost entirely unacquainted with the Book of God keep up this slander upon the worthy name of this model of a Christian lady."

— Dr. Wm. Brown of Edinburgh, the oldest fellow of the Royal college of surgeons, has died in his 91st year. In Tolbooth church he was ordained an elder in 1825. He was one of the Disruption elders and has always taken a warm interest in the Free Tolbooth mission in High-street.

— A parliamentary return shows that 3,780 Irish magistrates are Protestants, 3,343 of these being Episcopalians, 326 Presbyterians, 52 Methodists, 30 Quakers, and 25 Unitarians; while only 1,229 are Roman Catholics.

— "Well, how did you like the sermon on Sunday?" asked one lady of another. "The sermon!" "Yes, you were at church, weren't you?" "Yes, certainly." "Well, then, how did you like the sermon?" "I didn't hear any sermon, I belong to the choir," was the self-satisfied rejoinder.

— Rev. W. A. P. Johnman, Hawick, says they are rapidly approaching continental Sabbaths in that town.

A Highland Crofter.

Mr. Ewen Cameron of Corpach, a venerable crofter and an elder in the parish church, has died in his 98th year; his wife, who was 92, breathed her last ere his burial took place. They had been married 69 years. The wife's prayer for many a day was, that her husband might die first

and she follow soon after. Mrs. Mary Mackellar, the poetess, says: "Ewen was full of the history of Lochaber and its people, and knew more of the traditions and songs than anyone he has left behind him. He was a man of piety and worth, and led a life of purity and blamelessness that was very beautiful. When they could not see to read their Bibles, as their custom had been, the wife, who had a most retentive memory, repeated a Gaelic psalm and a portion of Scripture, and the venerable husband prayed."

— M. Renan has sent his children to a Protestant church for religious instruction, and when one of his children died a Protestant pastor performed the funeral services.

— To supply the demands of the London population, there are 1,194 bakers, 2,176 grocers, and 6,835 publicans.

— The fines recovered in the police courts of Glasgow last year, chiefly from being drunk, amounted to £9,230.

— A stained glass window, representing the raising of Lazarus, has been placed in St. Matthew's church, Glasgow, in memory of Mr. Frank Baird.

— The music at an evening service on a Sabbath in Christ Church, Gallowgate, Glasgow, was rendered by the band of the Royal Scots regiment, the bandmaster officiating as organist.

— An illuminated window, containing a representation of Holman Hunt's picture "The Light of the World," has been placed in Cupar Church in memory of Dr. Archibald Mackie.

— A finely sculptured cross has been erected in Glencairn Churchyard as a memorial of Rev. John Monteith, minister of the parish, whose death a year ago was caused by a carriage accident.

— Dr. Donald Macleod presided at a meeting of ladies and others in Glasgow at which it was resolved to hold a bazaar in December to raise £3,000 for foreign mission buildings. £1,000 more is to be raised in Edinburgh.

— Kilmaurs Church was built A. D. 1404; last year the congregation sent a deputation to the heritors asking repairs

and renovation, but without success. A congregational meeting has resolved to ask them again.

— The pointed effects, consisting of tea, hams, and cheeses, of one of the feuars who refused to pay the assessment for Dingwall manse, were sold by auction at the market-cross in the presence of a large crowd, who groaned and hissed.

— Dr. Marshall Lang was one of the speakers at a great missionary meeting in Midway hall Bishop Temple presiding, one of the thousand simultaneous meetings held in the metropolis in February by the friends of missions in the Anglican Church.

— The court of session has authorised the sale of the old Gaelic Chapel, or St. Stephen's Church, Perth. The congregation was transferred in 1885 to St. Andrew's Church. The building is old, dilapidated and no longer required as a place of worship.

— Mr. Donald M'Donald, a native of North Uist, having been nominated as parish minister, 60 of the people rose and left the church protesting.

Temperance Notes.

BAD TRADE THROUGH DRINK.

The following table shows the annual expenditure for the goods specified, in the United Kingdom, in the ten years ending 1882:—

Linen Goods.....	£6,000,000
Cotton Goods.....	14,000,000
House Coal.....	15,000,000
Tea, Coffee, &.....	20,000,000
Sugar.....	25,000,000
Bread.....	70,000,000
DRINK.....	136,000,000

— Sir Wilfrid Lawson characterises some gentleman's suggestion to celebrate the royal jubilee by giving up the prohibition movement as the most remarkable with the one exception, perhaps,—that the jubilee should be celebrated by the opening of a new cemetery!

— In Canada the liquor-shops are closed on polling days; and at the recent election there was only one arrest for drunkenness in Toronto. Formerly there used

to be for days unlimited supplies of free whiskey; it was carried round at the polling booths in pails, from which, with a dipper, the "free and independent" elector could help himself.

— Mr. Howland, the temperance candidate, has been re-elected mayor of Toronto by an overwhelming majority. Out of the 36 members of council 22 were the nominees of the temperance reformers.

— One month's drink bill of the United Kingdom equals all the money spent in churches, schools, and hospitals in a year. A ten days' drink bill equals all that is raised for missionary enterprises in twelve months.

— Sheriff Campbell Smith of Dundee says the licensing courts are expected to gauge the alcoholic thirst of large unnumbered masses of people, a problem considerably beyond any unassisted human intelligence.

— Once it was the habit to offer wine to ministers when they called upon their people. It still appears to be the custom to offer it to doctors. Here is the report made by a lady who followed the plan. Speaking of a disgraced man, she said: "First we pressed him, and he took it; then he asked for it, and we gave it to him; at last he asked for it, and we had to refuse it."

— Mr. Revell of Chicago, the publisher of Mr. Moody's books, has sold 300,000 in the last four years and states that the demand is very steady. When he put a portrait of Mr. Moody in one of them published in the Swedish tongue, the evangelist was very much displeased about it and directed Revell never to do so again. The sale of the Sankey song-books in the States has reached eight million dollars. Mr. Moody's royalties on the song-books during his first three years in Britain were \$35,000.

— There was no lack of frankness, but a deal of unfairness, in the words of the late Louis Veuillot, editor of the *Univers*, the papal organ in France, addressed to Britain and America: "We claim liberty from you, because it is your principle in civil and religious affairs to grant it to all; we

deny liberty in these matters because it is our principle not to grant it."

Captain William Sherwin writes to a friend in this city from Liverpool, Feb. 14: "I received two *Records* last week... Our home is at New Ferry, I am class-leader and chapel-steward... I left the S. School a year ago. We had no one to visit our sick. I felt a call in that direction, being importuned by those whom I visited to go and see them; obeying the call I left the school to younger heads... Am glad to see in the *Record* that friend Muller is still dispensing the Word of Life; please remember me to him, and to all who may enquire after me."

The Bartholdi Statue.

LIBERTY ENLIGHTENING THE WORLD

BY AUGUSTA LARNED.

It only required bright sunshine and bland airs to make the unveiling of Liberty in our N. York harbor one of the most superb spectacles ever seen there. The clerk of the weather failed us at a critical moment; and, instead of dry streets and bright skies, we had a mild, depressing drizzle, and an impenetrable curtain of gray fog covering the water. The sidewalks and pavements were slippery with mud. People looked at the show in a low-spirited way, done up in waterproofs and sheltered by umbrellas. Everybody wore old clothes, so that the splendor of the scene was damped down and its glow extinguished. There were some handsome decorations; but they drooped in the wet, foul air, and did not relieve much the general tone of somberness and depression. The soldiers marched for hours and hours in a half-hearted way, probably thinking of the stock of influenza and bronchitis they were laying up for future use. The water procession was a failure, the fireworks did not go off at all, the statue was not illuminated.

The city was by no means dressed for the occasion, as a whole; but, in spots,

the decorations were fine. Along the water front, multitudes of French and American flags were displayed from every coigne of vantage, and the shipping decked with much gay bunting.

Our French friends did not send us any naval vessels; and our own display of war-ships, including the "Galena," "Tennessee," "Yantic," "Minnesota," "Jamestown," "Saratoga," and two light-house tenders, was not very brilliant. But we made up in excursion boats and tugs for what we lacked in more noble craft, and the noise made by their tooting engines was quite indescribable. Every boat carried a cargo of bright colors on the rigging... As for city decorations, the *World* office outshone all others. A beautiful evergreen arch was erected between it and the Postoffice, inscribed with pleasant words of greeting to the French guests. The City Hall and other public buildings made a handsome display of French and American flags. Only sunshine was needed to give the city a festive look.

The crowd in the streets poured into Broadway in solid streams of men, women, children, and rain-defying infants in arms. The policemen clubbed and pushed, the crowd hustled and jammed, and filled up every interstice like an inflowing tide. Every window, balcony, and lamp-post had its dense throngs. You could have walked on men's heads from the Battery to Madison Square. But, in spite of the physical discomfort and the slow, penetrating drizzle, there was little quarreling and ill-nature, and few, if any, accidents.

President Cleveland and his cabinet officers, together with the French guests and other notabilities, occupied a reviewing stand at Madison Square, and watched the march past about two hours. The procession was composed of Grand Army men, U. S. regulars and marines, our State militia, and visiting regiments from other States, besides a large number of distinguished guests and civic societies on foot and in carriages. We had Gen. Washington's carriage, which has now taken the place of his old black mare of sacred memory, and appears in every parade. The fire companies did their very best, and were received with more enthu-

siasm than any other part of the show, especially the old fire *laddies* in their red shirts and black helmets, dragging antiquated machines that appeared to date back to the year one. Those great masses of red shirts had a very picturesque effect, even through fog and drizzle. Of other fire companies, the brave men received the honor which is so justly their due.

Among the French visitors, de Lesseps has been the hero of the hour. He brought his eldest daughter over with him, a pretty child of thirteen, who received much praise and petting. Bartholdi made the statue; but the grand old veteran de Lesseps delivered a little speech at the unveiling, in the face of fog, rain, smoke, steam whistles, and cannon salvos. Nothing could prevent him from making that glorious little address which delighted everybody, though it was understood by few. As soon as the procession had been reviewed, the President and the French guests slipped into carriages, and drove rapidly to the foot of Twentythird Street, where they took boat for the island. All the shipping assembled in the North River served as escort. This was intended to be the finest part of the display but, like everything else, was much marred by the weather. The escorting squadron and the President's boat were met by a tremendous salute from the forts, the men-of-war, and the battery on the island. Bishop Potter and the Rev. Dr. Storrs were present at the ceremonies on the island; Dr. Storrs made the opening prayer. Speeches were made by de Lesseps, as above stated, Evarts, and Chauncey Depew. The President accepted the statue in a short address, making allusion to the fact that France has given us our own Goddess of Liberty to stand at the gateway of the continent, and illumine the path of nations. After the President, Minister Lefevre made a short address; the keynote, like that of all the other speeches, was liberty, and the *entente cordiale-et-fraternelle* to be forever maintained between the two countries. The greatest enthusiasm prevailed, when the veil was drawn down from the face of the statue; it was saluted by an uproar

impossible to describe. Mr. Depew has long been known as a clever and amusing lecturer; but on Thursday he ascended to the higher levels of oratory, and gave a fine, impressive survey of the historic relations of France and America.

In the evening, the merchants of New York tendered a banquet to the French visitors, at Delmonico's. The occasion was one of great interest, owing to the large number of distinguished and representative New Yorkers present. Many toasts, given both in French and English, were responded to by representatives of both nationalities. The toast to Bartholdi was answered by the sculptor in person, who expressed his joy that the statue had met with such general and hearty approval. Other responses were made by George William Curtis, F. B. Couredt, M. Lefavre, and D. M. Stone.

By some inexplicable oversight, the mayor, comptroller, and other high city officials were not invited to witness the parade and other ceremonies of the day. They perhaps escaped bad colds and lung troubles by being left out.

A few of the actual measurements of the statue show what a prodigious creature the goddess is. Height, from foundation of pedestal to torch, 305½ feet; from base to torch, 151 feet. Length of hand, 16 feet 5 inches; index finger, 8 feet. Length of head, from chin to cranium, 17 feet 3 inches. Distance across the eye, 2 feet 6 inches. Length of nose, 4 feet 6 in.; right arm length 42 feet. Greatest thickness of arm, 12 feet. Thickness of waist, 35 feet. Width of mouth, 3 feet.

SELECTED

Bunyan's Awakening.

BY REV. ALEXANDER WHYTE, D. D., FREE
ST. GEORGE'S EDINBURGH.

"But one day (amongst all the sermons our parson made) his subject was to treat of the Sabbath-day, and of the evil of breaking that, either with labour, sports,

or otherwise; wherefore I fell in my conscience, under his sermon on purpose to show me my evil doing. And at that time I felt what guilt was; though never before that I can remember; but then I was greatly loaded therewith; and so went home, when the sermon was ended, with a great burden upon my spirit. This, for that instant, did embitter my former pleasures to me; but behold, it lasted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course; but oh how glad was I that this trouble was gone from me, and that the fire was put out, that I might sin without control! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.—BUNYAN'S *Grace Abounding*".

David saith: Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.—Rom. xi. 9.

The *Book of Sports* was perhaps the deadliest weapon Archbishop Laud ever turned against the reformed faith and evangelical life of England. Laud treated the Puritans with the intensity of a cold, narrow heart, and determined, with his master's help, to root them out of the land. Of all his espedients, he fell on none more fitted for his malign purposes than to demoralise the Sabbath-day. The *Book of Sports* was first published by James, that good king for his good people; and was most handy for Laud's purposes. He determined to use it to demoralise religion at its fountain-head; and a royal edict was issued, commanding that in every established church in England it should be read after the sermon, by the priest, on pain of losing his benefice. The people were sent to the village green to sport and habits which would scandalise a week day among us. This work of Laud's, which he did in the name of his royal master, caused great excitement in Christian families and Christian chuches.

The Long Parliament was more in unison with the Puritan portion of the people than any parliament has been. It parwas filled with Christians as was never a liament before or since, men who feared

God and not another under Him. It was this council that burned at the stake James' and Laud's infamous *Book of Sports*. As long as Laud had the power, he enforced the reading of it in every pulpit in England. One minister who had wit as well as loyalty..., after reading the book read the fourth commandment, and then addressed his hearers: "My dear people, now you have heard both sides, King Charles and his minister, Jehovah and His minister; choose ye this day whom ye will serve." I don't know whether this preserved for him his benefice; but there were hundreds and hundreds who lost theirs rather than desecrate the Christian religion and their manhood, and left them never again to return; this was precisely what Laud wanted. He knew what he was doing; so did Rome, and she offered him a cardinal's hat for his services. I will give you a picture of a family of the times out of a book published three weeks ago by an English church clergyman, the rector of Worcester. It is the *Life of Richard Baxter*, of the *Saints Everlasting Rest*. Baxter says that on a Sunday there could be no quietness in the house to read the Bible or catechise the family, because of the shouts from the village green. That the morris-dancers would often come into church with their gay trappings, and that no sooner were evening prayers over than they hurried out again to their play. Indeed the reader had of-times to wait till the merry-makers unwillingly stopped their music, which they had continued to the very church door. He tells, too, how his family were laughed and jeered at for their comparative sobriety and strictness: "there was no suspicion of non-conformity in our family." Such is Richard Baxter's testimony of England under Laud's sway. But Laud had lost his head, and his master was fast losing his, when the young tinker was playing on the green at Elstow, and heard the sermon of which he speaks. There is a dispute among ex-perts—as to whether this parson was an Episcopalian or a Presbyterian. Presbyterianism had taken a firm hold of some of the English counties of that time. One

thing is certain, he was not Laudian. Laud's clergy never would have awakened Bunyan. They would have stamped out an awakened soul; and it is the pride of their successors that they were such men. It sometimes happens, that the man who can awaken cannot guide, feed, and build up; so we find Bunyan went to a humble conventicle, where he grew to be the author of the *Pilgrim's Progress*. Now Bunyan could not have been ignorant of the sin of Sabbath-breaking, brought up as he was in Puritan Bedfordshire. For another thing, he must have known the fourth commandment was written in the Bible and sealed by all religious teachers. Yet again, there is a Sabbath-day chapter in that book of the bishop of Bangor which he read at the smithy fire. All the time, nevertheless, he never felt *guilt* in breaking it nor joy in the dawn of its morning, till God came and awakened him. "One day"—he begins, taking a breath as it were, and dipping his pen into the ink-horn....It was the beginning of all with Bunyan, the first pangs of the new birth, what our Calvinistic catechisms call "effectual calling," the A B C of all that came after. He went staggering home from church the first time he knew what guilt was, thinking the parson had been preaching to *him*; but I do not read that he turned on him on that account. It is amusing, if it were not sad, how men think that ministers forget their great congregations for the sake of putting them individually into their sermons. A minister is unworthy of his office if he puts any one into his sermon but himself; and if he puts himself, half of his congregation assail him for being too personal when he has scarcely remembered their existence. They are all so sore in the conscience, censorious...of themselves, that they are like the cock that thought the sun had got up early on purpose to hear him crow. Be humble, and remember a preacher can't afford to waste a sermon to exhibit your frailty.

Bunyan tells us he was sermon-sick but it didn't last long that day; for before he had well dined he had laid aside his malady, once more could breathe freely, and was soon off with his stick and a light

heart to play at tip-cat. He went away to obey Laud's commandment, to think his own thoughts, and to do his own pleasure that Sunday afternoon. Read how that day ended for him; and now we will take one or two lessons out of the paragraphs read.

I. The first lesson may be put in the words of Dr. John Newman, when he says, his *Sermon on the Visible Church*, that Satan's first attempt, when he would ruin a man's soul, is to prevail on him to desecrate the Lord's day. How true that is of the family who lived next door to you, of the boys who were with you at school and at college, whose sad career was straight by this pathway of scandalizing the Sabbath. The last man who was hanged in Edinburgh confessed that the beginning of it all was breaking the Sabbath-day...Bunyan in describing Mr. Badman tell how as a boy he hated that day like any old sinner. There is no work more blessed than maintaining a well kept Sabbath-day. Teach your children to use it aright and it will go with them to the ends of the earth, and be a bulwark to godliness and virtue when you are no longer there to guide. There is no surer sign of going to perdition in church or family than the open breaking of the Sabbath-day. Look at history—look at experience. Most of you will remember that story Carlyle tells of David Hope, remarking that of such farmers a nation is built. Old David had a farm on the Solway, and is was always a hard matter to get the corn in dry. One morning before family prayers and just after the morning meal, a neighbour came running in with the news that the wind was risen and would blow the stooks into the sea. "Wind!" quoth Davie; "wind canna' get ae straw that has been appointed mine. Sit doon and let us worship God." If the old farmer were to have heard a Book of Sports read from the pulpit the next Sunday morning what would he have said? His pew would have been to let. Carlyle, the old pagan, had enough of his mother's Puritanism left to know what lay on foundations like these.

Samuel Johnson said when Satan impaired his friendships during the week

he spent his Sunday in repairing the breaches. His rules were:—

(1) To rise early on the Sabbath, and to that end to go early to bed on Saturday night.

He was a prince of English common sense. Do any of my elders do that who complain of darkness of spirit?

(2) To use extra devotion.

(3) To examine last week on Sabbath morning. Ah, if some of you did that, next week would be different. But you don't want it to be different; and you heap it up, calling him a man of unhealthy mind who points to the quivering sods pressed over it.

(4) To read good books.

(5) Go to church twice a day.

(6) Instruct my family and wear off earthly soil by meditation.

Why, the man should have been archbishop of Canterbury instead of starving on a dictionary!

II. The second point about Bunyan is that he well remembered the Sabbath and the sermon which brought guilt into his conscience, for he wrote this book long after. In his preface he asks his spiritual children to call to mind the former days and years of ancient times.

Paul calls to mind his former days, and tells his readers of the first awakening of guilt in his bosom: "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." He called to mind, when he was a ripe saint and theologian, this time when the sword of the Lord pierced him and showed him a heart which was a cage of unclean desires. Humanly speaking, we owe the apostle Paul to the tenth commandment; and we owe Bunyan, with his *Pilgrim's Progress*, *Holy War*, and *Grace Abounding* to the fourth. What commandment presided at your spiritual birth? Was it any of these? Augustine tells us it was the seventh that slew him. Are you slain men yet? It is the, fifth that comes home to some of you. You have buried a mother whom you would fain have back, to tell her what a son you have been to her. You may have brought an old father to the grave, and the thought of him who is gone

keeps a soul bleeding within you. When Samuel Johnson revisited Litchfield, he went and stood in the market-place where his dead father's booth had been, and tried to heal his sore conscience by telling everybody that he was that poor man's son. He had been ashamed of him when he was there; what would he not have given to have sat by him? Some man, here, rising in the world may have hurt his parents' hearts by being ashamed of them; and the commandment comes to break his heart. They are strange things those commandments. Perhaps a man near the door knows of a grassy mound in a far-away kirkyard, where a maiden was laid down in her youth, the poor child believing in his false love. Ah! that little mound! So the sixth commandment enters by such men's doors, through their lies, and lusts and cruelties; and they are forced to seek that peace which the world cannot give when guilt like that lies on their souls. Which is your commandment? Do you know it? Some few have so grown in spirituality and refinement, they are so delicate of soul, and ever humble, that they are brought low by the ninth. It is working a peculiar tenderness round their consciences that they do not say and think as they ought of others...

A true story.

"Whoa! Whoa!" called a little boy, but the bonny horse did not stop. He did not turn his head, or even seem to hear. He kept right on his way up the hill and down the hill, and on over the high hill that all the folks living there called a mountain, and, for every step that the horse took, the dog under the wagon took two.

I did not tell you before that there was a dog under the wagon? There was, and his name was Ma-gil-li-cud-y. A very queer name, and Ma-gil-li-cud-y was a very queer dog. He thought it was his duty to go every step of the way that old Si, the horse, went, whether there was a driver or not.

This time there was no driver. Old Si

was trotting a way all by himself and Ma-gil-li-cud-y going along. Si was a good, nice, patient horse, but this time he had lost all the good and nice and patient out of him, for he was tired of standing all day without a bite of oats for dinner, or a sup of water for tea, and the dog fared no better than the horse.

So, after the sun was gone down, old Si started, and there they were, trotting off over the mountain! But why Si went that way and not to his home, no one knew, not even Ma-gil-li-cud-y—dear, good, faithful fellow!

On the tip-top of the mountain, only a Connecticut mountain, they met a man in the road, and this man called out just as the boy had done, and he said, "Whoa! Whoa!"

Old Si whoaed. Ma-gil-li-cud-y stepped solemnly out from under the wagon, and said, just as fast as he could speak: "Bow! Bow-wow! Bow-wow-wow!"

Now, this man knew dogs, he had one of his own, and he knew that Ma-gil-li-cud-y was doing just what he ought to do. He said to him, "Hello, my good fellow!" in a very soft, coaxing way that went right to the dog's hungry heart, and his tail answered with all the wags it could give.

With that the man got up into the wagon and drove old Si to his own barn, which was not far away. He took the harness off the horse and put him into a nice stall, and he told Ma-gil-li-cud-y that he could go with him to the house, but the dog would not go one step. He went right into the stall and lay down, saying just as plainly as though he had said the words, "My duty is here, and here I am going to stay and take care of Si."

And right there he did stay all that night long. The man was kind and sent the dog's supper to the barn, and gave Si oats and hay.

The next morning the man wrote a note. In this note he told his own name and where he lived, and where the horse could be found. He went out to the barn with this note and fastened it very carefully to Ma-gil-li-cud-y's collar. Then he said to him, "Go home! Go home, sir!"

Ma-gil-li-cud-y didn't go.

"Go! Go on, sir!" cried the man.

The dog stood and looked at him, and said, with his eyes, "What do you mean, sir?"

Old Si turned around his head and gave the funniest little whinny the dog had ever heard. It seemed to say: "I guess you had better go. I would."

With that Ma-gil-li-cud-y put down his head and his tail and with one glance at the horse he started. At the stall door he looked back, but the man had taken down a whip. He snapped it in a way that made Si jump and the dog bark.

"Go! Go home, sir!" cried the man, and poor Ma-gil-li-cud-y started. He did not stop once on the way. He trotted down the mountain and over the hills, until he came to his master's house. He went boldly up to the door and scratched—a good long, loud scratch.

Then somebody just inside the door cried out: "Oh! oh! there is Ma-gil-li-cud-y. Good! Good!"

A boy opened the door and in bounced the dog. The room was full of Ma-gil-li-cud-y and his barks for a minute; and then somebody saw the note, took it off and read it, and somebody else started right off to fetch the horse home.

After that there was a new rule made in that house, and that was, that old Si should never again be left all day without his dinner, and that Ma-gil-li-cud-y should be allowed to go everywhere that old Si went.

R. S. V. D.

Imitating the novel terms of "the Concord philosophers," as the Emersonians of New England style themselves, some one has published the following:—

"Across the moorlands of the Not

We chase the gruesome When,

And hunt the Inness of the What

Through forests of the Then.

Into the inner consciousness

We track the crafty Where:

We spear the Ergo tough, and beard

The Ego in his lair.

With lassess of the brain we catch

The Inness of the Was,

And in the copses of the Whence

We hear the Think bees buzz.

We climb the slippery Which bark tree

To watch the Thusness roll,

And pause betimes in gnostic rhymes

To woo the Over-Soul."

THE RECORD.

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Valparaiso Fifty years Ago.

The following extracts are from Dr. Thomas S. Page's journal written as he landed in this city in 1837.

On the morning of the 10th of February we anchored in Valparaiso Bay after a pleasant passage of eighty-five days from Bordeaux. The average number of vessels in the harbour is about forty. A few of these are vessels of war of different nations stationed here for the protection of their commerce. They frequently exchange complimentary salutes whilst lying in the harbour, and upon entering and leaving it, which to me is no inconsiderable novelty. The bay opens to the sea at the North and the anchorage is very much exposed. Upon the accession of a strong north wind and sea, vessels occasionally trip their anchors, and are dashed to pieces on the shore. When a strong south wind prevails, from the rapid descent of the bay, as it recedes from the beach, vessels drag out to sea.

Upon entering the harbour I must confess that the appearance of Valparaiso is rather unprepossessing. The red tiles which roof the humble dwellings remind me of a brick-kiln. The hills which rear their naked summits to the heavens, and the dingy huts strewed about upon their sides or crouching at their base, bear the impress of consummate poverty. The sea is bad enough, I silently exclaimed, but

it receives new attractions by comparison with this forbidding land. If this be the Vale of Paradise what appellation can I apply to those superior scenes to which, months since, I bade a long farewell. Such then was the current of my thoughts. But after being here a little time, and enjoying the hospitality of its inhabitants, prejudices based upon a bird's eye view were soon swept away, and impressions of a highly favorable character now occupy their place.

In the western part of the harbour and near the extremity of Valparaiso point, is a small fortress, mounted with several cannon which command the entrance to the bay. In the southern and south-western part of the harbour, a small street and a "plaza" (which is a small square) occupy all the space that there is between the beach and the base of the hills. In the south-western part, the hills rise by a gradual ascent, and have their sides, wherever a foundation can be obtained, studded with little huts or "ranchos", which as they rise successively above each other from the base to the summits of the hills (200 feet) have some resemblance to the seats of an amphitheatre. When the town is illuminated or even upon common occasions, the lights in these little dwellings at night, especially when viewed from Monte Alegre, have a beautiful appearance. In the southern part of the harbour there is room sufficient only for

a single street. Immediately back of this the hills rise abruptly to the height of 200 feet. They are detached from each other by "quebradas" or deep gorges, some of which extend down to the base of the hills. At the point of which I now speak and directly in front of the anchorage is a high bluff or block of land (bounded right and left by a "quebrada") which is called Monte Alegre, or in our language Mount Pleasant. This, as above mentioned, is about 200 feet high. Upon it are situated a number of very handsome one and two storey dwellings, which are occupied by the foreigners, and it is, as it were, both by nature and the indisposition of the foreigners to mingle socially with the natives, a little town apart from all the rest (* This may in part result from the foreign ladies not being conversant with the language.) The individual who built and occupied the first house on this hill, which was many years ago, was murdered in it. Whether some one in so doing thought he was acting a charitable part towards him in his desolate situation I am not aware. The view from Monte Alegre is handsome and commanding. Let us now descend and pursue our course eastward of south. Here we soon perceive the high land to recede from the beach and form a small plain opposite the south-eastern part of the bay or harbour. This is compactly built, with one (some two) storey dwellings, mostly in the form of a square with a small court in the centre, and is called the Almendral, or Almond Grove. From its lower extremity proceed the roads to Santiago and Quillota winding with endless tortuosities over the sides and summits of the hills. The part of the town of which I first spoke, viz: from the commencement of the Almendral or southern part of the harbour to the western part, is called the Port. Thus the town has three divisions viz: the Port, Almendral and Monte Alegre. The Port and Almendral are continuous, and hence this division is rather artificial. The isolated position of Monte Alegre, however, is a natural division. The houses in the Port, with the exception of those perched about on the sides of the hills, are two stories high (a few three) and the majority of those which

line the beach are occupied by foreign merchants. The lower stories are occupied as counting and sales-rooms, where are exhibited an extensive variety of patterns, and upon a new arrival a large assemblage gathers of purchasers. The second stories, which are girted front and back by balconies, are occupied by one or more of the members of the establishment, by the clerks and masters of vessels consigned to them. In the south-western part of the harbour, a mole or pier is projected a small distance into the bay, upon and to the right of which the landing is effected. Immediately opposite this and situated about 50 yards from the beach is the new Custom House, the comparative splendour of which casts a dark shade over all the other buildings of Valparaiso. To the left of the landing is the Resguardo, which is a detached department of the Custom House, where the luggage is examined. It is the office also of the Captain of the Port. A little to the left of this again, a small Exchange is now being built at the expense of the foreign merchants. Proceeding from the Custom House (which fronts on the main street and bay) to the westward of south along the main street we soon arrive at the Plaza, on the S. E. corner of which is the residence of the Governor of Valparaiso. During every evening of the week portable shops, if I may so call them, are strewed over the Plaza, for vending fancy goods, confectioneries &c., and ladies' shoes are very neatly arranged in large willow baskets, which are round and shallow, and ranged along in line, surrounded by rather imperfect lights which, however, I presume, are very much in keeping with the quality of the shoes. In conformity with an ancient custom a large number of females visit the plaza on Saturday evenings to purchase shoes, a pair of which, it is said, they shuffle out weekly. On Friday evenings the band serenades the Governor. On this occasion there is a large assemblage of persons of both sexes, and of all sizes and ages, at the plaza, who participate in the serenade, and then follow after the musicians, in rather irregular procession until they arrive at their quarters, at the lower extremity of the

Almendral. Near the plaza is the market, where, at the present season, viz: the close of summer, can be procured an equal variety of fruit and vegetables as in our country.

The native butchers, instead of cutting the meat as is customary with us, dissect out the muscles. These are then suspended by means of pouches on the backs of jack-asses. The butcher seats himself behind the meat, immediately over the croup of the animal, and by what attraction except it be *capillary*, he is thus enabled to adhere, I am unable to divine. But a mind much less fertile than Herschel's would laugh at the idea of having recourse to telescopes and moons, to discover men with tails, when it is a universal phenomenon in the Vale of Paradise; for an individual who had not seen these animals detached, would experience some difficulty in deciding to which the tail belonged—the butcher or the ass—as the proximity of these creatures posteriorly seems to confer upon the tail a kind of co-partnership origin. Thus they pass through the town with bare and bloody arm and cleaving knife, crying: “carne de vaca” or “carne de carnero” which means “beef” or “mutton”. I shall refrain from mentioning the appearance of this flesh, as I never looked at it but once, and as I appreciate a good appetite shall scrupulously avoid a second sight. “Ignorance is sometimes bliss, and it is folly to be wise.”

(To be continued)

MATRIZ CHURCH.—A considerable number of ladies have signed a petition to the Archbishop, requesting that the Curate, the Rev. Mr. Manero, may not be removed from his present position, “in which he has improved the conduct of our people, has watched unceasingly for the good of souls as a vigilant pastor, preaching in the pulpit, in the confessional and at the bed-side of the dying, regardless of his own time and comfort.”

BOLETIN SANITARIO.—No. 28 of this publication contains articles regarding the water supply of Valparaiso. It is distributed gratis.

SALE OF LAND ON THE FRONTIER.—Thirty thousand hectares of land were sold at auction in Santiago on the 11th instant at prices ranging from seventeen to fifty-eight dollars the hectare.

CONGRESS.—The Rules, amended to prevent obstruction, after being opposed by the minority were modified and passed with unanimity on the 7th instant.

THE CABINET.—Changes are reported. Hy. Mc. Iver to be Secretary of Justice, Worship and Instruction in place of Dr. Valderrama. Augusto Matte, Julio Zegers and señor Cuadra will probably assume places in the Cabinet. Mr. Edwards retains the Treasury, in which he has won credit in negotiating foreign loans, and in ferretting out abuses.

P. S. May 17, No changes have yet occurred.

RAIN.—So far, May 17th, the season is cool and without rain. Anxiety is felt about the water supply, as also fear lest the small-pox commence its ravages.

MISSION BAND.—The sale of needle and fancy-work by the Mission Band of young ladies was held in the School-room of St. Paul's Church on the 10th. It was well attended. The sales amounted to 1100 dollars. The profits are to be devoted to the use of the Chilian Evangelical Church.

The ladies were indefatigable in their exertions to prepare for and conduct the sale. Refreshments were provided, flowers, candies, beautiful specimens of handy-work, and fancy articles. Some of the gentlemen had prepared exhibitions of the wonderful revelations of the microscope.

THE MAILS.—Letters for Europe and N. America can be sent every Monday and Friday at 7 p. m., by way of the Andes, arriving at Montevideo in five days. A traveler has just gone through to that city from Valparaiso in four days.

The mails to Peru and Panamá are landed at Arica, thence taken by rail to Tacna, Sama and Mollendo overland, and by steamer forwarded to Callao and to the Isthmus. By the same route the N. York mails have three or four times been

brought through, dates being two months old.

Peru still declines to receive steamers from Chilian ports for fear of the Cholera.

THE CHOLERA.—To say it has left Chili is not to exaggerate. A few cases of *cholera* continue to occur in Santiago; more are reported (May 9th) in Curicó and more still in Concepcion.

Valparaiso seems to be quite freed from the plague.

Ceremonies in honor of Admiral Lynch.

The remains of this gallant naval officer and soldier were disembarked on the 13th with great honor, and removed in special train to Santiago. There services were celebrated in the cathedral on the 14th (Saturday). Numerous discourses were delivered here and in the capital.

OPENING OF CONGRESS.—The new sessions of both Houses are to commence June 1st.

FINANCE

Donations to the "Record."

Mr. Alex. Haddow.....	\$ 9 20
Mrs. Dimalow, Santiago	5 00
Two friends Bachelors Ha'.....	10 00
Mr. D. M. Henderson	10 00
" David Foxley jr.	10 00
Professor Brush, New Haven...	10 00
Mrs. " Brush, "	10 00
	<hr/>
	\$ 64 20

For "El Predicador."

Professor and Mrs. Brush, New Haven, Connecticut.....	\$ 50 00
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Donations to the Sheltering Home.

Mrs. D.'s two sons, Santiago..... \$ 6 00

"El Predicador."

No. 13 has been distributed, and No. 14 will soon be issued.

Regarding an earlier number a private letter mentions that in "Antofagasta a merchant calling at the residence of a friend saw some copies which he began to read with such attention and interest that he said he should take them home with him. "My friend said he would get others. I need these for I am not in the way of receiving them."

Any persons who desire it shall have it sent by mail.

A gentleman at the north has written asking as a favor that the tracts published be forwarded regularly to him.

Some persons in the interior have complained, charging us with *intolerance* for having sought to dissuade the people from prayers to the dead, and to images. A lady, a Chilian, has prepared an article on the subject, entitled *La Tolerancia*, which has been printed as a tract in an edition of 5,000 copies. It maintains that it is only a work of Christian benevolence to present the teachings of the Saviour truly and as they fell from his lips.

LETTERS RECEIVED.—From the interior the following items of interest have just come to hand. A gentleman in San Carlos writes to the Tract Committee: "I am more and more interested with reading the Tracts obtained from Santiago. The Lord has been pleased to afford me light. Never had I read them before, but was entirely devoted to the human method. The Holy Bible has been to me the coming of light. Would you please, then, to send me other Tracts that I have not seen, or new ones as they come out. I have "The old, old story, Let there be light, the Russian Nurse, the Bible Prohibited and the Tronco de Arbol."

From a mining station at the North a

gentleman says: "I enjoy the *Records* and *Predicadores*; they are interesting and must do much good wherever read... I thought I would offer to distribute a few Tracts and papers if convenient to send them to me."

Personal.

The Rev. Mr. Duncan Cameron of the Union Church, Santiago, wrote from Isla Grande, near Rio, March 29: "It would be delightful to go on shore here, but we are not allowed. . . . civilization. . . . quarantine. The shores of this harbor are good to look upon. Verdure is truly green, reaching down to the water's edge. Sides of the hills wave with palm trees; and mountain tops are bathed in clouds. The harbor with islands and shipping makes a very pretty picture.

"By spending eight days in quarantine I could take an American steamer here for New York, but gain time and money by going *via* Liverpool. Our next stoppage will be at St. Vincent, where we coal. Our ship is a great roller; fortunately the sea is quite smooth, so that she has not the opportunity of showing her abilities in this respect."

Later dates, Easter Sunday, report Mr. Cameron ill of a slow fever.

Mr. W. Trumbull was in Liverpool on the 25th of March thinking to cross the Atlantic in company with the Rev. Mr. Lester who was reported to be arriving at that time.

Dr. David Trumbull has gone to Talca accompanied by Miss Trumbull.

Valparaiso Mission Band.

The Bazaar held under the auspices of the "Valparaiso Mission Band" on the evening of the 10 instant, in the school-room of St. Paul's Church, went off very pleasantly. And considering the stringency of the times, and the unusual drafts made upon the means of the generously disposed during the past few months, for the comfort and alleviation of the sick and

suffering, it was a gratifying success financially.

It shews conclusively what efficient aid even a few young people can render to a cause when they are organized for united effort and their hearts are enlisted.

The net proceeds of the evening's sale amounted to \$860.85 This amount has been turned over to Rev. J. F. Garvin for the benefit of the Chilian Evangelical Church, which is under his Pastoral care. Mrs. Garvin, the Pastor's wife, assisted by some lady friends interested in the cause, and also by several young ladies from the congregation of the Chilian Church, had two tables at the bazaar on which work done by the women of the congregation was exhibited and offered for sale.

A considerable amount of work having remained over from the sale, this will be disposed of privately by Mrs. Garvin and Mrs. F. Thompson. Any persons wishing to purchase may call at their houses.

F. THOMPSON.

It may perhaps be of interest to some of our readers if we give them a short account of the origin of the "Valparaiso Mission Band."

It was organized about two years ago by Mrs. Thompson, wife of the Rev. F. Thompson, Seamen's Chaplain in Valparaiso Bay, and sewing meetings have been held ever since on every alternate Saturday afternoon in her house. The Society commenced with a membership of 13 young girls, and this number has since increased considerably.

The object of the Society was to try and get the young people in Valparaiso interested in missionary enterprises, and to encourage them to assist in mission work.

Considering the tender age of a large number of its members, it was not to be expected that their work could yield very much financially, but we feel gratified in being able to state, thanks to the kind assistance rendered by some lady friends, the results have exceeded the expectations of even the most sanguine.

In the two years that have elapsed since the formation of the Society, two sales of work have been held; the first, in May last year, yielded \$755.50 for the benefit

of the Bethel Fund, and the second, on the 13th instant, yielded \$860.85 nett, for the benefit of the Chilian Evangelical Church.

We wish every success to the Valparaiso Mission Band, and earnestly pray that in trying to do some good for others, its members may receive a blessing.

Mrs. F. Thompson, and the young ladies of the Valparaiso Mission Band:—

My dear friends:—

Permit me to fulfill a most pleasant duty in acknowledging the very handsome donation, which, as the result of your united labor during the past year, you have placed in my hands to be used for the Chilian Evangelical Church of this city.

In their behalf, as well as my own, I extend to you our most sincere thanks, and trust that the good which shall be accomplished by this gift may fully justify the praise-worthy and disinterested toil and contributions of the members and friends of the Valparaiso Mission Band.

Not the least of this anticipated good is the stimulus, which, it is hoped, your example may impart to the members of our Church to similar efforts in their own behalf.

I may state that a part of the funds will go to the purchase of a new Mason and Hamlin cabinet organ, in which we shall have a constant reminder of your generous sympathy and interest in our work.

I am, very sincerely yours,

JAMES F. GARVIN.

To the Editor of *The Record*.

Dear Sir:— Your inserting all or a part of the enclosed would be esteemed a great favour. Yours sincerely

Donald Kerr W. S.

Calle San Juan de Dios No. 20.

THE ESMERALDA LODGE OF GOOD TEMPLARS held their usual meeting on Monday night, the 2nd instant, in Union Hall.

After initiating two new members, the following report was read of the business done during the past quarter. Your W.

Secretary has very great pleasure in giving the quarterly report to date:—

On the last meeting of previous quarter as you are aware owing to the Cholera the public soirée was abandoned, and in place thereof a very excellent social tea of members and ex-members took place presided over by Bro. J. B. Blake, with the attendance of three well-known local social reformers, viz: the editor of *The Record*, Dr. David Trumbull, G. R. Gepp Esq., and Peter McKay, M. A.

The Rev. Dr. Trumbull took a retrospective view of the temperance movement in Valparaiso, and to a certain extent of the great social improvement of the lower classes. Mr. Gepp spoke on the great change of the medical treatment, especially in the prevailing Cholera epidemic; and said that the Intendente Sr. Torro Herrera had promised to do all in his power to substitute tea and coffee stalls in place of those drinking booths which now exist, for the working classes. Mr. McKay made special remarks on the great need of imbuing the young with the temperance principles.

The beneficial effect of the social tea has been felt during all of the past quarter. At the following session eight new members joined.

The total number of new members made is 17. Two members have left on C. C. one sister, Mrs. L. Paterson, having left for England on account of her health.

There have been visiting Bros. William Murphy and Edward Owen, from the Arturo Prat Lodge, Valparaiso, and J. J. Drummond, from "Shannon's Own" Callao, Peru.

There have been eleven sessions with a total attendance of 129 members.

From the above report it will be seen that the results are very gratifying, to all Good Templars especially, as well as to all those interested in the Temperance cause.

The following new officers were then installed by the L. D. Bro. Thomas Brock:

W. C. T. Bro. J. B. Blake
 W. V. T. " Robert Muirhead
 W. S. " Donald Kerr
 W. F. S. " Robert Ecclefield
 W. T. " " Roberts

W. C. " John McVie
 W. M. " Francisco Benjamin
 W. C. " Frederick Miers
 W. A. S. " Donald S. Kerr
 T. W. C. T. Bro. J. A. Cave.

SERMON

PREACHED IN UNION CHURCH, MAY 8TH,
 1887, BY THE REV. DR. TRUMBULL.

TEXT: And Jacob said: "O God of my father Abraham and God of my father Isaac, O LORD which saidst unto me: Return unto thy country... "deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear lest he come and smite me, and the mother with the children.".....

24th: And there wrestled a man with him... and he said: "Let me go for the day breaketh;" and he said: "I will not let thee go except thou bless me"... And he said: "Thou hast striven with God and with men, and hast prevailed."—GENESIS 32, 9-12, and 24, 31.

In these verses we excavate and uncover one of the oldest foundation stones in the well-nigh ruined walls of the ancient Zion. It is an item of antique religious personal experience, on which the confidence of believing worshippers has ever since reposed with encouragement and hope. On it churches have rested for the last three thousand years.

I.

The patriarch had come into the greatest straits. He was facing imminent and immense peril. All he had in the world was in danger of being swept away, his property, his family and his life, as the angry brother approached with an armed host to meet him. Jacob's religious career had been chequered and irregular and not always creditable; yet he still had had some knowledge of the Invisible God, had called on Him in previous anx-

ieties and felt he had been guided and shielded by Him. After twenty years absence from home, he had felt tenderly grateful in returning, but then a mountain of calamity suddenly seemed about to fall upon him, for which he saw no possible remedy save in prayer to God. Thereupon he betook himself to the work of supplication as a man who felt he had everything to ask for; not dragging himself to prayer as to a task because it was a duty, but finding it a relief, a privilege and a refuge. He needed that which only God could give, and that which he must have or perish.

1. You are asked, therefore, to notice the ground on which his appeal to God was based. It was to the God of his sire, and of his ancestors. These he knew had been good men, better men than he had been. They were bright ensamples to him of confidence in the Unseen Lord, who had made to them his promises and had answered their requests. Isaac was still living, while Abraham had gone home to glory; and to their God, whom he knew they had trusted in more completely than he had, cried he for help.

2. His own experience, however, was not left out of the account. He added: "O Lord, which saidst unto me, "Return unto thy country, and to thy kindred and I will do thee good," basing his appeal on a promise and a divine assurance given him long anterior, and recently repeated; 20 years before implied in Bethel, and given within a month or two in Haran.

3. But with this appeal he coupled the remorseful confession that in his own right he could make no claim upon God. His was a matter of pressing necessity, but not at all a matter of desert. The numerous benefits already received had been entirely unmerited, forfeited in fact, if God were strict with him to mark iniquity. "I am not worthy, said he, of the least of all the mercies and of all the truth which Thou hast showed unto thy servant." Such was his language, and then he proceeded to instance the material and domestic prosperity with which a kind Providence had favored him, recounting how he had gone forth alone, a wanderer unattended: "With my staff I passed over

this Jordan, and now I am become two bands."

4. Thus crying to God, the protector of his predecessors in the faith, to God who had protected him, he there and then sought immediate personal relief from the exposure and danger threatening him, from the angry brother who might next day annihilate him and all his retinue. How angry Esau might be, he probably did not know, possibly could not, only that brother had said: "I will slay my brother Jacob" (27. 51). Esau was violent, Jacob on the other hand was a schemer and a man of arrangements. Excessively unlike the brothers were: Jacob thoughtful, meditative, acute, fertile in expedients, ever seeking his own advantage; whereas Esau was careless of consequences, impulsive, without the least sentiment of devotion, yet possessing the elements of a generous character only that it was misguided and headstrong. Respecting the birthright, that had entitled him to be the head of the tribe in religion and in authority, he had felt it was not worth retaining; and in a moment of appetite had bargained to part with it for a mere trifle; even with the solemnity of an oath had sold it, saying in scorn: "What profit shall this birthright do to me?"

Jacob doubtless had known already of Esau's profane humour, and schemed to secure his personal advantage and advancement at his heedless brother's cost. But Esau, later on, had not felt inclined to carry out the compact he had entered into so rashly but yet really. This may explain, though it does not justify the subtleties and deceptions to which Jacob had resorted. He had sought by unfair means to secure for himself that which by bargain, purchase, promise and oath fairly belonged to him: and had succeeded by his wit and craftiness, acting on the suggestion and with the assistance of his mother, in obtaining the family and tribal benediction from his father.

At the date of the text, however, twenty years later, with all the responsibilities of a large establishment and a numerous family, his wives, his craftiness, and skill in deceit could not afford the relief he then felt he so sorely stood in need of. True, his

wit did not even then altogether desert him; he set about arranging the caravan, so as to amuse and interest his brother, as successive herds, flocks, and companies of persons should meet him, while a handsome present of stock should mollify and propitiate his angry temper.

But would all these things have the desired effect? This was the culminating question; and in order that they might do it Jacob betook himself so earnestly to prayer.

II.

In the 24th verse the details of his supplication are narrated, from which it appears he encountered defeat and at the same time achieved in consequence a victory.

1. His wrestling, whatever may be the significance of its details, has ever been considered in some way to be an encouragement to prayer. So the Jewish Church thought of it, and so the Christian Church has thought. The prophet Hosea, for example, cites it in the following language, 12, 3-4 verses: "Jacob... had power over the angel and prevailed. He wept and made supplication unto him." In modern Christian nomenclature the phrase: "Wrestling in prayer with God" is constantly repeated, and has been from time immemorial. As for the narrative, it is in harmony with several other notices in the early Scriptures, of Abraham, Lot, Moses, Joshua, Manoah, Isaiah and Ezekiel, when the *Malek Yahveh*, "the angel of the Lord," more than once appeared, instructing and encouraging those godly men under their trials and difficulties.

To the question whether it was a dream, Jacob had, or a vision, it must be noticed that it was followed by corporeal results. Jacob in the termination of the struggle was left lamed, and some think continued lame permanently for the remainder of his life. The "man" with whom he wrestled, disabled him with a touch; though Jacob still retained his firm hold upon him, and would not let him go except He blessed him.

2. In any event, there was entreaty and prayer, and the prayer was granted. Here

was Jacob's victory. He prayed for the specific benefit of deliverance from bodily danger, and the affirmative answer was implied in the words: "Thou hast striven (R. V.) with God and with men, and hast prevailed"; and was shown on the day following when Esau met him and a fraternal interview put an end to his fears; the lowering cloud was dispelled, and the danger passed entirely away. How far Esau's intentions had been hostile, may be open to question, though an array of 400 men seemed enough to warrant Jacob's alarm. Alarmed the younger brother was; of that there can be not a shadow of doubt, although this may have come in part from remorse as well as from apprehension. But in any event, in answer to his urgent requests and entreaties, God gave him relief and deliverance from that which he feared.

III.

The event may help us all if regarded as it should be, as it has helped thousands and thousands before our day.

1. Some lose the wise use of it because they stop to indulge in criticisms on passages in Jacob's conduct at various periods in his life, a thing quite vain and impertinent: as well criticise the outcries, the groans, the falls, the impatience and the erratic conduct of a sick man, while under cure of a malady! Jacob was not perfect. He was very imperfect. He needed to be corrected, and converted. He underwent correction and conversion. And it is ungenerous to parade his failures or even his faults, when he himself said to the LORD: "I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant." Let his critics rather make this confession their own, and like him with sorrow for unworthiness turn from it to God.

2. The salient point in his history at this juncture was his importunateness in supplication. He could not bear to be denied. He could not rest in the Lord's refusal to assist him. He could not consent that the Lord should avert his face and withhold deliverance from him. He believed in the reality of his danger, and that belief enabled him to struggle through

out the whole night, until day began to break, in entreaty and petition.

Let us then take courage, and like him cry unto God. Let us become humbled, and like him confess our unworthiness unto God. Let us admit our danger, and like him ask relief from God.

3. If an angry Esau is not approaching with four hundred men, threatening to overwhelm you, death is approaching and the day of Judgment, when you must meet the Saviour seated on his throne. If you realize already the danger of being disowned and condemned by him, make petition at once for immediate pardon and reconciliation with God through his atonement. If, however, you feel unconcerned and have no care to be pardoned of God, nor to have the power and love of sin in your soul broken, that does not prove your danger to be any the less real; but it rather shows your need of relief to be greater and more pressing. You should call upon God, then, lest this deadness of your feelings become more complete, and your present indifference eventuate in permanent and perpetual death. Be encouraged to ask from the Lord a new heart, one that shall have feeling, that shall be responsive to his claims, that shall not be proud, but humble, willing, penitent and obedient.

3. Importunate prayer implies trust, faith, a belief that the benefit sought is valuable and worth seeking; and, if asked for in earnest, that it will be obtained. This Jacob showed when he said to the Strange One who withheld his name: "I will not let thee go except thou bless me." Let us offer such a prayer as confides in God; as believes that He hears and does answer them that call upon Him in Spirit and in Truth. The gift of his Son is evidence for you all that God waits to answer your requests. While a spirit of grace and of supplication, that is importunate and unyielding on your part, is a preparation in you for God to answer you, giving what you ask for, and what you feel that you need.

FOREIGN

Rev. Hy. W. Beecher.

His funeral services were on a scale never equaled in this country, if in any other, in honor of a man known only in civil life. The papers do not tire of telling nor the people of reading labored accounts or brief stories of his boyhood, manhood, and latest days; his grand fights with the slave power and with Southern sympathizers in Great Britain. Everything is read, down to his last meeting, his last speech, his last letter, story, joke, kind act, hand-shake and smile, his last public prayer, his last conscious word.

Societies and organizations of all kinds, religious and secular, Jewish, Romish, Protestant, white and colored, have noticed the event by resolutions laudatory of the deceased.

The funeral proper began on Thursday morning with prayers, hymns and an address at Mr. Beecher's home, with his family only, by Dr. Charles Henry Hall, the rector of Holy Trinity, Episcopal, one of the earliest settled pastors now in Brooklyn, and whom Mr. Beecher, years ago, chose for these last offices. From the house the casket, buried in lilies of the valley, ferns and smilax, was borne to Plymouth Church, under escort of a military company from the regiment of which he was chaplain. The church, especially the pulpit, platform, organ and pastor's pew, was decorated with roses, hyacinths, and other flowers that he loved best, banked upon laurel wreaths; but no somber drapery or other usual mourning emblems were seen either in the church, the home, or about the streets, save at the City Hall and Court House, which were heavily wreathed with black cloth. All over the city bright flags hung at half-mast, and flowers adorned many windows. In the church the body, under military guard, lay all day and night and was viewed by many thousands of citizens and strangers.

On Friday the public offices of Brooklyn, the courts, schools and many places

of business were closed, and funeral services were held in four of its largest churches, besides Plymouth. In that the Episcopal burial service was read, a glowing eulogy was pronounced by Dr. C. H. Hall, prayer was offered by Pastor Halliday and the dead pastor's favorite hymns were sung.

All that the building could possibly hold were admitted by ticket; thousands lined the neighboring streets. In the 1st Presb. church addresses were made by the pastor, Drs. Charles Cuthbert Hall, George E. Reed and T. L. Cuyler. Prayer was offered by Rev. F. S. Child of Litchfield, Ct.; hymns were sung and appropriate organ music was given by Mr. R. Huntington Woodman. At the 1st Baptist Church the addresses were by Drs. Talmage, Behrends, Thomas, and Rev. L. Phillips; prayer by Rev. Dr. I. L. Hodge. Among the marked discourses to which the occasion has given rise, that of Dr. Behrends is spoken of as second to none. In the Unitarian Church of Our Saviour, Dr. Farley offered prayer, and the speakers were Revs. A. Gunnison, W. D. Dickson (colored) and Dr. Armitage. Dr. H. M. Storrs, who was to speak, was kept away by illness. At Sands Street Methodist Church, the pastor, Dr. McLean, offered prayer, and addresses were made by Bev. Messrs. Camp and Canfield, Unitarians, Allen, Baptist, and Rabbi Harrison, Hebrew. All these churches were bright with flowers; in all, the hymns Mr. Beecher loved best were sung, such as, Love Divine, Shining Shore, One Sweetly Solemn Thought, Jerusalem the Golden, etc., with elaborate musical accompaniments.

As one reads the addresses by well-known speakers of all shades of faith, articles in the public press, and resolutions by associations of every kind, he cannot but feel that everything good that can be said of any good man has been said of Mr. Beecher. Only in superlatives have speakers and writers felt able to express their estimate of him as a preacher, scholar, lecturer, author, theologian, editor, statesman and philanthropist. He who collects and preserves these tributes will have a thesaurus from which to cull material for amplest eulogy over the greatest,

wisest, purest, saintliest man who may live and die hereafter. Coming times can be in no doubt as to the style of manhood, of teaching, of faith and of living which filled out the popular American ideal in this generation.—*N. York letter in the "Congregationalist."*

From the *Chilian Times*.

European Criminal Statistics.

Statistics of criminality in the various countries of Europe are an interesting study. Looking over some of them we have been led to make the following table of crimes to each 100,000 inhabitants:—

Countries	Murders	Assaults	Thieving
Italy.....	8.12	1.62	1.54
Spain.....	7.83	1.54	1.56
British Isles..	0.60	7.19	1.47
Germany.....	1.11	2.48	1.22
Belgium.....	1.78	1.87	1.12

Chili in 1875 and in 1885.

The population of Chile, according to the census of 1875 was 2,075,971 inhabitants, not including the 50,000 Indians. The proportion of the sexes was 1,033,974 males, and 1,041,997 females, and their conditions were as follows:— Single: 725,389 males and 276,049 females. Widowers: 30,572. Widows: 74,580. Of the total population 515,893 males and 382,575 females knew how to read and write.

The last census November 26, 1885, gave a total population of 2,524,476 inhabitants, and the proportion of the sexes 1,275,390 males and 1,267,116 females. The increase in the ten years was 448,505, but if there be deducted from this number the population of the newly acquired territories of Tacna, Tarapacá, and Antofagasta—95,602—the net increase in the ten years is 352,813, or nearly 17 per cent.

The degree of density of the total population, according to the census of 1885, to the total area of the Republic is only 3.35 to the square kilometer. The number of foreigners domiciled in the country had increased from 26,635 in 1875 to 40,000 in 1885.

Yale College in the olden Time.

Of 472 graduates of Yale prior to 1745 more than three-fourths were natives of Connecticut: from New Haven County, 115; Hartford 95; New London 55; Fairfield 44; Middlesex 35; Windham, 14; Litchfield 6; and Tolland 4—in all 368. Of the rest, 64 came from Massachusetts; 36 from New York, of whom 23 were from Long Island; 9 from New Jersey; 4 from Pennsylvania; and 2 from Rhode Island. The origin of 11 is not known. One half entered the ministry—21 in the Church of England. 33 devoted themselves to the law (but many more were so engaged partially); and 30 became physicians, for in those days, in the rural regions of New England, the minister was very often relied upon to prescribe for the bodies, as well as the souls, of his people.

As for the Length of Life of the Graduates, 28 died under 25; 41 between that and 35; 48 ditto. and 45; 71 do. and 55; 93 do. and 65; 98 do. and 75; 65 do. and 85; 27 do. and 95, and 2 do. and 103.

The bill of fare for the college refectory suggests a difference between the habits of living of the last century and of this. Here is their bill of fare:—

Breakfast for 4: one loaf of bread which shall weigh one pound.

Dinner for 4: one loaf of bread, 2½ lbs. of beef, veal, or mutton, or 1¾ lbs. of salt pork about twice a week in the summer time; one quart of beer; two penny worth of sauce.

Supper for 4: two quarts of milk and one loaf of bread, when milk can conveniently be had; and when it cannot, an apple-pie, which shall be made of 1¾ lbs. of dough, ¼ lb. hog's fat, 2 oz. sugar, and one peck of apples.

— Mr. Spurgeon recently met the trustees of the Stockwell Orphanage and a large company of friends and collectors of the institution. Tea was served in the boy's dining-room; a company of boys went through their drill in the play-room, and a meeting followed. Mr. S. urged them to continue in their work of providing for the orphan, remarking that about 6,000 applications for admission were re-

ceived last year, while only from forty to sixty could be admitted. It appeared that a main part of the funds received came as a thank-offering from those who have benefited by reading Mr. Spurgeon's sermons and books. Several other addresses were given. The collection of the evening amounted to £180. Mr. Charlesworth and his choir of boys were to start for a tour in Scotland and the north on the 23rd of March.

— At the annual meeting of the Rev. Newnan Hall's church, Christ Church, Westminster Bridge-road, the reports showed that the number of church members is 985. The Sunday-schools are 15 in number, with 420 teachers and 5,460 children. The Lambeth Mission to Working Men held 196 out-door and 263 in-door meetings, and paid 2,400 visits. The Benevolent Society visited and relieved 581 sick and poor, irrespective of creed, and employs a nurse to attend to the sick. Upwards of £500 was distributed last year to the poor. There are penny banks, clothing societies, sewing classes, and temperance meetings. 55,000 tracts were distributed. The total amount contributed last year for all objects was £4,422.

— Arrangements have been completed for a Conference of the Baptist and Congregational ministers and members of churches, in Portsmouth and district, for the purpose of prayer and counsel on matters affecting Christian life and church work. The meetings would be held in Elm Grove Baptist Church, Southsea, on Tuesday, March 22nd. The subjects for consideration were:—"The Minister's Work," to be introduced by the Rev. Frank H. White, of Notting Hill; "Spiritual Power," by the Rev. H. Simon, of Westminster. A public meeting to follow.

— The "Annual Record" of the church Rev. J. Nicholas Knight, Birmingham shows that it holds on its way with unabated earnestness and success. During the past year twenty-five persons have been added to the church. The Sunday-schools are large and prosperous, having 761 children and sixty-two teachers. There are fifty tract-distributors, who visit 1,520 houses, and have distributed 33,440 tracts. Other departments of

work indicate activity. The total amount contributed for various purposes during the year was £1,071.

— Galo Paramo, a colporteur of the National Bible Society of Scotland, was recently at work in the village of Gordejuelo, near Bilbao. During the day he was followed and insulted by a crowd of youngsters, headed by a priest; and at night assaulted by a group of men and so mercilessly beaten, that he was left for dead. He was just able to drag himself to the station of the civil guard and make his complaint. The police took him back to the village, and after investigation sent him to the hospital at Bilbao.

— General Sir Henry F. Ponsonby, writing from Windsor Castle to the secretary of the Ragged School Union, Exeter Hall, says:—"I am commanded by Her Majesty to inform you that the Queen approves of the card, with her lithographed signature upon it, being given to the prize-takers in the ragged schools. I should like to have the names of the schools, with the number of prizes awarded in each, for submission to the Queen."

— The Rev. R. Mackay, pastor of a Congregational Church, Dalston, and Secretary of the Self-Help Emigration Society, has received an autograph letter from the Right Hon. W. E. Gladstone, dated March 7th, in which he says:—"I regard with sincere interest your efforts to provide with the means of emigration those who feel the pressure of circumstances upon them, such as to require them to seek for a home beyond the sea."

Church of England.

— The Rev. J. King, vicar of St. Mary's, Berwick, invited the Salvation Army to parade at his church on a Sunday, promising them the offertory. The churchwardens appealed to the Bishop of Newcastle to interfere. Dr. Wilberforce replied, disapproving of the Church of England being used for the purpose of raising funds for the Salvation Army, but said he had no power to prevent the parade from taking place, nor to direct the collection to be devoted to any other pur-

pose than that proposed.

—The Bishop of Ripon's first Bampton Lecture.—Dr. Boyd Carpenter, says *Truth*, drew an immense congregation to St. Mary's. He bids fair to rank with the Bishop of Derry and Canon Liddon in the popularity of his discourses. There was a vast crowd of under-graduates. He preached quite extempore, to the utter amazement of many of the older dons, as it would be in vain to search the University records to find a precedent for a Bampton Lecturer entering the pulpit without a manuscript. The Bishop's subject was the permanence of religion; his sermon, which lasted fifty minutes, was exceedingly eloquent and forcible.

—*Truth* also says:—"Prebendary Sadler, the Rector of Honiton, enjoys the reputation in Devonshire of having once fairly 'shut up' the present Bishop of London by exclaiming to him, 'My Lord, you are a very rude man! Dr. Temple demanded an explanation, in his usual peremptory style; whereupon Mr. S. replied:—'I have written three times to you on important diocesan business, and have not yet been favored with an answer. A man who does not reply to such letters is a rude man.' Many London clergy will entirely agree with Prebendary Sadler, as it is notorious that the Bishop's official correspondence is always scandalously in arrear."

A Kingston young man had proposed to a young lady in that city and was told to "ask papa." He met the "old man" on the street while the latter was out driving, and asked him for the hand of his daughter, assuring him that he already possessed her heart. The father, without any ceremony, jumped out of his sleigh and gave the young man a severe castigation, after which he re-entered the vehicle and drove off, evidently satisfied that he had squelched the young man's desire to become his son-in-law.—*Poughkeepsie Eagle*.

A story is told on the Governor of California in Chico. J. M. had been tendered the position of Brigadier-General of Brigade No. 5, and went to Sacramento

to consult about the matter with the Governor. Walking into the latter's office he remarked: "Well, Governor, I have come to tell you that I will accept that office as long as there's peace, but I want it understood that in case of war you are to accept my resignation." "Oh," replied the Commander-in-Chief "that's all right. If there's ever a war, I myself propose to resign."—*Chico (Cal.) Enterprise*.

Germany and the Vatican.

At an interview of the Emperor of Germany with Herr Pleisdorf, President of the German Parliament, his Majesty, referring to the attitude of the Pope during the recent German elections, said that he had already been convinced of the pacific disposition of the Pope, on which account Germany had asked him to act as arbitrator in the dispute with Spain about the Caroline Islands. He expressed the hope that all the ecclesiastical troubles between Prussia and the Vatican would soon be peacefully and completely settled.

Napoleon the Little.

THE STORY OF THE LAST EMPEROR OF FRANCE AS TOLD AT DALY'S THEATER.

A house packed from orchestra to gallery greeted John L. Stoddard as he made his bow from the stage of Daly's Theater one morning in Lent, and began the story of Napoleon III. and the fall of Paris after the disastrous crumbling of the empire at Sedan. The lecture was listened to with close attention by a most intelligent and critical audience. The cozy auditorium was wrapped in darkness so profound that one could hardly distinguish the face of his neighbor in the next seat, but a large square of white light appeared on the stage, filling three-quarters of the proscenium, in which a constant succession of rapidly changing pictures illustrated the words of the lecturer and challenged the admiration of the audience. A hundred large illuminated pictures were shown vividly portraying scenes in Switzerland

and France, identified with the career of "Napoleon the Little," as Mr. Stoddard characterizes the last French Emperor, in contrast to his uncle "Napoleon the Great"; and by their aid the story of the remarkable adventures of Napoleon III. from birth to death was made to pass in review before the listeners as though acted to the life.

The lecture is a condensed narrative, told in vivid language, of the birth of the great Bonaparte's chosen heir, his studies in Switzerland, the revolution of 1830, the attempt of the young Napoleon to take the throne from Louis Philippe, his exile, the second disastrous effort to wrest the crown from the Bourbon King, followed by six years' imprisonment in the Fortress of Ham; the escape of the Prince and his election to the Presidency of the Republic, the *comp d'état*, the founding of the empire, the yielding of the weak Emperor to the enervating luxury of the Court, the insane declaration of war against Germany, followed by the collapse at Sedan, and the fall of the empire. All the actors in this drama are presented vividly to the eye as well as the ear, and the scenes in which they figured are portrayed on the illuminated canvas. In the space of an hour and a half the history of 65 years is told in a way to impress its leading events upon the minds of listeners in such a manner that they remain living pictures. Among the illustrations are some of the finest specimens of the Elysée Palace, and the Column Vendôme after they had been subjected to the iconoclastic fury of the Parisian mob; with pictures of Napoleon and Engénie at different ages, of Bismarck, Thiers, and all the leading actors in the French historic drama.—N. Y. *Times* March 8th.

What's the Difference.

To some it seems convenient to assert that it makes no difference what a man believes provided he is sincere about it. It is a false sentiment but quite specious in especially the matter of religion. How often is it said that no man will suffer for a mere matter of opinion, and yet men do

suffer for matters of opinion, and especially through miscalculation when it grows out of inattention or negligence.

This is well shown in the following anecdote:

"It's rotten clear through; it won't bear us," said Joe, surveying with an unbelieving look the mossy tree that had fallen across the brook.

"Why yes it will," insisted Tom. "It's a regular old giant. I'll risk myself on it, anyhow."

Neither of the boys could swim. They were in the middle of a dark wood, in company with the old farmer with whom they boarded. They had come trouting.

"There is a good bridge above here," said Joe.

"Nonsense!" cried Tom; "come on, and cross on the tree!"

Joe looking at the farmer asked, "Going over by the tree, sir, or round by the bridge?"

"Well," said the farmer, "they say it does not make any difference what you believe, if you are only sincere about it. Tom thinks the tree safe; you don't. Where's the difference. We ain't all constituted alike. Different beliefs for different people. If each one is only honest and sincere in his belief, they say it don't make any difference."

The boys looked at him.

"Constituted?" echoed Joe; "what has constituted got to do with it any how? Tom might believe that tree was a carriage-road, and it would not make it so. If it isn't safe, Tom's thinking it is won't make it safe. Will it, Mr. Bright?"

A twinkle came into Mr. Bright's eye. "Certainly, certainly, Joe. If he is only honest and sincere, that is all that is necessary. God is too good to let Tom suffer any harm, for an opinion."

"Well, Mr. Bright," said Tom, "I don't know what you mean, but if I didn't believe that tree was safe to cross on, I wouldn't do it. But I'm willing to take my chances."

"All right," said Mr. Bright. "If you go over safely, Joe and I will follow."

Tom turned toward the brook, and Farmer Bright, throwing off his coat, said in a quick undertone to Joe: "Keep

still, he can't swim, but I can."

Tom sprang quickly on the tree, and with such force that his first step snapped the bark. Fair and perfect in strength as it looked to Tom, it was held in shape by its bark only, and his second step was headlong plunge through the crumbling mass into the brook below.

Mr. Bright was not long in helping him, wet and dripping, to the bank.

"Much obliged to you for trying the bridge for me, Tom," said Joe, mischievously. "I'll take a ducking for you some day."

"Now, Tom," said Mr. Bright, "I suppose you would like some dry clothes. But Joe is out for a good time, and he don't want to spoil it. Let's just believe our clothes are dry, and it will be all the same."

"Oh, Mr. Bright," said Tom, with a shivering laugh, "I honestly believed that tree would hold! Why didn't you tell me it wouldn't? I am wet to the skin; I am going home."

"Never mind me, Mr. Bright," said Joe. "You and Tom have scared the trout off for one day. It's no use fishing now."

"Well, boys," said Mr. Bright, "always remember that sincerity doesn't save a man; he may be honest in his belief and yet be in the wrong. Be very careful to find out whether what you believe is right or not, and stand by the right."

They took the shortest cut home, but crossing the brook by the legitimate bridge.—*American Messenger.*

SELECTED

A little boy's Sermon.

Two little boys were playing together. "Eddie," said Harry, "I'll be a minister and preach you a sermon."

"All right," said Eddie, "I'll be the people."

Harry began, "My text is a short and easy one: 'Be kind.' There are some texts in the Bible on purpose for little

children, and this is one of them. There are a great many heads to my sermon.

"*First*, Be kind to papa, and don't make a noise when he has a headache. I don't believe, Eddie, you know what a headache is; but I had one once, and if I heard a noise the pain was dreadful!

"*Second*, Be kind to mamma, and don't make her tell you to do a thing more than once. Think how tired she must get saying, 'It is time for you to go to bed,' half a dozen times over.

"*Third*, Be kind to baby."

You have leaved out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "but you will be kind to me if you are kind to all the others, because you will forget to be unkind. I was saying, be kind to baby, and lend her your red soldier when she wants it.

"*Fourth*, Be kind to Jane, and don't kick and scream when she washes you."

Here Eddie looked a little ashamed, and said: "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

"*Fifth*, Be kind to kitty. Do what will make her purr, not what will make her cry out."

"O Harry," cried Eddie, with tears in his eyes, "don't preach any more, 'cause I will always be kind now".—*The Christian Advocate*

Deep versed in books, but shallow in himself.—*Milton*

Constancy is the complement of all other human virtues.—*Mazzini.*

Happy are they that hear their detractions, and can put them to mending.—*Shakespeare.*

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—*Burke.*

Those who believe that the praises which arise from valor are superior to those which proceed from any other virtues have not considered.—*Dryden.*

The trading-Rat.

In the *Popular Science Monthly* for October 1885 Mrs. Hatch gave interesting statements about a species of rat found in the Rocky Mountains. They are larger than common rats and their tails are more like a squirrel's. They have been found eight inches long, with tails of the same length, and a growth of seven inches around the body. Their peculiar characteristic is thieving, but with the custom of replacing what they take with other and worthless matter. Mrs. H. gives the following incidents.

Some men, passing through the country, camped in a deserted cabin, and, before wrapping themselves in their blankets for the night, placed their bread for breakfast in a pan near the fire. On rising not a crumb of bread was left in the pan, but it was filled with scraps of old leather, chips, bones, moldy beans, rags, etc. High up on a partly broken shelf, in an old tin can, their bread was found packed away with bacon-rinds, bones, rags, and other trash.

In the house of a neighbor these mischiefs carried away a lot of corn meal and in the meal-box deposited a quantity of bird-shot, which mixed with the remaining meal, caused the housekeeper great dissatisfaction. In the same house a trunk was accidentally left open one night; in the morning a quantity of rice, bits of dried fruit, and oats, were found mixed with loose coral beads and other small trinkets.

With these traders exchange is no robbery, and distance a small hindrance; they travel from their homes and go from barn to house, from loft to cellar, and through the living-rooms noiseless though with great speed and impartiality. A sheep-herder, returning to his camp from a town thirty miles away, brought a fine new hat; placing the box on his table, he went away for the night. Returning, he found the box had been entered, the crown of the hat eaten entirely round, and the box filled with wool, flannel rags, remains of food, wheat, and dried fruits.

Some ranchmen were gone haying for several days, camping away from home.

Their quarters had been unoccupied during their absence. A nest composed of wool and rags filled the flour-sieve upon a shelf, next beside the sieve stood the coffee-box, in it had been left about a pound of good coffee; the box was filled to the top, mixed with the coffee, with moldy crusts, bones, and rinds, that had been scattered about the place. "When I threw it all out," said the man who was telling me, "provoked as I was, I could not help noticing how *prettily* the nest was made up of gnawings of an old blue army overcoat, a red flannel shirt, and many white rags, put together nicely and made soft within."

This morning, going to the store-house for a lamp-chimney, I found the chimney packed close with straw, grains of rice, oats, wheat, a few beans, and chips.

The mischief these rats can do in a single night is incredible. Getting into a lady's room, one stripped her house-plants of every leaf and blossom, and hid himself behind the wardrobe, where he was found next day, with a most singular accumulation of goods, bits of paper, a quantity of raisins, a box of matches, candle ends and gnawed postage stamps. Nothing seems to come amiss; but they are particularly fascinated by anything that glitters; often carrying off knives, spoons, watches, and silver, and effectually hiding them.

I have already spoken of their great strength and celerity. To an observer these traits are a never-failing surprise. If a light is steadily burning and all is quiet, they are easily watched, darting back and forth, carrying goods each way, on the round trip and often long trips. I have known them to bring nails, bits of iron, screws and other things, left about the sheds, quite a distance to the house, to place them on shelves, boxes, or kegs, just as they fancied, but all in some selected spot, carrying back from the cellar and store-house dried prunes, apples, rice, and all kinds of eatables. If they are working in the dark, the drawing of a match, a slight noise, or sudden light will cause them to vanish like a flash.

THE RECORD.

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The S. S. *Cotopaxi* P. S. N. Co., arrived from Liverpool on June 1st.

The Rev. Wm. Harvey Robinson and Mrs. R. of the American Presb. Board of Foreign Missions came in her, via England.

Miss Morgan and her brother of Tongoi; Mr. John Garland, formerly a well-known resident in Valparaiso, after an absence of nearly twenty years; and Mr. Thomas Délano also came.

The *Cotopaxi* brought U. States' mails received in Rio, dates to April 14th.

Mr. and Mrs. Robinson are most warmly welcomed to the field of missions in Chili. As soon as the Mission shall assign them the station to be occupied, they will proceed to inaugurate the work for which they have come. We are grateful to the Lord of the Harvest for answering our requests for an addition to our missionary force, and trust it may tend to the furtherance of the Gospel in the country and on the coast.

Mr. Robinson was formerly stationed in Africa, in the Gaboon district, until compelled to withdraw on account of the coast fever by which he was twice prostrated.

Mr. and Mrs. Robinson speak in the highest terms of their ship, and of Captain Hayes whose attentions have been unceasing for the comfort of his passengers.

— Don Benjamin Vasquez having murdered his intimate friend José Miguel Narvaez, has surrendered himself to justice, alleging that he knows nothing of what has transpired, but that he committed the crime unconsciously being under the excitement of liquor: it was in Santiago.

— The s. s. *Birmaniam*, Italian Co., with mails from Peru and Panamá is not expected to arrive before June the 12th.

— Sr. Alberto Blest Gana, Chilian Minister in France, has asked to retire from public life after 40 years' service. According to the law the President decrees that he shall enjoy a pension for life of three fourths his salary. Thus cares Chili for her servants.

— June 1st, the new session of Congress was opened. The President was received by Committees appointed by the Deputies, and then proceed to deliver his address.

— Four or five new railways are in contemplation by the Government: from Parral to Cauquenes, Talca to Constitucion, S. Fernando to the coast via Palmilla, Victoria to Osorno and a branch to Valdivia, Coigüe to Mulchen, Pelequen to Peumo, and from Santiago to San Antonio.

— The income of the Government for the year ending in 1888 is calculated at 36 millions.

— Miss Williams and Miss Joyce of

the Taylor Mission, teachers in Concepcion, passed through Valparaiso on the 28th ult. en route for Pisagua to take a sailing vessel for the U. States.

— The Union Church Sunday School of the Almendral is to celebrate the Jubilee of Her Majesty the Queen, on Tuesday, the 7th instant.

— The Rev. Mr. Allis delivered an interesting lecture on Bolivia, in St. Paul's school-room June 2nd, describing his recent visit to that Republic.

— A letter from Lisbon of April 16th brings the news that Mr. Cameron had been improving since the 9th. He had typhoid fever.

— Mr. James Williamson of this city who had been ailing on the S. S. *Aconcagua* was quite well again, and all reasons for anxiety had disappeared.

— Mr. Limerick of Pisagua, died suddenly on board the *Aconcagua* on the 16th of April. "They say he has been Consul at Pisagua for a long time. It has cast a gloom over us all. He was coming for his health."— So writes a correspondent from Lisbon.

— Mr. William Trumbull embarked at Liverpool on the Cunard s. s. *Etruria* April 16th, having met with innumerable kindnesses from many friends in G. Britain.

CONGRESSIONAL STUDIES.— In a recent discussion regarding the relative value of education furnished by the State as compared with that to be otherwise obtained, one member, Sr. Zegers, don Julio, said that education cannot be left to any sect, because first, it will be limited in extent through lack of resources, whereas the interest of all is that as many be educated as possible and, hence, that the National Treasury must make provision; and because, second, the education given by a sect will be partial and incomplete, not developing fully the pupil's powers.

Sr. Walker, don Carlos, took up the defense of the Roman Church as an educator, prefacing the defense, however, with the remarkable statements that the advocates of that Church in Chili "find ourselves condemned to be *pariahs* in our own country, while Christianity and Ca-

tholic doctrine are insulted with the cry of: *Christians to the wild beasts!* as though we were in a land of pagans."

* * *

Christian education, the orator claimed must be beneficent, since it has raised up such lights as Thomas Aquinas, Copernicus, Descartes, Fenelon, Dante and Father Sechi; and has founded such universities as that of Paris, Salamanca and Oxford.

Washington, urging his countrymen to maintain the Christian faith, was cited, in contrast with Robespierre who ignored and opposed it.

In reply to the charge that Romanists "acknowledge the authority of the Pope, a *foreign sovereign*," he said: "Indeed, gentlemen, our Sovereign has been a foreigner in this Chamber and is still, since our Sovereign is God!"

His love for the Roman Church led the orator to a very benevolent view regarding the INQUISITION: e. g. "The Inquisition in Rome did not condemn a single man, whereas in other countries of Southern Europe it was a political tribunal, a sort of permanent court-martial, in the campaign between Heretics and Catholics, which kings might abuse, but in which the Catholic Church bore no part save that of moderating the heat of religious zeal and of extinguishing (?) its errors."

The charity of the orator induced him also to make at least the attempt to restore the name of Philip II. to something like respectability, stating that false charges had been made against him "because with unflinching energy he closed up Spain against the entrance, through the assistance of German Lutherans and French Calvinists, of traitorous and revolutionary heresy!"

Referring again to the Inquisition he declared it to be "nothing more than the stories of the Thousand and one nights; one of the many dramas of sensation and novels for effect, with which to mislead ignorant fools, but not persons of study and literary acquirements." "The famous days of Saint Bartholemew, so far from being any thing in which the Church or Catholic Ideas had the least part what-

ever, were due entirely to the political hatred of the Guises, to the personal ambition of Catherine de Medici, and to the plots of the Calvinists in Paris. The Papacy had nothing to do with those partisan animosities, and much less had the cause of God... ”

“The *Pur si muove* of Galileo is nothing more than a fair phrase. There was no inquistorial imprisonment, as ignorance pretends... Galileo capriciously sought to prove his system of the heavens from texts of the Scripture, giving to that Great Volume, which is eminently moral, a scientific character which it neither has nor can have... Galileo was a Christian and died as one.”

The orator proceeded to liken “the liberals of to-day to Julian the Apostate, since he forbade Christian teachers to teach and the children of Christians to study in free schools.”

Napoleon III was mentioned as having come to grief immediately after his dissent from the decree in 1870 of papal infallibility, and Bismarck as having had to seek the aid of Rome in quieting the troubles of Socialism in Germany, while Gladstone even had resorted to the same powerful source of influence in order to check Fenianism in Ireland.

*
* *

Never were we more impressed with the deficiency and falseness of the Roman-clerical education than in reading Mr. Walker's own misconceptions of historic truth. That a gentleman of his ability and reading could pooh-pooh the distressing scenes of the Inquisition, could excuse those hidden personages that prompted rulers to such deeds and blessed them afterwards as servants of God, and could claim that Galileo never was put to the rack at all, proves the inadequacy of sacerdotal instruction.

His discourse was brilliant and copious. It only lacked being true. It was inconsistent with facts. So much the worse for them:— that is for the facts!

The world is requested to acquit the Papacy of all participation direct or indirect in the crime of St. Bartholemew's Day.

And, as though that were not much, to accept its claim to be innocent of the distressing chastisements inflicted in its name by the Holy Office of the Inquisition. Weak civil rulers, it is asserted, were the culpable agents, and are left to shift for themselves as best they can under the dishonor said to belong exclusively to them. Lutherans and Calvinists are censured for their cruel persecutions without hesitation, but not the Popes in Rome. Well there is one consolation at least, in that the defenders of Rome are glad now to meet the demands of this better age disclaiming the iniquities of the past. It was at least a tribute to justice in the abstract, when Pilate washed his hands, and made a pretence of magisterial purity in consenting that Christ should be condemned; and when Papists wash their hands of persecutions visited on the purer churches of God, it is at least an admission that those persecutions were unjustifiable, unchristian and flagrantly criminal. Heaven grant the days may never return for them to be repeated; and, so long as the declarations of the Protest in 1529, from which Protestants derive their name, are maintained, they never will.

— On the 24th, the birthday of Her Majesty, the members of the Diplomatic Corps in Santiago called on Mr. Fraser, the British Minister. The Aid of the President also visited him in honor of the occasion.

— The President has declared that no case of cholera has occurred in the Capital since the middle of April, and consequently that the decree declaring the city infected is now annulled.

— Don Crisólogo Varas has sailed for Brazil as Chilian Minister to that court.

— Don Guillermo Matta has been named minister to the Government of B. Ayres.

— The President of the Court of Appeals has visited Valparaiso to investigate the affairs of the Custom House. Nights and days were occupied in taking declarations.

RAIN.— On the 21st ult. rain fell beyond Talca; and on the morning of the 23rd, in Santiago, but not in Valparaiso.

The mountains nearest the Capital were covered with a brilliant snowy robe. — June 3rd. It rains in Valparaiso.

STEAMERS.—The South American line is soliciting an annual subsidy of \$250,000 from the Chilean Government, proposing to run as far as Panamá.

BENJAMIN VICUÑA.—The Government has purchased the Library and Mss. that this indefatigable writer and student of history had collected, at the price of \$50,000 paid to his family. These have been passed over to the National Library in Santiago.

—Captain Rac of the *Ardendeo* was at Tocopilla on the 14th of May.

—Two services are kept up, one in Tocopilla and another five miles distant, by Mr. Thomas Evans. One man has recently died in the hope of salvation, having accepted Christ.

—A remittance of twelve dollars has been gratefully received from six friends of the *Record* in Tocopilla.

—THE INDEPENDIENTE reports that don Domingo Santa Maria has been proposed for Rector of the University.

—It is suggested to pave all the streets of our city with granite blocks; costing half a million dollars.

—The *Patria* states that the nuns of some schools urge their pupils to contribute to "Peter's pence" for the Pope's Jubilee; giving the following note to a guardian from his niece:—"Dear Uncle I need \$100 for the Jubilee of our most holy Father Leo XIII. I have promised it, and hope you may send me the amount. Your niece N. N." He sent it! The *Patria* adds:—"It is hard to believe."

—A salute was fired at noon on May 26th from fort Bueras, in commemoration of the battle of Tacna in 1880; the bands marched through the streets.

—The crown Prince of Germany underwent an operation for cancer in the throat on the 24th of May.

—It is stated that large deposits of Manganese are discovered in Vallena and Freirina, and that shipments to the value of a million dollars will be made this year.

—The Peruvian ports will not be open-

ed for vessels from Chili before July, since Ecuador and Colombia would close their ports against vessels from Peru.

P. S. June 2nd. It is now stated that they soon will be.

—Forty small-pox patients were reported in the pest-house in Concepcion, May 26th, and many more in private houses.

—In Concepcion there had been 308 cases of cholera, two thirds fatal: in Talcahuano 48, 9 deaths: in Coelemu 13, all died.

The cholera expenditure in the three departments was \$53,000.

—Don Lorenzo Claro has resigned as superintendent of the Custom House; he goes to occupy a post at the north connected with the Salitre beds, for the Government.

—The Spanish New Testament, published by the Rev. K. Vaughan, has been finding a slightly augmented sale of late. One book-store has asked for a larger number of copies on commission.)

—The Banco de Santiago has purchased a valuable property at 472,000 dollars, on the corner of calle Almendro, and opens a branch in this city.

—Passages to Europe are now offered in the Gulf Line at £45.

—In the fire on the 23rd of May the office of Dr. John Trumbull, calle Serrano, in front of the Intendencia, was flooded with water. His instruments and library were saved though injured by the water.

BIBLE SOCIETY.—The newly appointed colporteur of the Valparaiso Bible Society, Mr. Spandermann, is offering the Holy Scriptures to the people at the north. He has visited with a measure of success a number of towns in the Province of Coquimbo. In the country districts he has met with the more ready purchasers.

Mr. Krauss has returned from the south and on the 22nd of May was in Santiago.

THE MISSION.—Mr. Garvin has returned from the trip to Angol and Los Angeles, in which he was accompanied by Mr. Vidaurre and Mr. Jorquera. They visited, not only Linares where the violent opposition was made, but San Carlos, Pa-

rral and Rancagua. A committee was named by the friends in Angol to procure a room for regular services.

The next trip is proposed to be to the north.

In Quillota a chapel has been rented, but there is no missionary to place there. An office-bearer in Mr. Garvin's church conducts service meanwhile. The harvest is ready but the reapers are wanting. May the Lord of the harvest raise them up!

The Rev. Mr. Allis, in addition to his work in training the students for the ministry, preaches in English to the Union Church in Santiago on Sundays at 11. 30 a. m. to audiences of a hundred, and in the evening at the Instituto Internacional to forty or fifty. Mr. Vidaurre preaches in Spanish in the evening at the Church. Two Sunday schools are held, one in English and the other in Spanish.

The Anglican service is held in calle Matucana, at the residence of Mr. Baird who conducts it.

Mr. Lester, at last dates, was in England near Plymouth with his little son and going soon to N. York.

Further word has come regarding Mr. Cameron who was ailing with fever at St. Vincent. At Lisbon he was better.

The Rev. Mr. C. E. Scott of the Taylor mission, who was preaching at Copiapó, supporting himself by teaching, has been obliged to relinquish the work, taking a secular situation in the country at Púquios mines.

In Concepcion Mr. Garvin by invitation preached for Mr. Robinson's congregation in English, when on the missionary trip. Another is expected to arrive there to assist in preaching in English.

Mr. Krauser is ministering to the Union Church in Coquimbo.

Services in Iquique are suspended at present.

The Rev. Mr. Thompson hands in the following interesting item from Pisagua received by him in a letter of the 25th:—

“At a general meeting of ship masters held on board the *Glenlova*, of Dundee, it was resolved to form an Association to be called the “Seamen's Christian Association of Pisagua,” the object of which shall be to provide and maintain Divine

Service on Sundays for the seamen visiting the port, as well as for the people resident in Pisagua.

“The Committee for the present consists of 5 members, viz: Captain Henderson of the British bark *Oregon*, of Dundee, Captain Getchell N. American ship *Sea King*, of Richmond Maine, Captain Knight of the *Edward L. Mayberry* of Portland Maine, Robert Allison secretary, and Captain Alexander Mackenzie of the British bark *John Gill*, of Nova Scotia.”

SERMON

PREACHED IN UNION CHURCH, BY THE
REV. DR. TRUMBULL, MAY 15, 1887.

TEXT: What wilt thou that I shall do unto thee? And he said: Lord, that I may receive my sight.—LUKE 18, 41.

The eye of man or woman is the point of union for material and immaterial forms of created existence, the point of contact for matter and spirit. True, the mind is somewhat discernible in the other features, but nothing else so reveals the soul as the eye does. It is the most refined and spiritualized type of matter, while it is also the most palpable and discernible manifestation of the soul, the point at which the bodily mechanism almost ceases to be material while the spirit almost ceases to be immaterial. In the play of the eye, in its flashes expressing emotion, its glances beaming with intelligence, its looks showing hatred or telling the secret of love, you feel as though you were able to gaze into the soul itself.

And not only does the eye thus reveal the invisible soul to the outside observer, but it affords the soul the best, the quickest and surest means of knowing what is distinct from itself. Others can gaze in and learn the workings of the mind, but the mind can peer forth and gather knowledge of the doings of men and of the works of God. In fact, the eye is a man's shield from injury, his pilot amid dangers, his teacher to bring him information and his messenger to execute his purpose. In bringing information it lays a tax on everything within its range from the heaven above and the earth beneath; while at the

same time it carries the mandates of affection or passion, of humility or pride, of kind interest or indifference, to all around. How promptly does a child read the disposition of a stranger in his eye! As by magic a little one in an instant finds attractiveness in one and is repelled by another. In the madman his keeper detects the rising frenzy in the glances of his eye, ere yet it has had time to break forth in an act of violence. You know people whose gaze you dread instinctively and do not like to have look at you, while again there are others whose eye it is a joy to study; for the reason in each case that, while the soul looks out to see, it beams forth and is seen.

What then must be the calamity to him that is deprived of sight! What must it be to have an eye that brings in no report, and carries out no message! The affliction of being blind no one can realize in its full extent but one who is blind; and of those who are, he will realize it most who has once possessed the power of vision and then been deprived of it. An incident occurred some years ago that greatly impressed me: returning home one day at evening I found a blind man waiting to speak with me. He was a native of South America and I had long known him. Though destitute of sight yet he had reached religious views, intellectual at least, that were remarkably clear and in many respects evangelical, simply through conversation with others and hearing the Scriptures read. He desired to labor in something so as to support himself, but really there seemed to be nothing for him to do. On the occasion mentioned he needed advice and assistance: having obtained both he rose to say good-night and wend his way to his humble abode. As it was then, however, fully dark, and the path down the hill somewhat steep and rough, I felt afraid to have him venture alone, groping his way with a cane, as his practice was, and called for some one to accompany him as a guide, for it seemed as though his exposure in the dark must be greater than it was by daylight. The moment, however, it was proposed that some one should

go with him, he answered: "O no, not at all, that is not necessary; night makes no difference to me: for me it is always dark." Indeed, thought I, looking at his one sightless orb, so it is. Of course, this might have occurred to me before, but it never had so forcibly, that he lived and moved and had his whole being in perpetual night; so that even darkness, which to other men is fraught with inconvenience, was to him no additional disadvantage in feeling his way down a rugged road, because had the sunlight been bright and clear he would have found in that no relief. While his eye revealed to others none of the workings of his soul within, it brought him no intelligence of the world without; no glimpse of nature, nor fresh sight of the verdant field. No view of ocean's waves nor of the azure sky came to him through those clouded pupils: no look of affection, nor glance of pity, nor smile of friendship found passage to his heart through his seared eyeballs,—which were in their sockets "as t'were in scorn of eyes" to tell of vision possessed by others, too little conscious often of its value, while he not knowing what vision was had to grope and feel his pathway, eking out daily a living from the sparse and impatient charities of men.

Just such an one as this child of misfortune, whom I have detained you to hear me describe, gave utterance in answering a question of Jesus to the words in the Scripture of to-day. Bartimeus sat by the way-side near Jericho begging, not waiting for cure, since for that he did not dare to hope, but simply waiting for alms that might supply the day's necessities. It is not improbable, however, that he had heard of Jesus, from the promptitude with which he cried to him for cure when informed that he was passing by. It is not impossible he had listened to marvelous tales, circulating among the people with whom as a pauper he associated, of Messiah's power to heal: and he may have imagined what a relief it would be if he could only meet that wonderful physician. But how was he ever to find Jesus? How could he hope to encounter him? The very blindness, which so much needed cure, was the insuperable impediment that

precluded his going to find him. The limitation of his corporeal forces laid checks on his volition. He could not make journeys North or South to find Him who possessed those miraculous gifts of healing; but as in the darkness of a constant night he had lived till then, so in it seemingly he would have to die.

Thus it was when the day dawned that brought the Deliverer near him; it dawned in darkness but was the last dark dawn for him. Not able to see the sun as it rose that morning from beyond the Eastern mountains of Moab, he was to behold it going down at evening in brilliance into the waves of the Mediterranean. Jesus was on his journey from Galilee, where he usually made his home, to Jerusalem to attend one of the national festivals, and coming near to Jericho approached the blind mendicant. Bartimeus hearing the tread of feet, of many as of an approaching crowd asked what it meant, and they told him Jesus of Nazareth was passing by. The effect on him was magical. Could it be possible that that wonderful man was near and actually coming nearer to him! An opportunity so unprecedented, unhoped for, unlikely ever to occur again, must not be lost; and at once shouting at the top of his voice he besought the assistance of the Great Physician. The crowd halted, and the by-standers, with little sympathy, looking down on him as an inferior being, possibly with some idea that the dignity of Jesus might be compromised by hearing the prayer of such a suppliant, bade the sufferer keep still. This, however, had not the slightest effect on him. So pressed upon was he by a sense of personal need that it was utterly useless to remind him of proprieties, or even to suggest to him doubts about the likelihood of being heard. They rebuked him, but he heeded not their rebukes. He was intent on being cured, healed, saved. This in all probability would be the last opportunity he should ever have of obtaining the cure, and he meant to do all that lay in him to obtain it there and then. When bidden not to pray, he prayed the more earnestly, for he was in earnest: when

told not to cry, he cried the louder. Not once only did he cry. He did not cease, because he failed to get what he asked for the first time, nor the second. His only ground of hope was in importunity. His only recommendation was his asking, and he meant to ask until he should obtain. Instead of disbelieving that Jesus would hear, and relapsing into silence, when men told him to do so, he made his solicitations to Him only the more public, heaping on him his titles "Jesus!" "Saviour!" "Son of David! Son of David! have mercy on me." Everybody might hear, everybody should hear, and see whether the Son of David would or would not listen to the cry of distress from a poor, useless "prisoner of hope"—whether Christ would deliver him that had not a human helper, giving sight to his blind eyes. By the very publicity of his entreaty and persistence he sought to lay on Jesus a moral necessity of healing him, or else of contradicting the character of his mission in the refusal to bless such an unbefriended and wretched man. This made him just such a suppliant as Jesus desired to meet. Attracted by his earnestness Christ halted, compelling the crowd to linger, that they might from the suppliant's own lips hear him declare his need.

Never did the dignity of the Lord Jesus Christ shine forth more brilliantly, than when He stopped by the roadside to ask that pauper to tell Him what was his request. Having elicited from him that the mercy he craved was the gift of vision, Jesus with ineffable tenderness said: "Receive thy sight; thy faith hath saved thee." At once the light of day penetrated through those visionless orbs. Sight he did receive immediately, and followed his healer gratefully glorifying God.

* * *

What now are the lessons that we may derive from this tender and impressive occurrence? I answer:—

I.

We may see in it a proof of the heav-

enly mission of Jesus. It was one more endorsement of his doctrine by the Unseen God, our Father in Heaven, whom he revealed. It is a warrant for heeding his admonitions, taking on us his yoke, bowing down to Him as our King, relying on Him as our Priest and confiding in the promises for eternity made by Him in the Gospel. The legitimate conclusion for every human mind is that formulated by Nicodemus: "We know that Thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." In the midst of all disquieting fears, and in answer to all doubting suggestions, here the humble disciple may take his stand and be sure that the more completely and unreservedly he rests his hopes for life and for eternity on this Son of Man, who was proved also to be the Son of God, the more sure and immovable will the Rock of Ages, on which he plants his feet in penitential trust, prove to be.

II.

We may also realize in the cure of this blind pauper who had nothing to recommend him but his destitution and his importunate earnestness, how willing Jesus Christ is to grant a hearing to all prayers offered to Him, in the wants and difficulties that we encounter in our life on the earth. Jesus has not changed in any sense that need make us suppose Him less willing, to-day, to hear a cry of distress than He was that day, on the road leading into Jericho, to hear the petition of Bartimeus. How he may answer our prayers we must leave to his wisdom, but answer them He will, for He has said: "If ye shall ask anything in my name, I will do it". (John 14, 14).

III.

And now, carrying forward these two thoughts, we are authorized to learn from this occurrence how specially ready Christ, seated in Heaven, to-day is to exert his healing power on any mind that is blinded by transgression. The healing of Bar-

timeus was a symbol. By symbols Jesus conferred vividly and impressively some of his richest lessons. He blighted with a word a fruitless tree, raised by a word a young man that lay dead upon a bier, fed thousands with a few loaves of bread, in each case symbolizing some item of his mission important for men to learn and feel; and here the act of conferring bodily sight manifests his readiness to restore sight to the darkened eye of the soul.

1. Now, whether we review our own personal religious history, or consider the obstacles to be overcome in leading others to be Christians, there is in almost every person a blindness which prevents seeing anything attractive in a life of religious principle. So far from attractive most men find religion disagreeable and repugnant. They are afraid of it, and dislike to be urged to consider it. A student, who sat by me in college during three years, told me toward the close of our life together that he had often come to his place there on the Lord's day, with the fixed determination that he would not listen to a word of the sermon, lest it should disturb him and he be compelled to think of that which he regarded with intense dislike. He acknowledged, furthermore, that he had tried to doubt, had sought to disbelieve even in the existence of God. Such had been his blindness. Now the blindness of many is such that often the believer finds his tongue paralyzed and his lips so sealed in silence, that he cannot speak of salvation to friends for whom he prays longing that they may be saved. That young man, after a period of doubt and despondency, remained unable to see the way of life, gave himself up again to indifference, and to my last letter replied that I must never speak or write to him about religion any more. To such an extent do prejudices cloud the mind, just as cataract clouds the vision, that in Christ and his precepts, his admonitions and his life, no beauty can be seen by many that they should desire him.

2. Much has been said about color blindness. 'Tis found that some cannot perceive any difference between red, green and purple; and just so some cannot perceive their personal need to repent, or to

accept the shed blood of the Son of God. Very bold one is, alleging that he is not guilty and does in no way deserve God's displeasure, when the fact is that he never has had a loyal emotion in his life toward his Creator, nor ever for an hour resolved to obey God since his probation began. Of this error, so contrary to facts, the 36th Psalm says: "The wicked flattereth himself in his own eyes until his iniquity be found to be hateful." Optical the difficulty is. The sinner cannot read aright his own past record. Offenses against God block up all the pathway by which he has come, and surround him like mountains whose snowy tops pierce the sky, and yet he perceives them not and labors under no sense of blame, because towards God he is sightless. While it is of the Lord's mercy that he is not consumed, that "unquenchable fire" is not already glowing in his heart, that he is not "banished with everlasting destruction from the presence of the Lord and the glory of his power," yet that blind man groping his way down the hill from my door was far more aware of his peril than the sinner is of his guilt, though his career has been one of unmitigated rebellion against his Maker. Oh! that Christ might touch his soul with a luminous ray, might cause the lightning to flash for an instant across his path ere he stumble on the dark mountains to rise no more! Christ will do so, if the blind man ask it: but alas! the blindness is so complete that he who most needs to be endued with sight will not apply to Jesus to obtain it. Christian men and women! pray you then to Christ, in the exercise of his power, to give sight to your blinded neighbors and friends and children!

3. Every soul that would be saved may ask this superhuman aid. He that will open his lips and cry: "Jesus, thou Son of David, have mercy on me,"—that will petition the Son of God: "Lord that I might receive my sight," will find a helper, a healer who will anoint his eyes with eye-salve that he may see.

'Tis a hopeful symptom when one begins to feel that his religious difficulties arise from his defective vision. A young student replied to a friend who pointed

him to the cross of Christ: "I have serious doubts about the gospel;" and yet it was not because he had found any special lack in the evidences of the history of Jesus, for the truth was he had not much considered them, but his doubts related to the questions of accountability, the rightful claim of God to his obedience, the reality and nature of the divine government, and the necessity of conforming his conduct to God's will. And these are the shadows that commonly dim the vision of the soul. Here skepticism, like cataract, darkens the eye. So that when anyone comes to suspect that, after all, the difficulty is chiefly in himself, and not so much in Christianity,—is subjective not objective, then there is a hope of relief and a prospect of cure. When Bartimens at the roadside perceived his need enough to ask Jesus for power to see, he received it.

It would be almost strange, if in an audience like this there were not some failing to accept salvation for the reasons just indicated; and I, therefore, request you personally to examine whether your objections are not connected with those natural principles of religion which the gospel aims to meet, rather than with any thing that can be alleged against the Gospel itself. It is a remedy. It tells of cure and remission; and certainly unbelief cannot fasten on these items, but must lie against the earlier items of ailment needing cure, and guilt needing remission.

You are a company of guilty men, who have thought the service of God bondage, not freedom; and religion, a thralldom, not a joy. Not knowing yourselves you have not known God. If any now see, divine grace has wrought the illuminating change; if any continue blind, here is a physician who will give you sight. "Jesus of Nazareth passeth by." He who bore your sins will impart vision to you to detect them. He who came down from heaven, that He might enable you to go thither, will cause the holiness of God to pass before you, till you are attracted and your soul desires to be at peace with Him. He will renew a right spirit within you. He will give you a new heart. I do not say you will fail to obtain this unless you ask it of Him to-day, but am sure you will

not fail of obtaining it if you begin asking to-day. Everything has been made ready. Pardon waits on you through atonement. The Spirit waits on you to illuminate your understanding. Christ waits to seal your acceptance and inscribe your name in his Book of Life. Christians wait, to welcome you to their privileges. And angels lean expectant on their harps in heaven ready to sing for joy over you repenting. Why then linger by the road-side, saying: "Who will show us any good?" when Jesus, the Saviour, is passing near and having opened the eyes of others is ready to confer sight on you? Let no timidity keep you silent for he will attend to you. Let no fear of human remark paralyze you, for the sight of your sins, your God, your Saviour, your Sanctifier, is worth more to you than all beside. Let no love of sin detain you, but relinquishing everything else pray for light to see and grace to surrender. A dreadful description of your condition, my Christ-forgotten hearer, is given by Paul: "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded their minds that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," (2 Cor. 4, 4.) Need this continue to be your case! Why linger in such exposure! Without holiness no man shall see the Lord, but be cast into outer darkness, where shall be weeping and wailing. Ah, live not exposed through hardness or negligence to such an existence of death beyond the grave. But now, call for help. Come to the light. "Awake thou that sleepest, and Christ shall give thee light."

FINANCE

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Guayacan, May 18, 1887.

To the Editor of *The Record*.

Dear Sir:— I herewith send you an article to be printed in the *Record*, if you think it may do any good. Some years ago I used to be very much interested in "Spiritualism," and read every thing I could find on the subject, but when I saw the enclosed article written by Mr. Sothern I changed my mind, and believed no more in it. In these days, the subject is taken up by many intelligent men at Coquimbo and Serena. They have their meetings at both places, and many young people of both sexes, English and Chilian, gather to see and hear the wonderful information brought from the Spirit world. I have spoken to one or two of the disciples, and they firmly believe in its truthfulness. They consider their meetings of such importance, that they begin and close with prayer... I hope reading "Mr. Sothern and Spiritualism" will change their minds. I am yours truly, Thomas Francis.

Mr. Sothern and Spiritualism.

Mr. Sothern some time ago addressed the following letter to the *Glasgow Citizen*, which paper had published an extract from the *Spiritual Magazine* containing statements regarding himself, the nature of which may be gathered from his reply:—

Sir,— There is an article in the *Spiritual Magazine*..... affecting my credit and candour. I consider it due to the

conductors of the daily press to notice these remarks, since they have been reproduced in your columns.

The main count in the indictment against me is thus stated:—"A few years ago a party of spiritualists in New York, composed chiefly of actors and actresses, held regular sittings for the production of spiritual phenomena. One of the members of this circle was an actor named Stuart, who was recognized by all as a most powerful medium. The manifestations witnessed at these "séances" were so wonderful as to give to the meetings the distinguishing title of *The Miracle Circle*. They created so much interest that it was considered a special privilege to be admitted to this magic chamber. Mr. Stuart at that period was better known as Stuart the magnetiser, or magic worker, than Stuart the actor."

The actor named Stuart is now better known as the actor named Sothern. Following sufficiently illustrious precedents, I used an assumed name when I entered on my profession, and only resumed my own by the advice of my friend Mr. James Wallack. The party of spiritualists was... in reality composed of twelve gentlemen of high position in their respective profession, who, actuated by a common curiosity and interest, joined in a thorough, practical, and exhaustive investigation of the phenomena of "spiritualism." We were quite ready for either result; to believe it if it were true; to reject it if found false; and in the latter case I at least resolved in due time to expose it. For more than two years we had weekly meetings. At these, by practice, we succeeded in producing all the wonderful manifestations of the professional "media"... We simply tried to reproduce the appearances and the results which we had heard of, and seen,—and we succeeded. Pushing our practice and experiments further, we attained the capacity to execute feats much more remarkable than those presented at any of the spiritual "séances." An American gentleman and myself took the part of the "media;" the rest of the company assisted, and I do not hesitate to say that we outdid everything ever attempted or accomplished by Home, or the

Davenport, or any of the other more notorious spiritual exhibitors.

Not the least of our discoveries was that the whole thing was a myth. We did all that spiritualists did, and more; but we were our own "agents," and had no need of recourse to spiritual influences had we had the power to command them. We commenced our "séances" in a spirit of legitimate investigation; we continued them for the sake of the amusement they gave ourselves and our friends. We became famous in a small way. People came from all parts of America, and waited for their turn. We got into a larger line of business than any of the professional exhibitors, and were extensively patronised. The only difference was, we did not charge anything. We took no money directly or indirectly. Our entertainment being free was liberally supported; and when I add that the evenings invariably wound up with a jolly little supper, given solely at our own expense, it may be understood that *The Miracle Circle* was much favoured and warmly encouraged. The indulgence of our love of fun cost us some money, but yielded us an immensity of pleasure. To speak colloquially, it was an expensive but extensive "sell." We did put pens under the table, and got signatures of Shakspeare and Garrick, and other valuable autographs; we did produce spirit-hands and spirit-forms; people did float in the air—at least we made our audience believe they did, which was quite sufficient for our purpose and theirs. We exhibited phenomena which were startling enough, and made our visitors believe in their reality. How we succeeded in doing this,—how we made some of the most intelligent men in America believe that they really saw and felt what they only fancied they saw and felt,—how we produced results, the causes of which were not apparent to the physical senses of the spectators,—how, in fine, we did things which must have seemed to be, and which many of our visitors believed to be, supernatural and miraculous,—I do not intend to explain. We *did* them... but I have not the slightest hesitation in saying that we did *not* do them by spiritual agencies. Yet pro-

fessional and paid "media" came and saw, and themselves avowed our superior power over "the spirits!"

I have been told by many scientific persons—even in this city where I am now residing—that I am a wonderful psychologist. Perhaps I am... At all events,—whatever psychological or quasi-spiritual powers I may possess—I have never exhibited them in public; have never made money by displaying them, have recognised the difference between performing an interesting and amusing delusion to entertain myself and a private company, and swindling the public by taking guineas from people for showing them as "spiritual manifestations" feats which I could perform by physical and mechanical forces of my own.

I do not know the Messrs. Davenport; never saw them but once, when I paid some 15 shillings and came away powerfully impressed with the conviction that either their supporters and believers were mad or that I was, and yet with a comfortable belief in my own sanity. I had nothing to do with their memorable exposures in England and France.

The object of the writer in the *Spiritual Magazine* has been to represent me as having exhibited "spiritual manifestations" in America, and exposed them here. I hope I have stated clearly, that I did produce all the "manifestations" and did exhibit them, but they were not "spiritual," and I did not exhibit them in public, nor for money. I therefore, consider myself free from the imputation of having obtained money under false pretences, encouraged idle superstitions, or perpetrated blasphemous burlesques of sacred things.

I look upon every spiritualist as either an impostor or an idiot. I regard every spiritual exhibitor who makes money by his exhibitions as a swindler. The things that these people do are *not* done by spiritual or supernatural means. I know that, I have proved it. I have done all that they can do, and more.

The history of "spiritualism" in this country and in America is, on the one hand, a chronicle of imbecility, cowardly terror of the supernatural, wilful self-de-

lusion, and irreligion, and, on the other, of fraud, impudent chicanery and blasphemous indecency. I do not say that there are not "more things in heaven and earth than are dreamt of in our philosophy;" but I do say that, as the result of such a practical investigation of "spiritualism" as I believe few other men have made, I must honestly and fearlessly denounce it as a mockery, a delusion, a snare, and a swindle. Yours, &c., E. A. Sothorn "Theatre Royal," Glasgow, Dec. 6, 1865.

FOREIGN

England.

Dr. Parker of London writes to the *Congregationalist* of Boston, as follows:—

With regard to ecclesiastical events on this side, I take great encouragement from the correspondence which has taken place between Canon Wilberforce of Southampton and his bishop. The ardent and worthy canon has actually had the hardihood to preach the gospel in a Nonconformist place of worship! For this..... he has been visited with Episcopal remonstrance, perhaps it would hardly be too much to say with Episcopal censure. The bishop has indeed written in a most paternal and affectionate strain, but..... hates dissent. He may have great love for many dissenters, and may be able to accord them the tribute of many well-selected adjectives, but in his soul he positively loathes dissent. The canon preached a gospel sermon and, as a teacher of Christianity, affirmed his position to be that of catholicity in relation to all who love our Lord Jesus Christ. His letters abound in good reasoning and in high enthusiasm, and if now and then he seems to be a little too ardent and rapturous for some critical natures, yet there could be no doubt whatever as to the genuine and sacred purpose which moves him in this action in the direction of unity. All such incidents develop the real temper of the bishops. When there is nothing concrete to be done, the bishops can pose in an at-

titude of benignity and complacency, and say many smooth things about the condition of England; but the moment any man steps out of the regular line, and offers to recognize Christians of other denominations, not only as individual brethren, but as organized churches, then the bishops show their real quality. There can be no doubt—it is idle to deny it—that bishops great and small, from Canterbury down to the diocese last created, hate all dissent in every form, however much good it may be doing in evangelizing the country.

I have just returned from Scotland, where I have had the gratification of seeing many manifestations of real Christian union. The Established Church, the Free, the United Presbyterian, the Evangelical Union, the Congregationalists, and others have come together in the happiest fraternity. Indeed, so much struck was I with the solidarity of Christian Scotland, that it was simply impossible for me to distinguish between one communion and another. On every side there seemed to be but one purpose, and that was to magnify the Lord Jesus Christ as the Redeemer of the world and the Head of the Church. Where a temper of this kind prevails, the settlement of ecclesiastical difficulties becomes easy. If we attempt to settle church differences without the spirit of Christ, we shall go on from one controversy to another. But if we first unite ourselves in Jesus, and feel the blessedness of his sovereignty, then matters of policy and detail will almost adjust themselves; certainly will be adjusted without any sign of controversial temper. Recent events in England also seem to point in the direction of closer union between the Independents and Baptists. Last May there was a joint session of the Congregational and Baptist Unions, and that session constitutes a memory which none who were present will willingly let die. The other day there was a joint meeting of the Congregational and Baptist Boards in London, and the spirit of the meeting was emphatically one of mutual respect and trust. These may be but the beginnings of larger issues. In all these matters it is well to hasten slowly. Nothing is to be gained by precipitancy and ill-considered ac-

tion. For my own part, however, I quite look forward to the time when, instead of talking about Independents and Baptists, we shall speak about the United Congregational Church of England.

Archdeacon Farrar anticipates disestablishment. The step to be taken first will be the exclusion of the bishops from the House of Lords; followed by the disestablishment of the Scotch State Church, after the example of that in Ireland; then “in five, six, seven, or ten, years, there may be a strong attempt to disestablish the English Church.”

The Manly Art.

“Do you think it would be wrong for me to learn the noble art of self defense?” inquired a youth of his pastor.

“Certainly not,” answered the minister; “I learned it in youth myself, and I have found it of great value during my life.”

“Indeed, sir! Did you learn the old English system, or Sullivan’s system?”

“Neither. I learned Solomon’s system.”

“Solomon’s system?”

“Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs—‘A soft answer turneth away wrath.’ It is the best system of self-defense of which I have any knowledge.”—*Presbyterian.*

GERMANS.—The German has peculiar traits of character, his national ideas and habits. This must be taken into consideration in German work. The avenues of approach to his heart are not the same as those by which the New Englander can be won. Plymouth, Pilgrim, Mayflower mean nothing to him; Luther, Gerbard, Zinzendorf, Gossner, Wartburg are words that will always touch a responsive chord.

Notes from the “British Weekly.”

—The Prime Minister, in replying to a deputation of Midland farmers who pressed upon him the urgency of the tithe question, gave little information as to the

intentions of the Government. But it is interesting to find him confessing that only within the last few months has he come to realise the difficulties which beset the subject. He admitted that the present position of agriculture had not been contemplated when the Act of 1836 was passed. Tithes in many cases remain legally payable when nearly every form of profit has disappeared. In fact, the case of the tith-owner is very like that of the mortgagee on Irish land, and the necessity of modifying the legal rights of the latter has been admitted even by the Cowper Commission. Lord Salisbury is evidently prepared to go further, and to acknowledge that... a reassessment is inevitable.

— Professor MacNeill, the new and rather over-zealous Irish member, has brought out another of his useful little books on Irish history. This time his subject is the *Act of Union* and the way in which it was carried. With much industry he has collected the existing evidence for the case of coercion, bribery, perjury, and fraud; and, though the Duke of Portland, Lord Chancellor Clare, and others had the prudence to destroy many of the documents in their possession, the evidence is still strong enough to justify, on grounds of truth if not of prudence, Mr. Gladstone's epithet, of "blackguardly." Now that there is a disposition, difficult to understand from a moral point of view, to condone the transaction, Professor MacNeill has done well to put the facts together.

— The resignation of Sir Michael Hicks-Beach is not a political event, for it indicates no change of policy. His eyes have failed him, and his health has utterly broken down. In his temporary retirement the sympathy of everybody will be with him; for, though he has failed or rather has not succeeded, he has all along borne himself with courage and shown a landable disposition to break free from pedantic officialism.

— The Prime Minister has made an ominous speech. After some reassuring words on the prospect of peace in Europe, and a hearty eulogy of Sir M. Hicks-Beach, he faced the Irish difficulty in what his

admirers call a good, stand-up, English fashion. Stripped of its rhetorical clothing, his opinion is that the game of constitutional government is up. He said: "There are institutions... that are fit for a period of repose such as this country has generally enjoyed; there are sentiments and laws which are necessary for a period of struggle. We have entered upon a period of struggle."—Let us then have our hands free, and free our minds from superstition. Trial by jury, an admirable institution in peaceful times, has failed in Ireland. Let us have the courage to — he did not precisely say do what, and we can only guess at the strong means he proposes to restore respect for the law. If Ireland must be governed from Westminster, he is unquestionably right and ought to speak out much more plainly. To deny Home Rule, and yet to stick at the complete suspension of constitutional government in Ireland, is simply criminal. If absurd, so much the worse for the Premier that Ireland must be governed from Westminster. No better service to the Irish cause would be done than admit by so frank a confession that the laws, that the institutions and sentiments, suitable for a peaceful society, have ended in absolute failure.

We are compelled to return to the unsavoury subject of divorce-court reports, by what we cannot but think the ill-advised action of many excellent people. The proposal to suppress such reports altogether has been departed from. Such suppression would simply be, as it has been put, the hushing up of scandals in high life. But it is contended that the worst details should be left out, and only a general summary given. But would this be an effective punishment? In the present state of public opinion is a man fatally injured by what is called "ordinary immorality"? The horror which Sir Charles Dilke's case excited was due to the passionless Yahoo-like nastiness of the details. This has cost him his public position and the good opinion of men by no means of rigid virtue. We ask, would anything less have done this?

The news comes that Mr. Beecher has passed away. He had been devoting himself to the writing of his "Life of Christ," and the necessary confinement is thought to have brought on the apoplectic seizure which has proved fatal. In the presence of such tidings we remember, and desire to remember nothing but the nobler side of the man. The first orator, in many respects, of his time, the illuminating expounder of much that is deepest in Christianity, the unflinching advocate of freedom when such advocacy was a long weary martyrdom, is the man whom even those, who have most deplored much in his later career, will think of now that he is gone, and his great life labour lies behind him.

Blacksmith's Discovery.

A CLAIM THAT COPPER CAN BE SUCCESSFULLY WELDED.

Verona, Pennsylvania, March 7.—A journeyman blacksmith of this place claims to have succeeded in the welding or fusing of copper. Whether his discovery can be turned to practical use is yet to be demonstrated, but he certainly welds completely as perfectly as he can iron. The inability to manipulate this invaluable metal in this way, has made it as expensive as it is indispensable in the mechanical arts. Copper pipes are not made as iron or brass pipes are, but must be worked out of the solid metal by boring and cutting—a process tedious and costly. Copper rings to fit over pipe joints or cylinders must be cut out of solid squares of copper. The fashioning of necessary copper attachments of this kind is accompanied by great waste, and copper waste cannot be melted into masses to be worked over again with any assurance that they can be utilized, for the least impurity in the metal destroys its value. There is but one way to repair a break or defect in a copper pipe or vessel, and that is to braze it or solder brass upon it. Brazing is a delicate and tedious operation, and a workman may spend an entire day in

successfully mending a defective copper attachment or utensil.

To weld copper has, consequently, been something that neither time nor money has been spared to accomplish. James Burns, a Scotch blacksmith employed in the Alleghany Valley Railroad shops, as now appears, has been quietly and secretly experimenting with the problem for many years, and announces that he has solved it. With his ordinary forge and tools and a vial of chemicals, which is his secret, he welds copper as readily and quickly as he can weld iron. He went to Pittsburg last week, and in the presence of Mr. Scott, of the Scott & Park rolling mill, demonstrated in that mill that he could do the same thing as with the ordinary tores and rolls of an iron mill. He has scores of specimens of welded copper which were fused by his process. He says he needs nothing but a hot enough fire, a hammer and his chemicals, to weld copper at any time and in any place. Burns's discovery is to be given a thoroughly practical test by large Pittsburg iron manufacturers, and if it is all that he claims it to be, it will entirely revolutionize the manipulation of copper, and make its application possible to many manufactures where it is not now to be thought of.—*N. Y. Times.*

Many days from Valparaiso.

The N. Y. Times of March 8th said:—"The S. S. Advance, which arrived in this city to-day from Rio de Janeiro, brought to the New-York Post Office nine bags of mail from Valparaiso, Chili, which, owing to the prevalence of cholera on the Pacific coast of South America, instead of being sent as usual by way of the Isthmus, had been sent round Cape Horn to Rio de Janeiro.

"In addition to the regular mail from Chili to this country (U. S.) there were received closed mails for Guayaquil, Ecuador, Panama, Colombia, Puerto Cabello, Venezuela, Mexico, Corinto, Nicaragua, San Jose, Costa Rica, Guatemala, Honduras, and San Salvador.

"The Valparaiso dates received were of Jan. 18, showing that the mail was despatched from that port by the steamer Galicia round Cape Horn, being 22 days in transit to Rio, thence 26 days to this port, in all 53 days from Valparaiso. The ordinary transit by way of the Isthmus is made in about 36 days.

"The latest previous dates from Chile were of Dec. 25, and were received at the New York Post Office Feb. 8th."

A general conference on Foreign Missions is to be held in 1888. At a preliminary meeting of representatives of fourteen missionary societies, held in the committee-room of the British and Foreign Bible Society, it was unanimously resolved to secure as large a representation as possible of societies engaged in foreign mission work. The response has been most encouraging. A guarantee of £2,000 is to be raised.

The Rev. Lewis Edwards, D.D., Bala, in an article on Mr. Gladstone, written more than twenty years ago, and published in a Welsh quarterly, drew the following comparison between Mr. Bright and Mr. Gladstone: "Perhaps Mr. Bright will compare favourably with Mr. Gladstone in mental grasp and in conscientiousness of purpose; possibly on many questions his Liberalism is of a more advanced type; but, if the two statesmen live to an advanced age, Mr. Gladstone will become more and more Liberal and Mr. Bright will become narrower in his views, till at last he will be lost in himself."

The impoverishment of the clergy of the Church of England by the agricultural depression is *the* question before that Church at present. By a sure and silent process the Church is being disendowed. What is to be done? Amid all the multitude of counsellors there is as yet very little wisdom, but one thing is clear—the enormous incomes of the Archbishops and Bishops are to be attacked. The "Layman" we have quoted makes a pointed allusion to Archbishop Benson's income of £15,000. When in so many rectories

and vicarages the wolf is in the house, it is easy to see what bitterness must result from such inequality.

Another question will force itself upon the Church. In voluntary churches it is found that endowments have on the whole a weakening tendency. They are not sufficient to meet the whole expenses, and yet are sufficient to repress the Christian liberality of congregations. Disestablishment and disendowment outright would be better than the appearance of establishment and endowment with so little of the reality.

The Rev. Dr. James Freeman Clarke's physician is of the opinion that his state of exhaustion is caused by overwork, and that a season of entire rest will enable him after a time, to resume a portion of his labors. Dr. Clarke's health has improved somewhat during the last week.—*Boston Gazette, March 6.*

Norwalk, Conn., March 7.—Mrs. Priscilla Goodsell celebrated her one hundredth birthday at the residence of her son on Saturday afternoon, and a large number of relatives and friends were present. She is a little deaf, but able to catch the ideas which visiting friends wish to convey. She belongs to a family noted for longevity. Her grandfather died at the age of 101.

Portland, Me., March 7.—Mr. Blaine has meddled so much with legislative matters this Winter that he has made enemies in his own party. A Republican member of the lower house says: "Blaine will never poll the vote for himself that he did two years ago. He will not receive the same support from his own State. He has offended his constituents by his course this Winter." This opinion is openly expressed by many Republicans.

Cleveland, Ohio, March 7.—The City Council to-night voted to allow the Standard Oil Company to bring natural gas here, and to charge not more than 75 cents a thousand feet. Illuminating gas has been furnished by the old companies since Jan. 1 to the city at \$1. a thousand, and to private consumers at \$1. 25.

THE RECORD.

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Valparaiso, June 16, 1887.

Vol. 16.

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RAIN.—With the month of June came the first rain of the year. It commenced Monday the 6th and with partial intervals, one of twenty-four hours, continued till the 10th. It has fallen, much of the time, very gently. Little wind has accompanied it. It is an untold blessing for which all should be grateful.

At the South the wind has been more violent. After two days waiting the steamer *Mendoza* had to leave Tomé without embarking her cargo.

THREE STEAMERS FOR EUROPE.—The P. S. N. Co.'s steamer *Cotopaxi* left for Europe on the 13th; the *Pacificque*, of the French line, on the 14th, for Havre and Liverpool; and the *Gulf of St. Vincent*, for Glasgow, on the 15th. The Gulf line advertises first-class fares £45, and the French \$420.

PERU.—On the 8th, news was received, first from don Benicio Alamos Gonzalez, our Minister in Lima, that the ports of Peru were open to vessels from Chile with a short quarantine; and next the Peruvian consul, Sr. Viollier, published a despatch from his Government that ships would be received. Many vessels from Arica, Iquique and Valparaiso have already been despatched thither. Peru has suffered from the scarcity of supplies on account of the cholera alarm. This it is to be hoped is now entirely at an end.

ROME.—The wires report that the Pope has consented or determined to appoint Sr. Taforó bishop in *partibus infidelium*, making him a bishop at large, residing in the Capital to serve in any emergency that may arise in the diocese. He was the first choice of the Chilian people for the archbishopric of Santiago. But as the Pope could not accept him for that post, on account of some delicate question of parentage ostensibly, though really because some of the higher clergy considered him too liberal, we must be grateful that Rome permits so worthy a man to occupy any other post of honour and dignity.

ARIZONA.—A telegram from Chicago of June 8th states that a company of explorers sent to Arizona to find out about a volcano near Bavispe, found it in such activity that they could only approach within four miles of it. The town of Bavispe had been destroyed. The discharges of lava, as well as of water and mud were overwhelming.

PARNELL.—The *Times* returns to the charge against Parnell, confounding him, the dynamiters and the "Gladstonians," all in one disloyal and criminal category. "The money employed to support those in Parliament, and the criminals who commit villainies in British towns, is only different in the tactics used."

THE JUBILEE OF HER MAJESTY was celebrated by the Almendral branch of the Union Church S. School on the 7th at Union Hall, under the lead of Mr. James B. Blake. In spite of the rain fifty or more persons assembled. Mr. Fraser, superintendent of the Port School, took part in the celebration. Others who would gladly have been present, were absent on account of the weather.

BRITISH RESIDENTS.—A performance in celebration of the Queen's Jubilee is to be held on the 20th; it will no doubt be immensely attended: the 21st Athletic sports.

THE HIGH SCHOOL.—This School for girls, under the direction of the Rev. Mr. Wetherall, President, and Miss Worsley, Head Mistress, commenced the winter term on the 15th instant, at No. 115, Paseo Dimalow. The terms of the Preparatory class are £ 6 per year for girls under 12 years.... £20 “
“ over 12 “ £25 “

Negotiations are about being closed for the erection of a new School-and-Boarding House on the Cerro Alegre in an excellent situation and with ample grounds for recreation. Regarding board, application can at present be made at No. 2, calle Galos, to Mrs. Peters, the lady superintendent.

PERSONAL.—Mr. and Mrs. Roxburgh embarked in the steamer *Colopaxi* for England on the 13th; as did also Miss F. Parsons of London.

THE CROWN PRINCE.—The operation for a tumor in his throat will need to be repeated every fortnight.

BISMARCK.—Prince Bismarck, it is said, will afford the Pope his moral support in obtaining the Italian Government's consent to his occupation of the Leontine city and the country extending to Civita Vecchia.

THE QUEEN.—His Holiness is to send Her Majesty an autograph letter on the Jubilee, thanking her for the protection of Catholic (Roman) Missions in India.

PARIS.—Another harmless duel has taken place between Messieurs Foucher

and Clemenceau.

SOUTH AMERICAN STEAMERS.—This Company has obtained a concession of \$200,000 a year from the Government, and is to run a line to Panamá.

STEAMSHIPS.—On the 13th nine arrivals of steamers were reported.

CONGRESS.—When Sr. Balbontin recently informed the Chamber of Deputies that Phillip II. of Spain was an excellent man, pious, benevolent, etc. he was greeted by his colleagues with outbursts of laughter.

IRELAND.—Father Keller, priest of Youghal parish, was made treasurer to hold the monies the tenants had put into his hands for their landlords, being what they could pay. Called on by a judge to state the amount, he refused and was committed for Contempt of Court. This was an occasion for manifestations of intense sympathy even from men as high in position as the Archbishop of Dublin, and the Mayor of the City.

MR. CAMERON.—Mr. C. was very feeble when he landed at Liverpool April 23rd. The ship's Dr. took him to a hospital in Birkenhead. Mr. William McLaughlin visited him there and found him better. It was hoped he would soon be able to proceed to New York.

Mr. Wm. Trumbull has been heard from at New York *via* Liverpool. He found Mr. Lopez waiting on the wharf to welcome him when he reached New York at the end of April.

Mr. Birrell writes of having met Mr. William and finding him in excellent health after a month's residence in the climate of England. Mr. and Mrs. B. were themselves well, though finding the climate severe. Mr. B. had also met Mr. Woodsend looking well, but complaining of the cold weather.

Mr. James Williamson landed in Liverpool when Mr. Cameron did, ailing but convalescent.

The yearly volumes of the *Record* since

1879 have been bound and can be obtained at the Depository, 167 calle San Juan de Dios, by persons desiring them. They can be mailed, postage free throughout Chili. The cost per volume is one dollar, though the remittance will be acknowledged among the donations, since the bill for binding has amounted, for the eight years 1879-'86 inclusive, to eighty dollars. If mailed to foreign parts the postal charge is eighteen cents.

The bill for binding has brought the *Record* into debt about fifty dollars to-day.

The annual message of the President at the opening session of Congress, June 1st, stated among many other items of interest, that in the matter of:—

EDUCATION there are in the Republic 862 State schools with 1,232 teachers, having 78,810 scholars enrolled, and an average attendance of 47,780.

PRIVATE SCHOOLS.—There are 532, with 750 scholars, 27,860 scholars enrolled and 20,000 in attendance.

PROPOSED EXPENDITURE FOR SCHOOLS.—It is proposed to expend three and a half million dollars for the erection and improvement of schools.

RAILWAYS.—The message recommends that \$16,000,000 be voted for the construction of new railways, taking up for that purpose a foreign loan at the rate of four millions per annum.

TAXATION.—The repeal of the land-transfer tax, *alcabala*, is suggested, and the imposition of a tax on native grown tobacco.

WAR CLAIMS.—The former report regarding the settle of German claims for indemnity during the war with Peru was very inaccurate. The German-Chilian Tribunal has been closed, and Chili pays 313,681 silver dollars in full of all demands. So says the *Chilian Times*. Swiss and Austrian claims are included.

REVENUE.—The revenue amounted last year to \$37,116,070; the expenditure to three millions less.

NITRATE CLAIMS.—This entangled question, growing out of Peruvian certificates regarding nitrate fields prior to the transfer of the Tarapacá district, has been settled by an agreement to pay £1,

113,781 at 44 pence, exclusive of some interest. This sum was obtained on loan of Rothschilds.

TREASURY.—April 30th, there were eight million dollars in the Treasury. The conversion of the debt has lessened the annual outlay to the extent of a million and a quarter dollars gold value.

NATIONAL DEBT.—April 30th, the domestic debt is \$48,890,666 currency; the foreign \$34,601,260 gold: making a total of a hundred and ten millions.

RAILWAYS.—The Government, according to the *Chilian Times*, will introduce bills for the construction of the following railways:—

Victoria to Osorno, with branch to Valdivia;

Cóigue to Mulchen;

Parral to Cauquenes;

Talca to Constitucion;

Palmilla to Sauce;

Pelequen to Peumo;

Santiago to San Antonio, if the present concession be abandoned by the parties holding it.

The President considers, also, that the Government should construct the line from Los Vilos to Illapel and Salamanca.

Another from Papudo to La Ligua and Petorca; or, instead of the latter, one from Calera to La Ligua and Cabildo.

The total cost will be the sixteen million dollars.

— Rev. Messrs. Dodge and Garvin embarked on the s. s. *Longavi* June 14th for Constitucion expecting to be absent five or six days.

— A fire broke out on the 13th in the large building fronting the National Bank. Damage is \$100,000. The building had been purchased by the Banco de Santiago which is to open a branch office there.

The North American ship *Occidental* put in to this bay arriving on the 14th, in charge of the mate; the captain, William Williamson having been killed by a seaman John Jones, during the voyage from Cardiff to Acapulco. The mate so far subdued the mutiny as to put the homicide and his accomplices in irons, and took command. Col. Romeyn, U. S. con-

sul, immediately went on board and commenced taking depositions. The culprits were landed and put in prison.

— The Emperor of Germany is better, June 15th, but fears are felt by Prince Bismarck and Dr. Virchow that the malady of the Crown Prince is incurable.

CRIMES.— Homicidal crimes have been rife of late. In almost every instance, alcoholic indulgence coupled with domestic jealousy has been the cause. Regarding intemperance, it can hardly be said that public opinion even so much as touches the matter. Any one who can get fifty dollars may open a drinking shop. Where there is one place in which a working man can buy a cup of coffee, there are ten, if not twenty, in which he is offered wine or stronger drink. On all "respectable tables," with only here and there a rare exception, wines are served. Many of the very best men of the country are engaged in the manufacture or sale of stimulants. People drink, to evince patriotism. If a man leaves for Europe he is feasted and pressed to imbibe. If a victorious soldier is fêted on an anniversary men drink to him, and he must join them. Boys are taught that *in vino virtus est*. One of the first lessons of childhood at home and abroad is to drink. Hence innumerable indiscretions of youth, for when the wine is in the wit is out. And yet, if one abstains he is wondered at and not understood; while if he urges abstinence on others as a measure of safety, he is accounted an extremist, a fanatic and one who would take all the sap of enjoyment out of life. Playing with powder, drinking is in every case, and yet hardly any man seems aware there is the slightest danger in it, although crime, impurity, embezzlement, bloodshed, desertion of offspring, loss of business and ruin of households can all be seen, indeed are seen, to grow directly out of it.

Wanted a Kingdom.

From Europe comes the news, June 6th, that the (Roman) Catholic Powers pro-

pose to seat and sustain the Pope in Jerusalem as the King of Palestine. Hard on those familiar phrases, clustering about the words *Rome* and *Roman*, it would be. No more prestige and charm in their use can remain.

As for the liberty of the inhabitants of Jerusalem and its vicinity, that would not be much to sacrifice. His Holiness might be forced on them as their king, without perceptible loss of freedom since they now have so little to lose.

For the Pope it is a hard case, however, to be condemned to wear a crown and be a king where no one wants him. He had better consent to be bishop only. The Romans declined to continue to him the enjoyment of the authority he claimed over them, insisting that Galantuomo must come in from Sardinia and take the reins. Pius Ninth thereupon said he could not possibly remain, but, poor man, where else could he go? Malta was mentioned, but that was a British possession; and further, why should the Maltese lose their liberty. France next offered shelter, but the Pope must become a citizen; Great Britain was named, but the head of the Anglican Church, the Queen was there already; some wag proposed the U. States should become his home thinking the "sovereign" people could manage the business; but now, last of all, the starting-point of the man who went down from Jerusalem to Jericho is selected. Wonders never will cease, and perhaps the Vatican may yet come to be another Edinburgh University!

When the Turk and the Pope retire into Asia the phrase "Westward the star of empire takes its way" will have to be reversed and made to read "Eastward" instead.

How to Enliven a Devotional Meeting.

The secret is to be found:—

1. In thoughtful preparation beforehand with prayer for the blessing of the Lord on the meeting;

2. In going with the desire and aid to assist others,—to do as well as get good;

3. In not waiting for others to speak, testify or exhort, but each with brevity giving utterance at once to godly reflections the moment opportunity offers;

4. In taking a seat, not in the most distant corner as though to avoid being seen or called upon, but in the front and as near the leader of the meeting as may be, and then giving undivided attention to the exercises of the hour.

*
* *

The following happened not long since in a church many miles distant from Valparaiso, but its suggestions would suit our condition and climate equally well.

The evening for the prayer meeting had come, but as the weather was lowering the pastor concluded the attendance would be small. Yet to his surprise there was twice the usual number present. The front seats were all occupied, filling up the great gulf which usually separated pastor and people. There was also an unusual readiness in the brethren to take part in the meeting; none waited for the rest. Happiness beamed from each countenance, which the pastor interpreted as meaning that it was good to be there. He was unable to account for the sudden and unusual interest, until one of the brethren, several days afterwards, handed him a postal card that had been written on and passed through the mail, saying: "I wish you to read this card to learn what kind of a man you have in your church." The card was as follows:—

"Dear Brother: Let us all turn out to the prayer meeting to-night; take the front seats, and allow no pauses. Speak to all you meet asking them to come, and let us give the minister such a surprise-party as he will not forget for one while.

AARON HUR."

Twenty-five cards like this were mailed, and the minister has never forgotten that surprise-party. Neither have the people, for they enjoyed it as much as he did, and seemed quite as surprised that they could have such an interesting meeting.

"Then they that feared the Lord spake often one to another."

*
* *

This would work a reformation in our meetings for devotion and conference.

A lady writes of attending at a Church of England, of a very high type, in which the people crossed themselves. The building was crowded to repletion.

Numerous are the congratulations now coming from friends in Great Britain on the news that the cholera had left us. Many had felt great anxiety.

Mr. Merwin has been heard from under date of April —. He mentions the fears they had felt for us and the relief on getting better news. He and his family were well. Miss Strout resides with them in Pasadena, California.

FINANCE

Donations to the "Record."

June 4.—Mrs. Wm. Williams...	\$ 2 00
Lady's monthly gift.....	1 00
Mrs. S.....	1 00
Mr. S. Williamson, Liverpool...	10 00
" Wm. Lawrence.....	5 00
Miss L. R. Sutherland.....	10 00
L. X.....	10 00
Professor and Mrs. Brush.....	10 00
Mr. Robert Allison, Sec. Seamen's Christian Association, Pisagua, by Rev. F. Thompson	10 00
	\$ 59 00

El Predicador and Spanish Tracts.

Monarch \$ 5 00

"El Heraldó."

Sr. Federico Guappé, of Yungai \$ 1 00

Donations to the Sheltering Home.

Thank offering, G. S. \$ 10 00

Bethel-Hulk Fund.

Mr. Thompson gives notice of a sub- scription from the Pisagua Seamen's Christian Association, Mr. R. Allison Secretary	\$ 25 00
And for Hymn Books already received	20 40
	<hr/>
	\$ 45 40

The *Record* also has been kindly re-
membered in Pisagua.

An exceedingly good spirit is manifest-
ed in Pisagua. On Sunday May 29th
there was an attendance of fifty at the
service. More Hymn Books are asked
for. A rubber stamp is ordered for the
Association. It looks like business; and
it is spontaneous.

First Impressions of Valparaiso.

JOURNAL OF DR. THOMAS S. PAGE FIFTY
YEARS AGO.

Reader if you have accompanied me thus
far, and your patience is not yet exhaust-
ed, let me assume a loftier position and at
a word transport ourselves to the summits
of the hills already mentioned and sketch
the rugged landscape. From the position
which we now command, which as I have
remarked is from one hundred and fifty
to two hundred feet in height, the land re-
cedes a small distance by a gradual ascent
and then commences to rise more rapidly,
until it attains the height of from fifteen
hundred to two thousand feet above the
level of the sea. The surface of this high-
land is dry and parched, and with the ex-
ception of the cactus and a few other scat-
tered bunches of shrubbery, is scarcely
dignified by a living thing. Such is its
aspect now, but I am informed that in the
winter it is clothed with beautiful verdure,
which contrasts strikingly with its present
barrenness. At the greatest elevation is
situated the Signal Station, which announ-
ces that there are vessels in the offing, long
before they appear before the harbour.

On the summit of the hill to the left of
Monte Alegre, and at about the same ele-
vation are situated the burying grounds
of the Foreigners and Natives. They are
near each other, but separately enclosed
by large walls. Upon the summit of the
hill between the Quebradas San Agustin
and San Francisco, to the right of Monte
Alegre, are the ruins of what were formerly
a castle and Governor's house. These
were both dilapidated by the heavy earth-
quake of November, 1822. The broken
and irregular appearance, which the high-
lands that encompass Valparaiso assume,
is produced by the deep glens or quebra-
das, some of which cleave the hills to their
base. These quebradas pursue an irregu-
lar course, and as they are all built in,
wherever a "local habitation" can possibly
be placed, a considerable population live
in apparent obscurity. It is this which
makes the population of Valparaiso, esti-
mated at 30,000, appear so very incredible
to those, who deduce hasty conclusions
from superficial observation. The For-
eign Society in Valparaiso, which is com-
puted by some, how truly I know not, at
3000, is very good. There are at the pre-
sent time, several young unmarried for-
eign ladies here, which is a rare phenom-
enon. The native ladies in Valparaiso
are not handsome. As a general rule they
are short and rather inclined to obesity.)
The complexion of those of Spanish de-
scent, both of ladies and gentlemen, is very
fair. Those who have an olive complexion
are an admixture of Indian and other
blood, and are of the second quality. These
in Valparaiso constitute the class of
"peones" or labourers. We also have
some negroes, upon whom charcoal would
almost make a white mark. We have
beggars, who appear too disgusting to de-
serve mention with other human beings.
The old people of Valparaiso, particu-
larly the old native women are very homely.
Except to go to church early in the morn-
ing to say mass, the native ladies seldom
walk out until evening, when they do both
their promenade and shopping. Is there
not wisdom in this, for they purchase by
candle-light what they expect to wear on-
ly by the same luminary? The advantage
is reciprocal also, as the hour requires less

elasticity of conscience in the shopkeeper. They generally appear at church in black. A servant carries before them a handsome rug, which is spread upon the floor or pavement of the church, upon which the lady and her children, if she have any, kneel and perform their devotional exercises. During the interval of prayer, they seat themselves upon it, apparently after the manner of the Turks, or to use a more familiar illustration, the tailors. They seldom wear bonnets for these are wholly incompatible with their head-combs, some of which would measure two feet across the top, and eighteen inches is about the zero. They arrange their hair very tastefully and decorate it with two or three flowers. They are fond of show. As a substitute for a bonnet, they use a shawl or scarf, which they lodge upon one corner of their immense combs; after concealing the back of the head and neck it appears anteriorly and protects the chest. If they have occasion to walk out during the heat of the day, they protect themselves from the rays of the sun by the parasol. From the example of the foreigners, I am inclined to believe that the use of bonnets will soon obtain among them.

The lower classes of the males viz: the "peones" or labourers are very hardy and athletic. In unloading the launches, which convey the cargo of vessels to the beach, they are in a state of nudity with the exception of a belt about the lower part of the person, and are thus from day to day in the water waist-deep, conveying upon their shoulders tremendous burdens to the shore, without appearing to suffer the least inconvenience. Whatever they can get upon their shoulder they can carry, I believe, be the weight what it may. One of them carried my large trunk containing books and instruments, and bedding (which it required one half of our crew to manage) from the beach half the way to Alsop & Co.'s, where he was relieved by another who carried it the remaining part, in all upwards of two squares. This proves, at least, that they are possessed of remarkable strength. Their good nature is generally displayed, when an individual approaches towards the beach. He is immediately thronged by the boatmen,

all simultaneously asking him if he wants "boty," each one vindicating the superiority of his craft, and when at length he announces that he will take one, all fly to their respective boats, crying: "Aqui mi patron, aqui mi boty," here my patron, here's my boat:—when he jumps into one, all the rest immediately indulge in shouts of laughter at their mutual disappointment. The lower class pay a great deal of deference to their superiors and seldom pass before or address a gentleman without respectfully taking off their hats. There is nothing remarkable in their dress, but the "poncho." This is a piece of cloth of an oblong shape, with a slit in the centre. The head is passed through this opening and the garment falls loosely about the shoulders and upper part of the person. Some of these "ponchos," are very elegant and expensive, and are worn by all classes (and by many of the foreigners) when on horseback. One half of the population live apparently on horseback and very excellent horsemen they are. The horses although taken in a wild state, are the most docile in the world. The bit which is used in riding is very harsh, and the reins are held loosely in the left hand. By merely moving the hand containing the reins to the right or left according to the course you wish to pursue, without drawing the least on the bit, the horse is guided with the greatest ease and precision. This is indispensably necessary also, as I have in company with others dashed in single file along paths, that we would call rabbit tracks, which wind along the sides and over the summits of the mountains, where by a single misstep our horses and selves must have been inevitably hurled from one to two hundred feet into the yawning quebradas below. It is considered disreputable here to ride the mare, and it is only used as a pioneer to mules. Almost all kinds of transportation are effected on the backs of mules, and droves of these same containing two hundred or more are seen daily coming in, laden with the produce of the fertile valleys of Quillota and Casablanca, following in solemn procession the muleteer mounted on his nag, and leading a mare with a bell around her neck. It is said they will fol-

low neither a mule nor a horse. There are gigs for the conveyance of passengers to Santiago, and large carts occasionally come in from the country drawn by oxen and screaming most tremendously. In the construction of these carts, roundness of the wheels appears to be of no consideration whatever. The axle is composed of a felled tree, logged off, and rounded slightly at the extremities, through which a pin passes to keep the wheel in place. They appear to be unacquainted with the happy influence of grease in contributing to the comfort of the animal, or the organ of hearing in man.

Water is supplied by a class of individuals, who receive the name of "aguadores" or water-carriers. They procure it from the springs in the quebradas, and convey it about the town on the backs of donkeys. A wooden case is suspended over the back of the animal, and the apartment on each side contains a keg. It costs a *real* or 12½ cents per load. A considerable quantity of wine is manufactured in the country, which is brought into market in hide-sacks. As I have not tasted of this wine, I can not speak of its quality.

(To be continued)

SERMON

PREACHED IN UNION CHURCH, BY THE
REV. DR. TRUMBULL, JUNE 12, 1887.

TEXT: And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—ROMANS 5, 5.

Expectations that are Realized.

Here is a *catena*, a chain of several links, grace, tribulation, patience, experience and hope, the last of which takes a direct hold on things invisible but eternal, on present godliness and celestial advancement. Hope is linked with experience, probation, trial, that which tests character. There is only one way in which to produce veterans and that is by conflict. As this makes the recruit reliable, stalwart, courageous, and hence successful, so in the same way, the believer obtains stamina and firmness by being

tested, tried and subjected to the burdens of military duty, in the church and the world, under the captain of his salvation.

In the workings of our minds there are three stratifications or planes of thought. First the thoughts expressed in our hearing by others, it may be through words spoken or printed. Often we hear these without hearing, are inattentive, and thinking of something else, have to ask pardon and request the thing said to be repeated. It is so, too, in reading: at the end of a sentence you have to go back and re-read, having failed to get the thought, not because it was wanting or specially intricate, but that your thoughts were occupied with some other matter, an anxiety, an interest, a pursuit, a task, an expected advantage. Here is the second stratum of thought, more engrossing and interesting; that which causes some to be so absent-minded that they fail continually to hear what is said to them. Then, again, there is a third stratum of thought, still lower down, underneath, where lie one's convictions, deeper emotions, purposes, fixed resolves and solid aims in life. This is the region of character, ultimate intentions, what one "thinks in his heart" and is. Some one may answer that he has no such real convictions, is in doubt about all matters and lives in Pyrrhonic uncertainty. No matter, however, even if that be so, still the third stratum of thought exists, only it is inchoate, crude, mixed, not set, not firm and settled.

An analogy with all this can be traced in relation to our human comprehension of the Love of God. There is a notable diversity in men's comprehension of the Love of God, a diversity that also is threefold. First some having all their life heard the Love of God spoken of by parents ever since they can remember any thing; by preachers ever since they went to church; by teachers in whose classes they have listened, or by writers whose articles or books they have read. And yet the Love of God only lies in the upper and moveable stratum of their mental operations. They realize it not except as a thing heard tell of.

Some, again have more knowledge of it. In the second stratum it is pondered in ma-

ny a heart; effort is made by some at least, to understand the Love God hath to us in his gifts of life and his providential favors, in bearing with our delays, in sparing our friends, and in providing salvation: but still the persons concerned cannot be said to comprehend his love save in a very superficial and fitful way.

Down below these uncertain, changing, dim and indistinct perceptions, there are, however, profounder recesses of the soul, where its convictions abide, its tastes, dispositions, fixed choices; and in those recesses "the Love of God is shed abroad by the Holy Ghost," who causes the soul to obtain a new and more correct insight into Jehovah's plan; enables it to perceive that God is love and that his aim is to bring his children, his daughters, his sons, to be complete in righteousness, to save them from sin by making them holy, to renew them after his image and cause them to become partakers of his own nature. When any soul is thus grounded upon the Love of God, it is moved spontaneously to cry out: "O, how love I thy law. It is my meditation day and night."

This benefit is a gift of divine grace. The soul, trying to believe what God has revealed concerning Himself, especially in and through his Son, has asked for the Holy Spirit's illuminating influence, and in reply to such petitions has received a flood of living perceptions and devout emotions.

I.

On the fact of the Holy Spirit being shed thus into the mind, with such illumination in regard to the Love of God that it is understood, felt and comprehended as it never had begun to be before, rests now the vivified and strengthened hope of the soul. The believer has hope because God has heard his prayer. In his own bosom he carries now the blessed answer. In his consciousness knows in Whom he has believed. He has internal evidence of a new type. His soul has been enabled to feel the powers of the world to come, through direct impulses that the Lord has shed forth from Heaven into the heart and mind, until it perceives and real-

izes and knows the Love of God that passeth all understanding, through memory, imagination, conscience, volition, purpose and disposition. No one need tell such a Christian to believe in the Love of God, for he both realizes and sees it. The gift of God's only begotten Son is the culminating proof of that Love, while a hundred lesser benefits enhance and emphasize it until the aim of creation and probation is perceived to be the promotion of virtue, and the lifting up of every man and woman and child, who will pay attention, to a perfect character, and to salvation through renewal of the heart unto eternal life.

II.

Old, corrupt, proud, sin-tolerating ideas about God himself are then ejected and cast aside; so are erroneous self-indulgent and conceited ideas about one's own self; and so are false hopes that had been entertained while rolling sins as sweet morsels under the tongue. These ideas and hopes are put away under the illumination of the Holy Spirit, since the motives for entertaining and retaining them are effectually and forever removed.)

III.

Now the hope that grows out of such experimental piety, out of conviction of Sin in us, of Righteousness in God and of Judgment to come, "Maketh not ashamed," or as the Revised Version gives the phrase "Putteth not to shame." One who has asked for the Holy Spirit to influence his mental powers in the seats of emotion and spiritual life, and into whose heart the Spirit has been shed abroad in reply, cannot fail to take a grand estimate of the Grace of God.)

1. He will not look back after putting his hand to the plow. He will not fall away and it be impossible to renew him again unto repentance. He will not forsake the people of the Living God, like Demas having loved the present world; but will be "kept by the power of God through faith unto salvation."

The laws of the mind are fixed. Men-

tal results can be relied upon; and true believers enlightened by the Holy Ghost do not fall away in the time of persecution, in the hour of adversity, in the day of unpopularity or in the season of trial. This hope will never subject such a believer to the shame of having men, whether Christian or otherwise, say that he began to build and was not able to finish. Others may slip back into declension, restrain prayer, grow cold and cast off their first love; may disbelieve, and in the end deny the faith and the Lord that bought them; but he, into whose heart the Holy Ghost has been shed abroad, never will. He will carry in his bosom that which proves him to be a child born of God, and keeps him one unto his life's end. His hope maketh not ashamed.

2. At life's end still less will his hope make him ashamed. The shadows may lengthen, the darkness may gather, the night of death may come on; he may walk through its valley and shadow; but his hope will be that which, of all things, he would not part with. He never will be heard saying in the last passage through the flooding Jordan that Christ has failed him. As his foot goes down into the cool waters of the river, such a light will be around him that it will be a privilege to hear him at the very last repeat, even in fragmentary words, the profession of his faith, and die in the Lord.

3. Only one thing more then will remain to be accomplished, and to that his hope will be adequate, for it will not make him ashamed as he stands disembodied in Heaven before his Lord and Redeemer. He will be sent for and brought in to that holy presence. Christ will dispatch his angels to escort to Him such a believer, who though trembling and saying he is not worthy of the least of the Lord's mercies, will have the Saviour inform him how welcome he is, confess him, give him a crown of righteousness and bid him assume a station at his own right hand. And then to all eternal ages he will be heard saying, that his hope maketh him not ashamed, while he shall bless the Holy Ghost in answer to his supplications.

To the Editor of *The Record*.

Dear Sir:—Having read in your last issue an article on Spiritualism inserted at the request of Mr. Thomas Francis, I have resolved to try whether you will insert, at my request, a few remarks on the same article.

It appears that "the actor named Sothern started to investigate Spiritualism; ready, as he says, either to receive or to reject it. And how does he set about it?—He says: "We had weekly meetings... We simply tried to reproduce the results we had heard of and seen."

Suppose I receive a letter from a relation in Paris. Resolved to discover whether that relation has really written the letter, I go industriously to work, and after patient practice, succeed in producing a fac-simile of the said document.—Ergo: "that letter was never written by the man whose name it bears."—This is the logic of Mr. Sothern.

Again; it is very interesting to read that Mr. S. and his accomplices "outdid everything ever attempted or accomplished" by any medium under the sun. But would it not be quite as interesting to know of a few—just a few—of these feats, which have never been performed *under similar test conditions* by such men as the Hermanns, Bosco, Bellachini, Houdin, Maskelyne and Cook, or anyone else on record? And then one would still like to learn how they did them. But it might be more practical to enquire: Did they thus "execute feats much more remarkable than those presented at any of the spiritual *seances*"?

In the Report of the London Dialectical Society, for instance, where between thirty and sixty scientists and literati entered on this investigation, there are recorded, (amongst a host of other remarkable phenomena), various cases of communications received, mentioning events happening in other parts of the country, and of which none of the sitters could possibly have had any knowledge;—and others, foretelling accurately to the hour and minute,—occurrences which took place weeks after.

Now, when Mr. Sothern, by his own showing, has been engaged for two years

in "an extensive sell"—when he admits that he made men "*believe* they saw and felt what they only *fancied* they saw and felt," and did things which many of his visitors "*believed* to be supernatural," I think he gives *us* a right to question his reliability, when he would have us believe he did much more wonderful things than these (to which scores of living scientists attest), until he at least tells us who were the "twelve gentlemen of high position," who thus condescended to enter with him on a long career of derisive mockery of the most sacred emotions of the human breast.

Further, if all media are humbugs, *how did Mr. Sothern manage to make some of the "professional and paid media" themselves believe in the genuineness of the phenomena?* Surely, if they were impostors, and thus knew that spiritualism is "a mockery, a delusion, a snare, and a swindle," (which, in Mr. Sothern's experience, with himself as the chief actor, it undoubtedly *was*) they would not have been quick to believe in the reality of spirit manifestations. But they thought him honest, while he thought them impostors, for each judged by himself.—I am, Dear Sir, yours respectfully, A. H. Helsby.

Writing from the interior an Englishman says on the other hand:—

Dear and Rev. Friend:

"The perusal of an excellent letter in the *Record* about the "spiritualistic" humbug has reminded me that it is some time since I dropped my mite into the *Record* treasury: please find \$5 enclosed....

"If there were any foundation at all in "spiritualism," I should heartily commiserate the poor spirits in their having to attend the summons of Tom, Dick and Harry, always for the most trivial objects, and mostly merely to put money into the pockets of their summoners. The thing is too ludicrous to discuss with any approach to seriousness."

The *Christian Intelligencer* of N. York says with a measure of reason: "Quakers (with their silent meetings) may be out of the way, but not so far as some suppose...

Religion needs a tongue, but do not make it all tongue. Some prayer-meetings are carried on as though it were assumed that a man's religion should be all in his mouth."

Witty this is, but incorrect. The trouble in religious gatherings is, not that men speak too much, but that they think too little. Hence an eternal sameness. What they say now they have so often said before. Want of reflection and reading before the meeting leaves the mind empty when the meeting commences.

The friends of a minister said once: "Mr.— had to work very hard in the pulpit to-day because he had not done the requisite work before he entered it."

Hence to rail at talking, is to fire into the wrong bush, where the bird is not. Let censure fall on him who speaks without reflecting, and therefore has nothing to say worth hearing. But it is the life of a meeting when men utter what they really feel, and feel what they say, even though it have about it no novelty. As for the Friends, or Quakers, in regard to their meetings we cherish the warmest appreciation. Peculiarly solemn is the impression on our mind of their meetings fifty years ago even when they were entirely silent, as we now recall them. Silence is far better than vamping and emptiness. But, at the same time, give a good discourse carefully thought out and it is a treat. If it taxes attention and thought, so much the better. Or, if not a sermon, then let it be an exhortation, a testimony to the goodness of the Lord, instruction, the interpretation of a passage of Scripture or a heart-felt prayer. The curse of all churches is want of thought, and lack of emotion. Words, words, mere words.

VENTILATION.—The importance of fresh air in dwellings, hospitals, schools, theaters and churches cannot be overstated. Stifed air is death to oratory, oppressing the speaker and making hearers impatient. Every item favoring ventilation without detriment to health through drafts should be hailed with acclamations of welcome. Promise comes from Germany in this regard. A German engineer, named Henkels, has invented a ventilating window-pane which admits fresh air while

avoiding drafts. Each square meter of glass contains 5,000 holes, of a conical shape, widening toward the inside. The new device has already been adopted by many of the German hospitals.

FOREIGN

In February the Hon. John Sherman, president *pro tem.* of the U. States Senate, resigned.

The Canadian elections sustain the government by a reduced majority.

The German elections resulted in a victory for the government.

Henry M. Stanley arrived at Zanzibar.

A strike closed mills at Paterson, N. J., throwing over 1,300 persons out of work.

The U. S. Senate has passed a bill creating a Department of Agriculture and Labor; and the House, a substitute for the Senate bill of non-intercourse with the Canadians.

Earthquakes in France and Italy caused destruction of property and the death of 2,000 people.

The House failed to pass the dependent pension bill over the President's veto; the vote being 175 to 125, less than the needed two-thirds in favor.

Cardinal Jacobini died at Rome.

The celebration of the 150th anniversary of the West (Unitarian) Church, and of the 50th of Rev. Dr. C. A. Bartol's settlement, was begun in Feb. with a historical discourse.

Justin McCarthy lectured in the Boston Theater on the Irish question.

The President vetoed the bill for a new post office building at Lynn, Mass.

Senator Ingalls was elected president *pro tem.* of the U. S. Senate.

The Senate passed the Union Pacific Railroad investigation resolution.

The Senate passed a bill to spend \$20,000 for the completion of the monument to Washington's mother at Fredericksburg, Va.

A woman, named Druse was hanged at Herkimer, N. York, for murdering her husband.

The Pier of the Morgan line of steamers

in New York City was burned. Loss \$400,000.

Carl Shurz fractured a hip in New York, and Gen. B. F. Butler an arm in Philadelphia.

Six out of seven boys walking on a railroad track, near Easton, Pa., were run over and killed.

Earthquakes in France and Italy.

The earthquakes continuing two days, did great damage to life and property in Southern France and Northern Italy. They were violent at Nice, Cannes, Mentone, Genoa, and worst of all in the populous province of Porto Maurizio. Bajardo and Diano Marino were destroyed; in the former 300 persons were killed or wounded, and 250 in the latter. The estimate of the number of deaths is 2000. Thousands of visitors and citizens fled from Nice and Genoa. Monte Carlo was filled with refugees; all gaming was suspended. The French and Italian governments sought to relieve distress, and care for the sufferers. The damage appears to have been severest in the towns on the mountain slopes, some of which were small manufacturing centers. Few of the foreign visitors appear to have been hurt.

St. Paul, Minnesota.

Foremost among the bills passed by the Legislature of Minnesota, just adjourned, is the high-license law, which provides for a minimum license of \$1,000 in cities of 10,000 inhabitants or more, and \$500 in all other places. Enormous pressure was brought to bear by the powerful and desperate liquor interest of the State to defeat this bill.

The growth of St. Paul is phenomenal. Real estate transfers recorded were recently \$2,000,000; in a week in 1885 they aggregated \$15,000,000; 1886 doubled those figures. At the present rate the figures for 1887 will reach \$60,000,000. Building has been going on all winter.

Congregationalism in its early days had a hard struggle to assert its right to live, but it would neither die nor be absorbed, and the little one has literally become a thousand. Instead of the one church and 250 members of eight years ago, St. Paul now has five Congregational churches, with 1,000 members.

These churches have recently organized the Congregational Union of St. Paul for the promotion of fellowship, to establish and help maintain missions and new churches in unsupplied districts of the city and vicinity. Already it has two missions under way, and in the course of a few months several others may be established.

A Lawyer preventing Quarrels.

"Times must be getting pretty hard with the lawyers," remarked a traveling man. "My wife and I live in a flat in town. You know in these flats everybody knows everybody else's business. My wife and I have our little spats. About three months ago we had quite a little quarrel, and talked pretty loud at each other both being excited. While we were at it I heard a slight noise at our door, and turning looked, and then came a card sliding in under the door, on which was printed the name and address of a lawyer who lives in the building, on which he had penciled: 'Divorces promptly attended to.' He was soliciting our trade, do you see...but no, no, no, he'll never get it. When we saw that card, my wife and I made up and declared we would never quarrel again. So even a poor lawyer is capable of doing some good in this world."
—*Chicago Times.*

The following Presbyterian churches in the States report over 1,000 members each: Chicago Third, 2,208; Lafayette Avenue, Brooklyn, 2,012. Tabernacle, Brooklyn, 3,169; Fifth Avenue, New York, Dr. John Hall 2,117; University Place, 1,210; Brick Church, Rochester, 1,407; Bethany Church, Philadelphia, 1,688; Fourth Avenue, N. York, Dr. Howard Crosby, 1,481.

—U. States' papers mention the death of the Rev. Dr. Ray Palmer, author of the sweet hymn: "My faith looks up to thee." Fifty years he had labored in the Ministry of the Gospel.

—A College for Young Women is to be opened shortly at Princeton N. Y. under the direction of the professors of Nassan Hall College; Dr. Mc Ilvaine to preside and his daughters, Elizabeth and Alice, to act as principals.

—Congress has a bill before it to appropriate \$100,000 to obtain and catalogue documents existing in Europe which relate to the early history of the North American Colonies. Secretary Bayard brought the matter forward. 95,000 separate papers have already been catalogued in London.

—Selections on a variety of subjects from the manuscripts of Dr. Channing have been published by a grand-daughter.

—Governor Tilden left \$3,000,000 to establish a free public library in the city of New York, on condition that the Legislature accept the trust. There seems to be some difficulty in the way. It is to be regretted Mr. Tilden did not establish the library while he was alive, after the example of Peter Cooper with his institute.

—A nephew of the late Mrs. A. T. Stewart has begun a suit in March to set his aunt's will aside. He makes many charges against Judge Hilton for the way in which he got this great estate into his own control. The pictures, bronzes, curios, statuary, bric-a-brac and ceramics were to be exhibited shortly at the Art Galleries before sale at auction. An illustrated catalogue was printed by subscription at \$25 a copy, but is now selling at \$35, and can hardly be found. They have since found sale at half a million dollars.

—High license is advocated by Dr. H. Crosby, in the hope that it would clear out one half the low grogshops in New York. Prohibitionists and liquor dealers joined hands to defeat this measure.

—The Mind Cure is spreading in New York. Wonderful cases of healing are related. Classes are being held in private houses for instruction which are said to be entertaining and even festive.

—A Mr. Atkinson exhibits in New

York an automatic stove he has invented, by cooking with which a family of three or four, he says, can live on fifty cents a day or even less. "Put your breakfast at night into the stove and by the time you rise in the morning it is cooked ready for serving."

—The wife of Horace Mann, the famous educator, died recently near Boston, eighty years of age. She was left a widow in 1859, and has wrought ever since with her pen in furthering the work her husband had commenced, and which she had always shared with him. She published his *Life* in one volume, his *Sermons and Letters* in two, his reports on *Education, Thoughts for a Young Man, Thoughts for a Young Woman, etc.*, in four volumes. She also wrote for reviews and journals.

—A memorial was unveiled January 8th, in Westminster Abbey to Henry Fawcett. He was born in 1833 and died 1884. At the age of 24 he lost his sight by an accident, but became Professor of Political Economy at Cambridge, was a member of four different Parliaments and, during the last year of his life, Post Master General. In the inscription it is said: "His heroic acceptance of the calamity of blindness has left a memorable example of the power of a brave man to transmute loss into gain and wrest victory from misfortune."

—Captain Greely, of the Arctic Expedition has been promoted to be head of the Signal Service, or Weather "Probabilities," in the States.

Bishop Taylor.

STEAMER FOR USE ON THE CONGO RIVER.

The *Christian* gives particulars supplied to it by Bishop Taylor before his departure from G. Britain, for those who contributed towards its construction. "It will be built of galvanised steel, and will be 90 feet long, 16 feet wide, with $5\frac{1}{2}$ feet of hold, and drawing 2 feet of water. There will be two saloons on deck, and the hold will be for cargo. The vessel will be provided with electric light, and there will be a

steam saw on 'deck for cutting up wood gathered *en route*. Besides furnishing the power for propelling and steering and for the electric light, the machinery will include a hose and nozzle for throwing a stream of water with great force a considerable distance. Neither dogs nor men will be able to stand against such a shot of water, which will be sufficient to repel a fleet of attacking canoes, instead of using guns. The builder of the vessel is Mr. Richard Smith of Preston; the total cost will be £2,500."

Lady Physicians.

Many women it is said cannot find occupation. Read these facts, and say if there is any necessity that female lives should be spent in activity, while avenues of usefulness so many and so important are opened or opening to them. Already young ladies have begun to study medicine in Santiago, and one Miss Perez recently, passing the examinations for M. D. with credit and honor, received her diploma. She has since gone to Europe to study further.

We learn from an American journal that in the city of Philadelphia there are eight women physicians who have an annual practice of \$20,000 each, twelve whose incomes average above \$10,000 each; and twenty-two who admit that their annual resources from their profession are above \$5,000 each.

One of the first graduates of a Philadelphia women's school for medicine was Miss Anna M. Longshore. An eminently practical woman, she has traveled over world, and has astonished medical men in Great Britain by her learning and her modesty in putting it to practical use.

The two women who did most for their sex in the way of furnishing them opportunities for advancement were Mrs. Ann Preston and Emeline H. Cleveland. To the efforts of Dr. Preston more than to any other person may be traced the origin of the principal of hospital that city. She died in 1872, aged fifty-nine years, leaving in her will thousands of dollars to the hospital. At the age of fifty-eight, below

the medium height, with delicately molded form and features, beautiful brown hair with scarcely a trace of silver, her face indicated strength of will and firmness of purpose delicately blended with traits of refinement of feeling and purity of thought.

Dr. Cleveland, at the time of her death five years ago, had practice of \$25,000 a year. She was educated in the School of Obstetrics in connection with the Maternité of Paris, spoke French fluently, and was everywhere and always a woman of a highly dignified bearing and a wonderful charm of personal presence.

This success of women in the medical profession has not been won without many a bitter struggle. In 1869, when the doors of the clinic room of the old Pennsylvania hospital were first opened to women, they were jeered at, and on one occasion driven from the room by the male students while the clinic was in progress. Even yet, a few of the oldest physicians in that city refuse to consult with women practitioners. They however, are few, and yearly becoming fewer. Those women whose opinions are worth it are today consulted by the most eminent physicians in Philadelphia and New York.

From the *Christian Register*.

Brown: "Hurrah, Jones! How's your wife to-day?" Jones who is a little deaf: "Very blustering and disagreeable again this morning."

Type-setters pick up a good deal of knowledge in the course of their lives. They may be said to have learning at their finger-ends.

Customer, to photographer: "I don't think the picture does me justice." Photographer: "My dear sir, if photography did justice to every one who has his picture taken, the art would soon grow unpopular."

"Papa," inquired a Chicago young woman, "at the concert, I heard them refer to the *tout ensemble*. What kind of an instrument is that? *Papa*, not quite sure of himself: "I think it must be French for tooting trombone."

"My dear," he whispered as they softly seated themselves on the toboggan, "if, on

the way down, I should ask you to be my wife, what would you say?" "What would you do if I should refuse?" she whispered back. "I should have to let you slide," said he.—*Harper's Bazar*.

Restaurant Proprietor (to chef): "I'm afraid you have put too much veal in this chicken salad, Napoleon.

Chef: "It is all veal, sir. Shall I put in a little chicken?"

Proprietor: "No, certainly not. Put in some, feathers; and, if any guest says "Veal" to me, I'll ask him if he ever saw a calf with wings."

"Waiter," said a man in a city restaurant "is there any difference between your roast lamb and roast mutton? I don't detect any." "Oh yes," said the waiter. "Yesterday, when you had roast lamb, I gave you a twenty-five cent check. To-day, when you had roast mutton, I gave you a twenty cent check. There's the difference."—*Providence Journal*.

The minister, in Leetsdale, Penn. the other Sunday referred to Luther nailing his theses, and taking such a stand at the diet of Worms that the papal bull against him had to be executed. A business man and his wife had been drowsily listening to the sermon and, after the service was over, began to discuss it.

"John," said the lady, "I didn't know that the Catholic Church still believed in such barbaric superstitions at the time of Luther."

"What's that?" inquired her husband, sleepily looking at her.

"Why, didn't you hear the minister say that after Luther took his stand at Worms, the bull had to be slaughtered? I never knew that."

"Neither did I," responded John.

"But, if he said so, I guess it must be true; though I don't see why they had to kill the bull because Luther wasn't afraid of it; or what in the name of sense the pope meant by sending a bull out at all. Funny things in this world!" They then relapsed into silence, and dreamily meandered toward home through the mud.—*New York Tribune*.

— Rev. Dr. Bartol of Boston, in a historical sermon on the fiftieth year of his own Ministry, and the one-hundred-and-fiftieth of the West Church in Boston, said that while he did not claim to wear the mantle of one of his predecessors, the Rev. Mr. Howard, he did claim to wear his sleeve-buttons.”

How the Queen of Sheba Traveled.

“How did the Queen of Sheba travel, when she went to see Solomon?” asked Miss R.— of her Sunday school class of little girls. No one ventured an answer. “If you had studied your lesson, you could not have helped knowing,” said their teacher. “Now, look over the verses again.

“Could she have gone by the cars?” asked Miss R.—’ beginning to lose patience as the children consulted their books, but appeared to arrive at no conclusion.

“Yes’m,” said a little girl at the end of the class; “she went by the cars.”

“Did she, indeed?” said Miss R.—’ “Well, Louise, we would like to know how you found that out.”

“In the second verse,” responded the child, “it says, *she came with a very great train.*”—*Western Christian Advocate.*

—The Chinese loss in the recent war with France is estimated at 100,000 men and 240,000,000 fr.

—The expenses of the Grant funeral were \$14,162, including all at Mt. McGregor and New York.

The growth of republicanism, as well as the failure of communistic ideas in practice, has led to a great falling off in the communist vote in France. According to the *London Spectator*, in 1871 Felix Pyat received 145,000 votes, in 1885 he failed to receive 10,000. The falling off has been similar in the cases of Gambon and Rochefort. On the other hand, the vote of Clemenceau rose in the same time from 95,000 to 202,000, and Brisson’s from 115,000 to 215,000.

It will be very generally found that those who sneer habitually at human nature, and affect to despise it, are among its worst and least pleasant samples.—*Dickens.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one single sin indulged in makes a hole you could put your head through.—*Charles Buxton.*

Oliver, the lame Boy.

Our superintendent told us he had been invited to open a Sabbath school at the Factory Village, and if two more would go with him he would go. The school was opened, and forty attended. Among others was Oliver. He had no use of his feet; he walked upon his hands and knees, and always sat upon the floor. His sister said he wanted to come, *but he could not learn anything.* He was very quiet and usually stationed himself near my class. I often thought I would speak to him, more than the “How do you do?” which I always gave him, but my class was large and the hour was fully occupied. One day as I took my seat, Oliver hobbled up to me and said, “Oh, tell me about Jesus, tell me about Jesus.” My class had no lesson that day and, with big tears rolling over his cheeks and over mine, I told him all I could about the dear Christ.

A few days after that Oliver was taken sick. He was not disposed to talk much, but he kept saying over and over, “He died for me; she said so. He loves me.” And these were his last words, “He died for me; she said so. He loves me, He died for me.”

Oliver was sick only a few days..... But the dear Lord was evidently doing His own work in that simple mind, and Himself teaching him the great lesson, “He died for me, He loves me.”

H. D. N.

THE RECORD.

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The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

The Queen's Accession.

The occasion will justify the reproduction of the address prepared by the British residents of this city, and sent forward in May last.

TO HER MAJESTY THE QUEEN.

We, the undersigned, members of the British Community in Valparaiso, are anxious to express our heart-felt congratulations upon the happy arrival of the fiftieth year of Your Majesty's reign. Though living at a great distance from our country and under a foreign government, we remember with pride that England is our home, and are glad to take this opportunity of joining the rest of *Your Majesty's* subjects in testifying to the loyalty which ever remains one of the strongest feelings of our hearts.

We earnestly trust that Almighty God may long preserve our Queen, to enable her to continue that beneficent rule which in the past has afforded her subjects such great happiness.

The following is the memorial also forwarded by a number of English-speaking Residents, not British Subjects.

To Her Majesty Victoria Queen of Great Britain and Ireland.

SOVEREIGN LADY.

The subscribers, English-speaking Residents in this country ask leave to echo

the action of Your Majesty's Subjects in reference to the Fiftieth Anniversary of Your Accession to the Throne and, remembering our common origin, to forward our congratulations with theirs on this most auspicious occasion.

In our homes, at home and abroad, Your Majesty's name always awakens sentiments of admiration and respect. May a Favoring Providence prolong for years to come Your Majesty's beneficent and exemplary life, for the protection of your people and the benefit of the world, through the maintenance of those principles which lie at the foundation of Britain's safety, freedom and power,—and of which Your Majesty has been and is preeminently the representative. Valparaiso, April 28, 1887.

The Queen's Jubilee.

The social event of the year has been the celebration on the evening of the 20th of June of Her Majesty's accession to the Throne. The concert and amateur performances were held in the theater on Plaza Victoria, which at 8.30 p.m. was filled with British residents, accompanied by North and South Americans, Germans, French, Italians, Spaniards, and now and then a Russian, and a Swede.

When the curtain rose a choir of twelve ladies and thirteen gentlemen sang:—

God save our gracious Queen!
 Long may Victoria reign;
 God save the Queen!
 Send her victorious,
 Happy and glorious,
 Long to reign over us,
 God save the Queen!

O Lord, our God, arise:
 Scatter her enemies
 And make them fall;
 Confound their politics,
 Frustrate their knavish tricks,
 On Thee our hopes we fix;
 God save us all!

Thy choicest gifts in store
 On her be pleased to pour,
 Long may she reign;
 May she defend our laws
 And ever give us cause
 To sing with heart and voice—
 God save the Queen!

They were

<i>Sopranos</i>	<i>Tenors</i>
Mrs. J. E. Naylor,	Mr. J. Nicholson.
" Rau,	" D. S. R. Gordon.
" George Rogers.	" J. E. Naylor.
" Charles Cook.	" Jas. McLaren
" Chase,	" W. T. Aikman.
Miss A. Trumbull.	
" Blake,	
" Eva Cook,	

<i>Contraltos</i>	<i>Basses</i>
Mrs. K. Mathieson.	Mr. A. Walbaum.
" Lowe,	" Lowe.
" W. J. Daniell.	" A. Harper.
Miss Johnson.	" D. Foxley.
	" G. Rogers.
	" J. Bonthron.
	" Knight.

Accompanist..... Miss Mary Chapman.
 Conductor..... Mr. Wm. J. Daniell.

The orchestra under M. Cesari performed a great variety of airs familiar to British ears. A drama, "Our Wife," in two acts, was then given with the following cast of characters:—

Rosine.....	Mrs. H. E. Wetherall.
Mariette.....	Miss Edmondson.
Marquis de Ligny.....	Mr. W. G. D. Sewell.
Count de Brissac.....	" H. W. Finn.
Pomaret (Father of Rosine)	" S. H. H. Henn.
Dumont.....	" A. P. Rowlatt.
First officer.....	" H. Reeves.
Second officer.....	" A. Steel.
Messenger.....	" C. A. Pike.
Stage Manager.....	Mr. R. J. Craig Christie.

<i>Ladies</i>	<i>Cavaliers</i>
Miss Laidlaw.	Mr. C. A. Pike.
" E. Laidlaw.	" E. W. Edmondson.
" Bouchier.	" Beecheno.
" Cooper.	" A. K. Steel.
" Drummond Hay.	" G. Cooper.
" Lazonby.	" C. A. McLean.
	" A. Naylor.

Musketeers

Mr. Wayland.
 " J. Borrowman.
 " L. Searle.
 " C. Borrowman.

The scene is laid in Amiens. Period, A.D. 1634.

At the conclusion of the second act Mrs. Wetherall delivered in a very graceful and effective manner the following appropriate lines:—

'Tis you must say, joint subjects of our Queen,
 Has our play fruitless or successful been?
 No fitter mode there seemed to honour Her,
 Than to please those whose pleasure is Her care
 Long then we trust "Our Wife" may vivid be,
 'Midst your bright memories of Her Jubilee.

In the intervals the choir sang:—

All Among the Barley.
 The March of the Men of Harlech.
 The three Chafers.
 The Day is done.
 The blue Bells of Scotland.
 A Spring song.
 Rustic coquette.
 You Gentlemen of England.
 The Harp that once through Tara's Halls,
 The roast beef of Old England.

A harlequinade was performed to the immense diversion of all, by

Mr. F. H. James, as.....	Harlequin.
" G. Cooper, ".....	Columbine.
" S. H. H. Henn, ".....	Pantaloon.
" W. R. Ancrum, ".....	Clown.
" H. Reeves, ".....	Policeman.
" A. Scott, ".....	"
" H. Cooper, ".....	Servant Girl.
" A. Naylor, ".....	Butcher.
" T. Price, ".....	Boy.
" C. Borrowman, ".....	Swell.

This, the *Patria* says, "caused the serious and circumspect Britains to laugh even *hasta enfermarse*."

M. Boulet had painted neatly the scenery which represented a butcher-shop, a ship-yard, a sailor's boarding-house, etc.

A national tableau terminated the concert at midnight or later, representing the power of the British Empire. This was equally fine with the music and performances that had gone before. The following will convey but a faint idea of what was shown by the enthusiastic young men:—

National Tableau

Britannia.....	H. T. Taylor.
Chili.....	J. Monk.
South African Savage.....	W. H. Crump.
Rear Admiral.....	J. Sankey.
Ghoorkas.....	{ H. D. Raby, E. W. Cumming, W. R. Young.
Man-of-war's men.....	{ W. A. Birrell, H. E. Aspinall, W. Walker.
Line Regiment.....	{ R. R. Wilson, E. W. Edmondson, J. B. Webster.
Australians.....	{ P. H. McClelland, J. Douglas.

Eastern Ally.....	W. F. J. Stevenson.
1st Bengal Lancers.....	A. E. Beecheno.
6th Bengal Lancers.....	A. Powditch.
Bengal Cavalry Body Guard	H. L. Stokes.
Highlanders.....	{ J. S. Moody, Hen- derson.

The *Chilian Times* adds:— The Harlequinade was capitally performed and afforded no end of amusement to the audience. The scenery for this piece, which was painted by Mr. Boulet, had its sign-boards of "Dockyard, No. 1," and "Nelson Butcher," and reminded one of familiar home scenes. A nurse, with her little charge in a perambulator, foolishly listens to the amorous prattle of Policeman A, and Policeman X, and while her attention is drawn away from the baby, the wicked clown and pantaloons, always on the look out for mischief, steal the innocent little darling, and finally pop it into a huge sausage machine from which after a few turns at a crank, the poor little thing emerges in the shape of yards of *salchichon de Valdivia*, sausage. Later on this is inserted in the tube of the machine and by a reverse motion of the crank the little baby emerges from the hopper crying as if its heart would break. (It was a small pig: Ed. R.) The nurse is near at hand, and as a matter of course her joy on recovering her charge knows no bounds.

The *Ch. Times* continues:— After the Harlequinade came the grand "National Tableau," the effect of which was very pretty and very striking. On the top of a rock—as befits our sea-girt and rock-bound isle—stood Britannia, while below her and in front were ranged, in picturesque order, representative, living figures of our Queen's mighty Empire—British soldiers, a stalwart Highlander in Scotia's national garb, Jack tars, and Sepoys. Presently from behind a jutting rock, in front of that on which Britannia stood, there slowly emerged a figure soon recognized as "Chile", and when Britannia extended her hand and assisted "Chile" to the post of honor on her right, the audience cheered again and again. Everybody sprang to their feet as the orchestra struck up "God save the Queen!" which was followed by the Chilian National Anthem, and the well-known strains of "Auld lang syne." This

brought to a close the never-to-be-forgotten amateur celebration of the Queen's Jubilee in Valparaiso.

* * *

The next day, June 22nd, Athletic Sports were celebrated. This day the places of business were closed. GOD SAVE THE QUEEN! was the motto over the entrance to the race-course.

The judges were:— Messrs. W. H. Newman, H. M. Consul, Edward Cooper, and R. Paddison.

COMMITTEE.

Messrs. W. H. Newman, H. M. Consul, P. S. Young, R. Percy Wilson, W. H. Crump, R. Paddison, C. Robert Giles, and F. H. James.

STARTERS.

Mr. C. H. Jackson, Mr. J. B. Webster.

CLERK OF THE SCALES.

Mr. G. R. Gepp.

CLERK OF THE COURSE.

Mr. W. Russell Young.

Mr. W. R. Ancrum, against Time, ran a mile, walked a mile, and rode a mile in 17 minutes 18½ secs.; the first in 2 min. 38 secs., the second in 9 min. 30 secs., and the third in 2 min. 12 secs.

The Menagerie Race created great amusement from the curious assortment of the animals entered, cat, pig, turkey, rooster, goose, duck, and some small bird. The winner was Mr. A. Y. Smart, with his Turkey, *Sullan*.

Mr. C. Mc Laren won a foot-race of 100 yards in eleven seconds; Mr. G. A. Gepp another of a quarter of a mile in 59 secs.; and Mr. A. Y. Smart one of a mile in 5 min. 9 seconds.

Master Colin Cave gained a race of 200 yards for boys under 15 years.

The donkey race, a quarter of a mile, had 20 competitors; it was won by *Golden Butterfly* ridden by Mr. Dan Morrison, the owner, as Uncle Sam.

SERMON

PRONOUNCED IN UNION CHURCH, VALPARAISO, JUNE 19TH, 1887, BY REV. DR. TRUMBULL, ON THE FIFTIETH ANNIVERSARY OF THE ACCESSION OF HER MAJESTY QUEEN VICTORIA.

TEXT: The king stood in his place and made a covenant before the LORD, to walk after the LORD and to keep his commandments.—2 CHRON 34, 31.

A young man, the monarch Josiah in Jerusalem, sought the reformation of his kingdom, and particularly to bring the Holy Scripture out of the obscurity into which it had been allowed to fall. As a first step in the right direction he assembled the great men of the nation, and in their presence made his vow of self-consecration, a promise that he, for his part, would personally refrain from sin and be a true, obedient worshiper of the Lord. The results were noticeable for years afterwards, even after Josiah himself had passed away from Earth. Let the graphic description of the Sacred History, giving the scene that transpired six hundred years before Christ, 2500 years ago, present to your attention now the events of a more modern period, though still of the past.

Fifty years will be completed very early to-morrow morning since the Princess Victoria was notified, not perhaps to her surprise, but still under most peculiar circumstances, that by the Laws of the Land she had ceased to be a British Subject, being called as Monarch to occupy the throne. The notification was brought to her residence in Kensington Palace by the Archbishop of Canterbury and the Lord Chamberlain, soon after the dawn of day. It was June 20th, 1837, King William IV having expired two hours after mid-night. The attendant made answer, when the noble messengers arrived and asked to see the Princess: "She is in such a sweet sleep that I cannot venture to disturb her." The clergyman, the Very Rt. Rev. Archbishop answered gently but resolutely: "As we come on business of State to *the Queen*, even her sleep must give way." Shortly after, consequently, with only a

shawl thrown round her shoulders and her feet in slippers, she hastened forth in answer to the summons, in *dishabille*, and received the intelligence of King William's demise, in the homage the Primate and Lord Chamberlain on bended knees rendered to her as their Sovereign. At eleven o'clock Dukes, Peers and Statesmen, assembled to meet her in her first Royal Council; there were Argyle and Albemarle, Melbourne and Palmerston, Lyndhurst and Peel, Carlisle, Greville and a dozen other magnates of the realm,—over whom this young lady of eighteen, so secluded in her life till then, was called to preside. "Her extreme youth and inexperience, and the ignorance of the world concerning her, Greville wrote soon after, naturally excited curiosity to see how she would act on this occasion... She bowed to the Lords, took her seat and then read her speech in a voice clear, distinct and audible, without any appearance of fear or embarrassment... Never was anything like the impression she produced, or the chorus of praise and admiration which is raised about her manner and behaviour." (Greville)

Sir Robert Peel also said he was amazed at the Young Sovereign's sense of her situation, her modesty and at the same time her firmness. The Duke of Wellington declared that, had she been his own daughter, he could not have desired her to fulfill her part better than she did.

Mrs. Browning has added another touch, recording how, with all her self-control in so trying an ordeal, the tears finally stole down the Queen's cheeks:—

"Strange blessing on the Nation lies
Whose sovereign wept—
Yea, wept to wear its Crown."

To the Primate, Victoria had said in that announcement at the break of day, when he knelt and saluted her as his Monarch: "I beg your Grace to pray for me." Some one has added that she seemed awed, but was not daunted. To her mother she remarked: "I ascend the throne without alarm"; and again as she withdrew from the Council said to her: "Let us kneel down in prayer."

Twelve months later, June 28, 1838, the Coronation took place with immense

preparation and solemnity, on which day the text now selected for our use formed the theme of the discourse the Bishop of London then pronounced. Eight hours the Ceremonial occupied, at the end of which,—having taken the oath, and been crowned and anointed with oil; having received the Bible presented to her, and listened to the *Te Deum* sung, as well as to the exhortation offered to herself to stand firm; and having been saluted by the Royal and other Dukes, the Prelates and Peers;—she received the Lord's Supper, and then returned worn out and exhausted to her residence in Buckingham Palace.

The oath that day taken, for substance, was as follows, I solemnly promise and swear to govern the people of this Kingdom and the dominions belonging to it, according to the Statutes of Parliament and the Laws and Customs of the same. I will do all that in me lies that my judgments and decisions may be in conformity with law and justice; and in order to sustain the laws of God, the true practice of the Gospel, and the religion established by law, I will uphold the bishops and clergy of this Kingdom in the rights and privileges which in their respective dioceses they enjoy: so help me God.

At the end of half a century the world has, now, to review and judge of the fidelity and success with which this solemn affirmation has been made good, and of the benefits that have accrued to her people during the long period the Queen has reigned over them.

1.

Since she ascended the throne important changes have occurred in the history of the European and Transatlantic World.

1. Germany, which in 1837 was divided into twenty-eight states, is now a unit. North America has abolished slavery and cemented its union. Italy too has become united, the temporal rule of the Roman Church coming to an end in the process. France, a kingdom when Queen Victoria was crowned, has since become an Empire, and since that a Republic. Egypt, with its canal, has passed more completely than ever under English control,

Immense progress has been made in the civilization and consolidation of the Indian Empire. Turkey is tottering as though about to fall, while Russia towers aloft and is thought to threaten the peace of the world.

2. During the same period vast changes have been wrought in the means of communication of different nations with each other. In this the people, over whose destiny the Queen has presided, have pre-eminently led the way. The first ocean steamers crossed the Atlantic just after her accession. At that period George Stephenson was perfecting his father's system of railway travel. During these fifty years the wonders of electricity have been wrought out. Telegraphic wires, that began uniting cities widely separated from each other, have now been laid over mountain ranges and underneath oceans, until thought can be flashed from continent to continent. Events occurring in Berlin are known in London instantly, and tidings from China actually reach Great Britain hours before they start! Finally, by the telephone the living voice can be transmitted from dwelling to dwelling and from town to town.

Steam has revolutionized war on the ocean, methods of artillery on land have been changed, dynamite threatens to displace gun-powder, while needle-guns, repeaters and breech-loaders have come in to intensify the powers of destruction and increase the forces of conflict. Europe, it may be said, stands to arms to-day more completely than ever previously; and yet, while Great Britain leads the way in commercial pursuits, her voice is no less potential on the great international political arena of the world than it was fifty years ago.

3. Glance also at Great Britain herself. Gradual but constant changes have gone on there. Only five years after her Majesty ascended the throne, the Disruption took place in the Church of Scotland and the Free Church was organized. Since then the Episcopal Church in Ireland has been disestablished. The same Church in England still holds its ground and progresses, though some predict that even there changes may ere long be anticipated,

Nonconformity has secured advantages which are not only just and gratifying, but profitable. The Universities of Oxford and Cambridge are opened now to dissenters; and the latest item is that an Independent College has been opened at Oxford, where students of other churches than that established by law, under the guidance of their own professors, may pursue the more advanced studies, and obtain the corresponding degrees. During her Majesty's reign, more privileges, than ever before since Reformation-times, have been accorded to Roman Catholics; and they have regained lost ground somewhat through converts high in station, through reorganization of their dioceses and increase of numbers. Education for the common people has been developed beyond all precedent. The number of those entitled to vote has been increased four-fold. The reduction of postage to a penny has taken place throughout the islands. The press daily, weekly, monthly, quarterly, both religious and secular, has been augmented five hundred fold.

Among all the changes and improvements in her Majesty's Kingdom, the affairs of Ireland are not much nearer a satisfactory adjustment, it must be admitted, than they were when she came to the throne. Let it be remembered however that in causing this complication she has had no hand whatever.

In nearly every other respect there has been progress, amelioration, development and growth. The people are better satisfied with the monarchy than they were when her uncles George and William occupied the throne.

II.

Sometimes the Queen's subjects have been heard to remark that she has little power, has exercised small control and exerted only an infinitesimal influence. This has not been so. To say it, is a great mistake, a very superficial view. Although the Speaker of the House of Commons takes no part in the debates, yet he wields an influence in them as umpire, softening asperities, attempering discussions, preventing collisions, and is a controlling

centre; her Majesty, in like manner, with the influence of womanly tact and delicacy added, has exerted an influence in the country to mollify the oppositions of political strife, to control events and bind in harmony men differing in opinions, interests, sentiments and aims. If her influence has been slight why do millions respond to the prayer that her life may be continued? Why was such interest felt four years ago when an accident, rather trifling in its nature, caused the world-wide impression that her life was in danger? Not only was there a strong personal regard felt for her, and sympathy would have been felt for her family, but beyond this there was the thought of uncertainty in a change of sovereigns, the fear of political disturbance in England as well as Ireland, and the dread lest new elements of discord might unsettle the relations of the Great Powers: all these reflections did at that time, and would likewise to-day cause anything happening to the Queen to be looked upon with universal regret and anxiety.

III.

What results, then, can be traced at this moment, and at our distance, to the Queen's occupancy of the throne.

1. She has unquestionably strengthened the sentiment of loyalty. Her name has been the symbol of order, and is a tower of strength. It has been the rallying point of patriotism, more than it would have been had the occupant of the throne been a man, unless a man peculiarly wise. England has had four queens regnant. Mary, the first of the four, reigned but a short time, say five years, and was fearfully misguided; had for her advisers moles of the blindest sort, fanatics, fools for cruelty; was a woman of distressed temper, beliefs and character, and left the very worst possible impression. Her death was a national relief, for it removed the incubus of a dreadful nightmare from England's breast, so that once again the nation breathed freely. The reign of her sister Elizabeth was, on the contrary, long and splendid, imperious but magnificent. It exalted the national name. It uni-

fied the national life. I do not care to deny that it may have been open to criticism, but it never was surpassed for skill, vigor, patriotism or success. It was an egregious descent and fall, when the crown passed from her brow to that of her pedantic successor. Of Anne it is not necessary to speak at length. But of the present reign it may be said to have never yet been equaled by any reign preceding.

2. In one point it stands pre-eminent: Victoria excels as an example of truest motherhood. While at the same time reigning wisely and so well, amid all other cares, she has trained a household in education, patriotism and character. And, while it is to be hoped that her life may be prolonged until her reign, as it has already exceeded in duration the forty-five years of Elizabeth, may also go beyond the sixty years of her grandfather, George III, let us trust that her successor, whenever he shall be called to the throne, is to fulfil the present promise by proving wise, prudent, high-minded and worthy of such a mother.

3. Should it seem there are difficult matters still demanding solution, let us hope the wisdom of the last half century may achieve it, remembering how much has already been accomplished; as also that the present difficulties in her Majesty's administration spring out of arrangements inherited from the past, disarrangements, if you like, abuses that antedate the present century. Vast changes must be effected, because the nation is making progress towards a higher ideal of Justice and national Welfare, all which should elicit sympathy for those called to hold the reins of power and direct the public policy; and especially for her who stands before the world as the symbol of that power, and whose good name is to pass into history indented with its successful exercise.

The Queen deserves now, at all events, to participate in the honor accruing from the skill, energy, probity, courage, prowess and character of the nation at whose head she stands. For she has chosen judicious helpers, has sought to maintain the right, has striven to maintain the pure atmosphere of her court, and history will in-

scribe for her the very best pages that have as yet been written in the national annals.

IV.

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To conclude, the half century now under contemplation has been the reign of a Christian Princess, who as maiden, bride, wife, widow, monarch, has professed (in the language of this text) to have "made a covenant before the LORD to walk after the LORD and to keep his commandments." Her father, the Duke of Kent, was a man of marked probity and character, with lofty ideas of justice, and far in advance of his time touching the principles of freedom and popular rights. He died very early in her life and her training was left mainly in the hands of her mother, a German Princess of the house of Cobourg, who never lost sight of the responsibility resting on her, under God, to the British nation, to train up her child for the important post she would be called to occupy. Prayer was the basis of the education of the Young Princess. In 1834 Victoria came forward for confirmation in the Church of England, and has always since honored the Lord in his public worship, now in the English Established Church, now in the Scotch. She has encouraged earnest preachers of the Gospel. While Drs. McLeod and Caird were her chaplains in Scotland, she sent messages of sympathy to Dr. Guthrie of the Free Kirk during his years of health and again in his final illness. Ever a patron of the British and Foreign Bible Society she has taken a substantial interest in other schemes aiming at the dissemination of the Gospel in the world. When Mr. George Nobbs, who had been at Pitcairn Island a quarter of a century as teacher, physician and pastor of that little English Colony, was taken to England in 1853 to revisit his native shores, her Majesty "commanded" that the humble laborer should dine with her at Windsor Castle, and expressed, as he told me, her warm interest in the mission he had so patiently fulfilled.

At Balmoral, the Queen's practice has been to visit the cottages [of the poorer

people in the vicinity of her palace, and from time to time she could be seen sitting at their bedsides reading to them the consolations of the Word of the Lord. She and her children were among the most attentive auditors in the little church of Crathie near by, the parish church which they regularly attended. In referring to this as a noteworthy example of one waiting humbly upon God, though occupying the very highest station in the world, I suggest a profound recognition be made of the goodness of God in having raised up and so long continued, for the government of the British Islands, one so frank to confess Him, so diligent to honour his Name and Laws and Church, so anxious to set forward the best interests of the people she has been called to govern and, so far as in her lay, to promote the best welfare of mankind in all the nations of the earth.

At the same time let me urge on you, all, to imitate so excellent an example. Queen's are nursing mothers of Zion when they set examples of Christian principle, and their people do them honor when they reproduce in their own lives the piety of those who rule over them in the Lord.

— Sr. Ruperto S. Rubio died recently leaving \$10,000 to the Hospital de la Caridad of Valparaiso.

— Captain Condell, Chilian Navy, arrived from Coquimbo last week seriously ill. Later accounts warrant hope of his recovery.

— A generous rain began to fall on Sunday the 26th and continued through the night; more than half an inch fell. On the 27th it was repeated.

— The Emperor of Japan has written to our President, Mr. Balmaceda, a letter of congratulation on his elevation to the Presidency of Chili.

— The Chilian corvette *Pilcomayo* reports the death on board, during her late voyage from San Francisco to Tahiti, of Mr. George Atherton, son of the late F. D. Atherton Esq. of this city formerly, and afterwards residing in California. From Tahiti the remains were sent back to San Francisco.

— The building Committee of the House of Exercises met on Sunday last, the Rev. Don Salvador Donoso, chairman, and approved of the architect's plans. The walls are to be of brick. The site is the quinta de Guimaraens.

— Don Pedro Lucio Cuadra has been requested by the President to organize a new cabinet, meeting the views of the different sections of the liberal party. June 28th, the *Union* gave the following as his proposal:— Interior, don Anibal Zañartu; Relaciones Exteriores, don Miguel Luis Amunátegui; Justicia e Instrucción Pública, don Pedro Lucio Cuadra; de Hacienda, don Agustin Edwards; Guerra y Marina, don Manuel Garcia de la Huerta; Fomento, don Pedro Montt.

— The *Union* states that Leo XIII in approving of a Secret Society, the Knights of Labour, is not to be charged with any inconsistency while condemning another Secret Society, that of the Freemasons; and opines that he is not on the eve of recognizing and blessing Masonry.

On the 21st ult. the Masonic Social Association met to celebrate the Queen's Jubilee. The Rev. Bro. Wetherall, at the request of Bro. Ludford who welcomed him and his lady, opened the festival describing the beneficial, happy and prolonged reign of Her Majesty; after which the concert was commenced with the National Anthem, Miss Crichton playing the accompaniment and all joining to sing it. A number of young ladies, Misses Edgson, Mason, Crichton, Brock and sister, M. and J. Urquhart, and McKinlay sang and played.

— June 28th, Permits are still being granted in numbers to gentlemen in Santiago to carry arms, robberies being so rife and life so unsafe.

— More cases of cholera are reported in Talcahuano, eighteen in the hospital.

— A physician estimates that the total number of deaths from this malady during the last six months in Chile has amounted to 11,000.

— Mr. Wm. Williams, wife and family embarked on the Straits steamer for Liver-

pool on the 25th. For many years he has been sexton of St. Paul's Church.

—Mr. Cameron was embarking for N. York in Liverpool May 7th. He was better for the month's stay in England.

—Sixty-nine firms or persons in this city advertised to close places of business on the anniversary of Her Majesty's accession.

—Don D. Toro has been appointed Superintendent of the Mint, and has removed to Santiago. A banquet was given him which was numerously attended.

—Don Alejo Barrios has been appointed Intendente interino.

—Permits to go armed have been granted in Santiago to some hundreds of persons. A lady's request was refused. Why?

—Dr. Mc Kenzie in London pronounces the throat ailment of the Crown Prince of Germany to be not malignant but a warty growth.

—It is proposed to expend in Santiago six million dollars in school buildings and improvements.

—In the Panamá canal, of the 140 million cubic metres of earth to be removed less than one fourth have been excavated.

—The death-rate among the workmen has been six out of ten among the African race and eight among the whites.

—The Rev. Messrs. Dodge and Garvin returned from Constitucion by the steamer *Longavi* on the 21st ult. having found a good deal to encourage them to hope that the Gospel seed is taking root there. Mr. Bercovitz is preaching faithfully, and although there is much to try his faith yet he and his wife are hopeful in their work. They teach a week-day school of seventeen children. He preaches and conducts a Sabbath School. He asks for a supply of Scriptures to keep on sale, and other books.

—Mr. Allis writes from Santiago that appropriate services were held on the anniversary of the Queen's accession, in the Union Church.

LITERARY SOCIETY.—Notwithstanding the rain Mr. Paterson gave an interesting paper on Monday evening on Characteristics of Chile. Mr. Fraser presided, Con-

siderable interest was elicited, several spoke. The Essayist was applauded, and they who were absent because of the wet lost a treat.

—The new Ministers took their oath of office on the 28th. They are acceptable. Frequent sessions of Congress are now to be held for the more rapid dispatch of business.

—Miss Hidalgo, who teaches in the Escuela Popular as Lady Principal, and has translated many discourses and tracts from English into Spanish, has been ailing during the last ten days, but is better now.

Dr. Woolcott Calkin's tract the *Christian Lawyer* translated by her, has been printed in Spanish, 5000 copies, being N^o. 104 of the series of *Tratados Chilenos*. Another, N^o. 109 "What Conversion is?" by Dr. Charles Robinson, translated by her, has also passed through the press, 5000 copies.

N^o. 15 of the *Predicador* containing a sermon by Dr. Trumbull, 2500 copies, on Luke 22, 28: "Ye are they which have continued with me in my temptations," has been circulated widely through the country; Miss Hidalgo translating it. The expense of publishing it has been borne by Professor and Mrs. Brush of New Haven Connecticut.

Another, likewise, is in the printer's hands on Luke 18, 41: "What wilt thou that I should do unto thee? Lord, that I might receive my sight." A gentleman in England bears the cost of publishing this.

—The life-saving brigade saved the lives of five men whose lanch was well-nigh driven ashore at 6 p. m. on the 26th. The alarm being sounded they were rescued. Being drenched they were cared for in the Head-quarters of the brigade. The lanch had come from Zapallar and discharged its cargo at one of the *moles* on the shore, when the northerly swell caught it and brought the crew into peril.

—*La Union*.

FINANCE

Donations to the "Record."

Mr. Thomas Bland Garland....	\$ 10 00
Mrs. ———, by Mr. Mackay....	5 00
" ———, " " Cumming..	5 00
Mr. A. Macqueen.....	10 00
" Robert John.....	11 80
Mrs. Struddiweck.....	5 00
	\$ 46 80

Donations to the Sheltering Home.

Miss Maginniss.....	\$ 10 00
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Mr. Walter E. Burton.

On the 26th of June an immense concourse assembled in the Foreigner's Cemetery at the interment of the remains of Mr. Walter E. Burton. His comrades, teachers in the Liceo, attended and a large number of his pupils, as well as many other friends. The chapel was inadequate to contain the many who attended. Dr. Trumbull conducted the service, mainly in Spanish both in the chapel and at the grave. One of the teachers, Mr. J. M. L. de Guevara read some very appreciative and tender remarks on behalf of Mr. Burton's colleagues, saying: "During four years he has been a teacher in the Liceo (Academy), where we loved him as a brother. So kind of heart he was that we could not feel less than a fraternal regard for him."

Wreaths upon wreaths of flowers were laid upon the grave: one of great beauty was placed there by his colleagues. The teachers of the High School for girls, in which he gave lessons, sent likewise their offering.

Mr. Burton was educated in the schools of Philadelphia. He was literary in his tastes and very studious. His voice was often heard in the debates of the Young Men's Literary Society. He founded and

has conducted a monthly journal called *La Revista Espiritista*.

His death occurred on the 24th of June after an illness of only 24 hours duration. He was a native of Talcahuano, son of Doctor and Mrs. Charlotte (Lindsay) Burton, and was 26 years of age.

Not only his family but a wide circle of friends mourn his early decease. His health had at one period been delicate, but recently he was gaining ground and better than he had been for years.

FOREIGN

The wires brought the following to the *Union* via Galveston, touching the celebration in England.

LONDON, June 22.—A gallery had been erected over the colonnade of Her Majesty's Theatre. At Waterloo House 1500 chairs were rented at 2 to 5 guineas each. In Trafalgar Square the crowds were tremendous and completely eclipsed the greatest political gatherings. After crossing the Square, where the police had great difficulty to keep the people back, the procession gradually approached Northumberland Avenue, which was also crowded. Nearing the Abbey the troops saluted, guns were fired, bells rang, flags were hoisted, and the cheering continued until the Queen had passed in. She was conducted to the grand dais surrounded by 32 members of the Royal family. The scene was dazzling. Ten thousand people were seated. All rose. The women discarded their wraps and revealed the full splendour of their attire. The Queen was greatly impressed with the scene prepared for her. She was pale when she reached the dais, but soon recovered and retained the bright and pleasant aspect she had borne all the morning. When the clergy at the head of the Royal procession moved into the Church the National Anthem was rendered by the organ. The music was thrilling. The audience rose united, and lent their ten thousand voices to accompany the choir. The effect was grand and profound. The Queen's personal escort was composed of her sons, sons-in-law,

and grandsons. All were cheered by the people.

THE QUEEN'S LETTER.

LONDON, June 26.—The Home Secretary has received the following letter from the Queen:—"I am anxious to express to my people my warm thanks for the kind, and more than kind reception I met with going to and returning from Westminster Abbey with all my children and grandchildren. The reception I met with then, as well as on all the eventful days in London, and in Windsor, on the occasion of the Jubilee, has touched me most deeply. It has shown that the labor and anxiety of fifty long years, twenty-two of which were spent in untroubled happiness, shared and cheered by my beloved husband, while a number were full of sorrow and wails, borne without his sheltering arms and wise help, have been appreciated by my people. This feeling will encourage my task, often very difficult for a widow, during the remainder of my life. That God may protect and abundantly bless my country is my fervent prayer."

A Politician using the Pope.

From the time of Philip Second, the scheme of political managers has been to humor the Pope and his misguided followers, in hope of consolidating their power through his aid. This was the snare into which Henri Quatre fell in France. Bred a protestant intellectually, he said a *Kingdom* was worth a *Mass* and became a Romanist. Yet it cost him his life. Charles Second of England looked that way, and his brother James followed it,—not with success however, but with supreme failure, going counter to English good sense and conviction. It cost him his throne.

Prince Bismarck seems daily more and more charmed, and is inclined to use the Pope, attributing to him and his system great power in an imaginary usefulness, quite ignoring the unchristian characteristics of the Papacy. By an egregious fiction, this system taking a Christian Bishop has made him the ghostly semblance of the

ancient Emperor of Rome; and this phantom of power Bismarck thinks he can use for his own nation's aggrandizement and advantage. France having been brought to the brink of ruin by Popery, seeks to free herself from its toils, while the German Chancellor imagines he can *esplotar* those toils to unite the empire he aspires to reproduce and perpetuate. From the London *Spectator* we copy the following:—

The *Guardian* publishes the text of much of Prince Bismarck's speech of Thursday week in favour of the repeal of the May Laws, which is full of curious matter. The Chancellor said that the Pope is for German Catholics a German institution... My business as a diplomatist is to get friends abroad, and I should think myself injuring the interests of my cause from pure national arrogance if I declined the help of so mighty a lord as the Pope, because he was a foreigner.

"Herr Richter says I strive for a subservient majority. Well, am I to strive for a majority which wants the contrary to what I hold to be useful?" "I should be ashamed if, in my position, I were a doctrinaire." "I am far from holding members of the Centre responsible for a conflict which I regard as a piece of historical evolution. *I think the Empire owes much gratitude to the Centre.*" As to the Evangelical Church, which complains of these concessions, "I cannot give it equality with the Catholic Church," for Protestant Churches are lay. "Their centre is the congregation, not the priest." As to the future, "the history of the world cannot be *made*; but the ship of the State can be steered only in mid-stream."

The *Spectator* asks, in conclusion, why this Speech has not been given to London readers by the English press, saying: "How is it that a speech literally bristling with sentences of this kind, and ending with a solemn threat to resign, has not been published in full in any London daily?"

"Could no one suppress a column or two of obstructive platitudes on Ireland?"

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The voice of the Laity in the Roman

Church is suppressed. They have nothing to say, unless it be through its union with the State. The Protestant Churches assert the right of the congregation to be members and to take an interest, to have a voice and wield an influence. This is the point of variation between Jesus Christ and Pius XIII. Jesus entrusted his Gospel to the Apostles, Elders and *Brethren*; and in their combined care it is safer than it could be with either alone.

Fifty pounds have been subscribed by the children of seventy New Zealand State schools towards the fund for providing penny dinners for the starving children in London. The amount to be forwarded to the Lord Mayor by the Bank of New Zealand.

Am I a Christian?

A young man of twenty-five, a friend of mine, was talking with me not long since, and when urged to do a certain Christian duty, replied, "I would if I were sure I was a Christian."

"But you have been a member of the church for some years," I said, greatly surprised.

"Yes, but I joined when I was very young, and knew little about the step I was taking—I am afraid I ought not to have done it—I have not lived as a Christian should."

I knew he had lived an unusually upright life, was extremely conscientious in his business relations, a good son and brother; that he had daily prayers in the family, attended church and prayer meetings pretty regularly, though never taking a part in the exercises. In my own mind I had little doubt that he was a disciple of Christ, though following Him somewhat afar off, and I tried at first to convince him of it. But it was of no avail; he went back to the old plea—"I doubt if I am a Christian." His mind was also full of doubts on doctrinal points, as to how God could have foreordained all things and yet man be a free agent, with a host of similar questions,

It may be there are other readers of this paper who are in the same condition, kept back from active Christian duty, having none of the light and joy a Christian should have, and living perplexed, dissatisfied, unfruitful lives, uneasy in their inmost consciousness, and never getting any nearer to light and peace; what can be said to such?

What I did say to my friend was in substance this: "It is not for me to decide whether you are a Christian; that lies between your own soul and God; but if you are not, *Be one!* Do not waste your time debating that point.

Let the dead past bury its dead.
Act, act in the living present,
Heart within and God o'erhead!

Here is God who made you, in Christ who redeemed you, asking for your trust and love, for your loyal allegiance and hearty service; you know He is worthy of your best affections, and has a right to them; give them to Him *now*, no matter whether you have done it before or not. Say now, 'Thou art my Father, help me to be Thy obedient child. Thou dost love me, help me to love Thee. I do desire to be Thine, and if it is but a feeble desire, give me new strength and a firmer purpose. I believe Thou wilt. I will not dishonor Thee for another moment by doubting it. God helping me, *I will be a Christian!*'

"The soul that thus turns to Christ shall never be left unbled. He says to you to-day what He has been saying to all perplexed souls for eighteen hundred years, 'Come unto Me all ye that are heavy laden, and I will give you rest.'"

As to settling foreordination and free agency, we say to all and each, No man has ever settled it, and you never will; simply because no man is able to grasp the subject. It is as if a child of six should try to understand astronomy. The principles of astronomy are all clear enough, but the child has not power to grasp them, and your finite mind cannot grasp the Infinite One. Why should you try? You have not to rule the universe, and the Great Being who does guide it understands perfectly all the difficulties that perplex you. What you *can* do is

to trust and serve Him, and then, having lived a Christian life on earth, you shall go to be with Him and, as the eternal ages roll on, you shall be knowing more and more of the secrets of His wisdom as your soul enlarges to comprehend them.

Probably the smallest garrison that ever surrendered with the honors of war was that of Vincennes during the Revolution. Governor Hamilton, the English commander at Detroit, appeared before the town with a considerable force of British and Indians and demanded its surrender. Captain Helm was in charge with but a single man. He however, made a show of resistance and Hamilton, little suspecting the real state of the case but desiring to avoid bloodshed, offered him the honors of war. The terms were formally accepted, and the valorous captain, with colors flying, marched out his one man, to the disgust of his captor as much as to his own relief and enjoyment.—*Am. Paper.*

Decision of character is the eloquence of life.—*W. M. Taylor, D. D.*

Agitation is the marshaling of the conscience of a nation to mold its laws—*Sir R. Peel.*

The table is the only place where we do not get weary during the first hour.—*Brillat Savarin.*

Old men's eyes are like old men's memories; strongest for things a long way off.—*George Eliot.*

All the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong.—*Geo. MacDonald.*

A Congregational deacon is in no sense the equivalent of a Presbyterian elder. The elders are, practically, the church and, together, manage its affairs. The deacons are not the church, and are not set to manage its affairs, but to "serve tables"—to be the helpers of the pastor, and the servants of the church, which manages its own affairs partly through them.

SELECTED

Bread and Butter and Honey.

BY MARY E. WILKINS.

When the Armstrongs rode over to Bolton one afternoon, and left Alice alone in the house, they had no idea that there could be any danger for her. Alice was their little only daughter, and, rather than not leave her in perfect safety, they would have stayed away from Bolton forever.

To be sure the house was a good half-mile away from any other house, and was a very nice one of its kind. It was large and well kept, with a broad piazza all around it, and two bay windows, and had a general air of prosperity. Any one seeing the house there on the country road, where nice houses were not plentiful, would have thought that well-to-do people lived in it, and that it was probably well furnished with nice things. However, no one so far had thought so to the detriment of either house or people. Tramps and burglars were seldom heard of in that peaceful part of the country, and the Armstrongs had lived there twenty-five years and never once been molested. So they never thought of such a thing. They did not even tell Alice to lock the doors. Once, years before, a straggler had come along, and Mrs. Armstrong had given him something to eat; but he was quite inoffensive, and that was so long ago she had nearly forgotten it. Such a thing as a straggler never entered her mind now; and the chief topic of discussion, when they came to start, was about Alice's luncheon.

It might have been a bad plan, but the little girl had always a plain bread and butter lunch between meals. Today, however, she had an idea that she ought to have something a little extra to pay her for her lonely afternoon and disappointment. Alice herself wanted very much to go to Bolton with her father and mother, but she had a cold, and it was thought not prudent.

"Mother," said she, when her mother was putting her bonnet on, "what can I

have for lunch?"

"Why, what you always have," said Mrs. Armstrong. "You can spread yourself a slice of bread and butter."

"Mother there was a little of that honey left," murmured Alice, blushing.

Her mother laughed.

"I never saw such a child as you are for honey!" she said. "You ought to turn yourself into a bee. Well, yes; I don't care. All is, if you have it this afternoon, then you won't have it for tea."

"I'd rather have it this afternoon," said Alice joyfully.

She stood at the window and watched her parents drive out of sight down the road. She was a slender little girl, with a pretty, serious face, and smooth brown hair. When she finally left the window, and looked about the vacant room, it seemed to her that the clock ticked about twice as loud as she had ever heard it. However, she was not in the least afraid, only of course, a trifle lonesome. She got out her Sunday school book, and sat down in her little rocking-chair and read awhile; then she got her box of water-colors and painted. She had made up her mind that she would not eat her lunch until three o'clock, when her father and mother would have been gone about two hours. It was a quarter of three when she got tired of her paints. She put them away and washed her hands, and sat down at the window to wait until the clock struck. She began to feel quite hungry, and thought pleasantly of the honey.

She had only about three minutes longer to wait, but just then she saw a man coming down the road.

"Why, I wonder who that is!" said she.

She watched him interestedly as long as she could see him; then there was a shuffling step in the drive, and a shadow stretched past the window; the man had come into the yard.

He gave a quick glance at Alice in the window, when he stepped up on the piazza and knocked on the side door. Alice went promptly. When she opened the door, there stood the man, shabby and ragged, with a stubbly white beard. It was no one she had ever seen before.

"Have you got an old coat you could let me have?" said he looking past her into the house as he spoke.

"I don't know," said Alice. "I'm all alone here this afternoon. Father and mother are gone away. Maybe if you could come again, when they're at home, they'd give you one. I'm real sorry."

She was sorry honestly. She thought to herself that the poor old man needed a coat dreadfully; the sleeves of his coat hung in shreds, and there was a real fringe of rags around the bottom.

"Can't you give me something to eat?" said the man.

"Oh, yes, sir," said she, eagerly. "I can get you something to eat."

She showed him into the dining-room, and placed a chair for him with the greatest politeness.

"Please sit down," said she, sweetly, "and I'll get something for you."

There was a pretty black-walnut side-board in the dining-room, and upon it stood the spoonholder, full of silver spoons. As soon as Alice had left the room the stranger rose and tiptoed softly over to the side board and slipped into his capacious pocket the spoons. However, he was in his chair where she had left him, when she returned. She had in one hand a plate, with three slices of very nicely spread bread and butter, and in the other a little tumbler, with perhaps four spoonfuls of honey in it. She looked hesitatingly at the man, and then at the honey.

"I've got some bread and butter for you," said she, in her gentle little voice; "but I didn't know whether you like honey?"

"Yes," said the man, with a kind of grunt. It hardly sounded like yes, but it was evidently meant for that.

Alice went up to the dining-table, and spread the honey daintily on the slices of bread and butter. Then she handed the plate to the man, and he fell to eating.

She sat down in a chair opposite, and watched him a little wistfully. She as her mother said, was, very fond of honey, and she did not have it every day, and this was the last there was in the house.

It seemed like a considerable self-denial; for she was then a little girl, and dealt only in small treasures.

The man munched his bread and butter and honey, and seemed she thought to enjoy it. She wanted to ask him if he did, but did not quite get up her courage. The man *was* rather rough and queer looking.

"Won't you have some more bread and butter?" said she, when he got up finally and set the empty plate on the table. "That was all the honey, but there's more bread and butter."

"No, thank ye," said the man.

He stood a moment, looking at her curiously. Then he put his hand in his pocket, and drew out a bundle wrapped in an old newspaper. He laid it carefully on the table.

"There's somethin' fer you," said he. "But you musn't open it for an hour, though, mind. It's to pay you for the bread an' honey, you can tell your folks. 'Cause you didn't give me a crust and shut the door in my face, the way they people generally do."

"Thank you," said Alice, looking in amazement at the bundle.

After the man was gone, she hung over it, and could hardly wait until the hour was up. When it was she opened the package with trembling fingers. There were a number of spoons, her father's and mother's, their *own* silver spoons. There was no doubt about it—there was her mother's monogram on every one of them. She studied them over and over, and then turned and looked at the spoonholder on the sideboard. It was empty.

When Mr. and Mrs. Armstrong returned they found Alice sitting at the table, staring in a brown study at the spoons.

"O mother!" she cried. "O father! what do you suppose he meant by giving me our *own* spoons for the bread and butter and honey?"

"What?" cried her father and mother, together.

Then Alice told her story. When it was finished, Mrs. Armstrong caught her up in her lap and hugged her tight.

"I guess I'll never leave you alone again, if I know it," said she. "We'll have

somebody—we'll get a watch-dog".—To Alice's great astonishment, her mother was actually crying.

Her father also but he laughed and spoke lightly to reassure looked pale himself, Alice.

"I am not sure but the bread and butter and honey, with a good little heart to set it on, was the very best kind of a watch-dog that she could have had," said he.—*The Congregationalist*.

Anecdotes from a Mother.

One of our readers sends us the following: Once, while hearing a Sunday-school lesson, I asked the children, "By what other name was Jacob called?" expecting the answer, Israel; but the reply "Jake once came at."

—My little girl once said, after attending her first public entertainment, "I don't think people were polite; for, when the speaker got through, they clapped as though they were *glad*. I'm sure I was glad, but I shouldn't want to show it."

Another child in the family, on seeing a live colt for the first time and supposing it to be an incomplete rocking horse, asked, "When will the *rockers* grow?"

My faithful servant came to me one day in tears, asking permission to go to the post-office, as she had received word that there was a *dead letter* there, which confirmed a dream she had had that some one was dead. On her return, she was highly indignant, as the letter proved to be one written by herself to her lover in Erin, months before.

This same girl came to me quite disturbed about some gloves that were miss-mated in the washing, saying they were not *comrades* at all

My boy fell from the barn-loft, scraping his leg fearfully, on which he remarked, "Well, I guess we'll call that a *narrow scrape!*"

A QUESTION.

In the line,

"I pray thee, Lord, my soul to keep"
should the word "thee" begin with a

capital? If so, why more than the same word in the Scriptures, when used in the same way, addressing the Lord? M. U. L.

No doubt the true reading of this little prayer is "I pray *Thee*, Lord," and not, as one so often hears it, "I pray *the* Lord." To change the article to the personal pronoun in this way, exalts and makes the sense more life-like. As to the minor question whether "thee" should begin with a capital, tastes and rules vary. It is seemly and in the best taste always to commence the personal pronoun, when it stands for the persons of the Trinity, with a capital.—*Am. paper.*

Personal Conversations with Pupils.

BY F. W. M.

It must be acknowledged by all, that whatever other duties pertain to the office of Sabbath-school teacher, his first and chief duty is to do all in his power to bring each member of his class to the Saviour. To this end the influence of life should tend, and to this end his teaching in his class should be directed. Not only must the conscientious teacher live the life of a true, earnest, consistent Christian, (as well as) prepare carefully the lessons to be taught and teach them with all the ability and zeal of which he is possessed; but, if he would be of the greatest use as an instrument in the hands of his God, it is his privilege to do more (in personal conversation). All persons are more easily influenced by direct personal conversation than by addresses delivered to them as members of a body. And while this is true of all, it is doubly true of children, who are always attentive, because they feel themselves honored when one older than they are chooses to take the time or trouble to converse with them. The teacher anxious for the salvation of those under his care should take advantage of this fact, and at all times, when practicable, embrace the opportunity of having private conversations with them. Did all teachers plead for their Saviour, not only before their classes when assembled in school, but judiciously with the individual

members, our schools would receive a blessing and additional thousands of our pupils be made happy in loving Christ.

Since the days when Alfred the Great let the cakes burn by the cottager's fire-side, kings and princes not infrequently have disguised themselves and thus had a chance to hear honest opinions about themselves. Prescott tells an anecdote of one of the early Mexican kings who allowed nobody to gather wood in the royal forests. One day he saw a boy gathering sticks for fuel in a field and inquired why he did not go into the forest. "Because," said the boy, "that is the king's wood, and he would put me to death for trespassing there. He is a very hard man and denies to his people what God has given them." The king told the boy not to mind such a person, and promised not to betray him if he would gather wood on the forbidden ground. The boy bluntly refused and even accused the disguised ruler of being a traitor. Soon after the boy was summoned to the palace, where the king thanked him for the useful lesson he had taught, and changed the forest laws so as to allow wood to be taken from the ground, if the standing timber was left un touched.

A citizen of Ionia, Mich., standing with wet rubbers on an iron doorstep suddenly lost the power of walking. He thought he was paralyzed, until he discovered that his rubbers were frozen to the doorstep.—*Chicago News.*

Wigwug—I don't know what I'm to do about that bill I owe at Sontag's; he annoys me fearfully. *Wife*—Well, you know if he becomes unbearable you can pay it. *Wigwug*—Yes, that I can do.—*Detroit Free Press.*

The decline in the price of photographs is not likely to make photographers "look pleasant," but may do much to remove the seemingly settled melancholy of the man who has to sit for his portrait.—*Louisville Courier.*

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The Couch of Sickness.

When one is laid aside through illness how weary are the hours! Ordinary occupations that have engrossed one's time have to be left. Often the mind is too weak in illness to think consecutively, to pray or to read. Hence the visits of a judicious friend are specially helpful; but he must be judicious, and if truly a child of the Lord he may edify while comforting the sick. Many, however, fail to visit them, are not fitted for it, and do not think it requisite to prepare. But Jesus has laid stress on this duty: "I was sick and ye visited me... inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," Matt. 25, 40. The following is in point:—

"A member of a church was prostrated by illness, and complained bitterly to his pastor that only one or two persons had come to see him. "My friend," said the minister, "you have been a professing Christian for thirty years; and during this time how many sick persons have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."—*Selected.*

Crimes in Santiago.

Painful are the statements regarding

the prevalence of crimes in Santiago. The correspondent of the *Union* wrote, June 25th: "Since the assassination of De Meo people of education have confided to the revolver and the knife the display of their passions and madness. Physicians, lawyers, agriculturists, all rush into the horrible current. Against crimes of this nature the Police can effect nothing. They can neither be foreseen nor prevented. A well-dressed young man at mid-day enters the house of a friend, takes out a revolver, draws forth a surgeon's knife and with a salute inflicts death. Had the city ten thousand policemen the crime would not have failed to be committed.

"It is not the police, it is the judge who must stay this bloody wave of criminality. The judge must be inflexible. Painful it is but necessary."

Geography at Fault.

— A paper has just come to hand from London addressed to the "Rev. — — —, Am. Mission, Valparaiso, Chili, *Brazil.*"

— Another comes regularly sent to Dr. Trumbull from Boston Mass. "Box 202, Valparaiso, *Peru.*"

Laws of the Press.

The only jury trials known in Chili are

connected with the Press. For a libel or an immoral publication, a jury is to be called of seven selected by lot from a list of jurors chosen annually, and these decide whether an article is actionable or no. If in the negative, the proceedings are quashed; if otherwise, another jury of seven is selected, again by lot, who decide the question of culpability. If culpable, the author of the article is then in the hands of the Judge (of the Court of Common Pleas) who imposes a sentence according to law.

The *Patria* complains that it is too much a matter of chance; alleging that the jurors only resolve a case according to their feelings for or against the party accused. Doubtless some may allow personal feelings to influence them, but surely not all. If it be so, the remedy would be found in larger juries. Seven is a very small number. In the States 24 declare whether an act is actionable, and then 12 others decide the matter of guilt or innocence. Not only is this the rule in cases of the press, but in criminal suits generally, juries render a verdict on the facts while the presiding judge instructs them, and gives his sentence according to the law.

First Impressions of Valparaiso.

JOURNAL OF DR. THOMAS S. PAGE FIFTY YEARS AGO.

The dress of the countrymen who come in on horseback consists of a straw hat and, in addition to the dress worn by men in all countries, of a poncho and a pair of "botas." These are woollen leggings, extending from the foot up to the knee, where they are fastened by a silver band. Some of them are very fanciful. Spurs of very large size appear to be an indispensable article to a mounted Chileno. Silver spurs are generally used, but those who cannot afford these wear iron. The rowel is about four or five inches in diameter. In dimensions the spurs and country stirrups are in strict conformity. These are formed of huge blocks of wood, dug out upon one side for the introduction

of the foot. They answer very well for riding through bushes, but elsewhere I detest them. The country saddle differs from ours and with the exception of the stirrup is very comfortable. They place over it several "pellones", made of fur or wool, which render the seat of the saddle very comfortable. "Pellones" are likewise used by the foreigners on their saddles. The end of the bridle-rein terminates in about half a dozen lashes, which are used as a whip.

On Wednesdays and Saturdays the beggars sally forth. Some are on foot, others carried by a couple of individuals in a hand-barrow and, lastly and most astonishing, some on horseback. Thus they go from door to door, lame, halt or blind, whining out in a sepulchral tone "Una limosna para un pobre por el amor de Dios" "Alms for a poor man for the love of God."

The climate has such universal celebrity that it is hardly necessary to mention its excellence here. Except in climate I know of no claims which this place has to a name (*Valparaiso*) that would lead one to anticipate scenery of incomparable richness and luxuriance. Those who indulge in such speculations must learn that they are "but the baseless fabric of a vision" and that there is an almost immeasurable distance between the reality and the image of the mind. We frequently have heavy dews, but seldom any rain, I am informed, except in the winter season, when it falls in torrents. The atmosphere is remarkably clear, and the satellites of Jupiter can be seen distinctly with the spy-glass, and very often with the unassisted eye. The power of the sun's rays is counteracted by the breeze, which usually commences about 10 a. m. and declines about 4 p. m. When the wind blows strongly from the South, which it does frequently, the town is enveloped in a cloud of dust. This is a prolific source of diseases of the eyes, which are here very prevalent. Many protect their eyes from the dust by green spectacles, I know not why green ones are selected, except it be to fulfill the two-fold object of protecting the eyes and casting a verdure over the scenery. At 4 o'clock p. m. business ceases. The foreigners dine,

and the natives take the "siesta" or afternoon nap. At this time the streets are almost deserted, but at sunset the world re-awakens, and they are again thickly peopled. This is the hour of "oracion." The bell tolls and all take off their hats, repeat the evening prayer, and with the second toll of the bell proceed onwards. Foreigners do not conform to this custom, and consequently it is not so striking as in Santiago, where it is universally observed. At this hour also, which is early candle-light, the ladies sally forth on their "paseo" or promenade, and also to do their shopping.

After dinner I generally walk round to the Castillo or fortress, already mentioned as being in the western part of the harbour, and listen to the band of musicians, who daily assemble and play at this hour on the quarter deck of the *Valparaiso*, a Chilian vessel-of-war. Beside this,

"The gentle winds and waters near,
Make music to the lonely ear,"

and as I stand here, and observe the waves chase each other on the beach, thought embarks upon their placid surface, and visits friends and home.

Under the guns on the opposite side of the harbour, the *Essex* was captured in 1814. She was commanded by Commodore Porter who held out against two British ships, until nearly all his men had fallen around him, and his vessel was almost shorn to the water's edge. At a considerable distance to the eastward of this are seen in all their majesty the lofty mountains of Aconcagua and Quillota, the former clothed in everlasting snow. The road going to Santiago, which is seen winding over the summits of the hills is now undergoing repairs. They are made in a manner worthy of adoption in our country, that is by the criminals. These are guarded by soldiers whilst at work during the day, and placed in portable prisons, if I may so term them, at night, in wagons similar to those used at Menageries. They are then also well guarded. The Santiago road is sold every year to the highest bidder, who charges a certain price for all vehicles which travel on it. At the last sale it brought twenty-five thousand dollars. Payment is made at the expiration

of the year.

We have a very vigilant body of police and watchmen, horse and foot, in Valparaiso, and riots of every kind are extremely rare. To prevent smuggling or theft, if an individual is seen in the street after dark with a bundle in his or her hand, it is taken from the person and examined. Shore-boats are not permitted to be out after sunset. Boats, however, belonging to vessels are not prohibited from coming to shore. At 9 p. m. the watchmen commence crying the hour and from several mouths simultaneously you hear repeated "Viva Chile, las nueve han dado" "Long live Chile, 9 o'clock has just struck." Whilst giving a description of the town I should have mentioned that at the lower end of the Almendral is a small stream of water, which can now be easily stepped across, but I am informed that during the winter season when the rains are abundant, it swells into a creek or river and the current is so powerful as sometimes to sweep away a horse.

When I arrived in Valparaiso a theatre was open and in order to study the character of the people, I determined upon visiting it. I repaired to the theatre, prior to the hour of the curtain's rising. It was an humble-looking one storey dwelling, and the part to be occupied by the audience destitute of any floor. Of those who had as yet assembled (self excepted of course), I think I might truly say, it was dirt to dirt. At the back part of the building a stage was projected, and across it swung the veiling curtain. The roof was made of cane, but was so imperfect, that the stars could be seen through it glittering in the heavens, and by their incessant twinkling evinced a restlessness to see the curtain rise, and discover to them their rival stars on earth. The assembly now rapidly grew larger. Two young "caballeros" or gentlemen in front of me having occasion to leave their seats dropped their handkerchiefs upon them, as an indication of their intention again to resume them. A couple of ladies entered, and discovering the vacant seats approached them but, observing them occupied by the handkerchiefs, one addressed a lady near her thus, "¿ Estos asientos

están ocupados? Are these seats occupied?" "Si señorita, Yes madam" was the reply. The interrogator resumed "Por quién, por hombres? By whom, by men?" "Si señorita" was again the reply. This was sufficient, the ladies pushed the handkerchiefs aside, and took the seats, discovering to me that the sex, prior to marriage and the promise of obedience unto death, possess the same boundless empire and exercise the same absolute sway over the hearts of men in this as they do in all other countries. The curtain now rose and the scene commenced, but as those engaged in it were destitute of all attractions, and as the whole was stale and flat, I shall dwell upon it no longer than to mention that it drew heavily upon my fund of patience to endure it to the end. When I left, it was with the promise not to go again. There are other places of amusement termed "chinganas." A few females occupy a small stage, who sing and play on the violin and guitar, whilst a male and female occupying the front of the stage perform the country dance. The admission to these places is gratuitous, and the performers depend wholly for their support upon the generosity of the audience in buying cakes, ices and lemonade. These appeared to me about upon a par with the performances, and as it was "durance vile" to await the conclusion of the latter, I determined not to protract it, by exercising my generosity on articles at which my stomach would inevitably revolt.

(To be continued)

CONCERT.—On the 2nd instant the concert for the nuns "Hermanitas de los Pobres" was repeated at the Victoria Theater. The attendance was almost equal to the former one. A number of ladies and gentlemen, amateurs, took part in the music, vocal and instrumental, and in the play that was given.

The friends of Miss Trumbull will be interested to know that she sang, with piano and violincello and violin accompaniment, with great acceptance; the daily papers *Union* and *Mercurio* speaking highly in praise of her voice and expression.

The concert terminated with a superb tableau of Faith, Hope and Charity represented by three celestial figures, one sustaining the Cross, surrounded by twenty other equally angelic forms.

All were delighted with the entertainment. Mrs. Horacio Lyon as President of the Society presided, the very best families of the city being largely represented. As the nuns care specially for the helplessly poor and friendless their cause deservedly commands general sympathy. The amount collected was \$2200.)

UNION CHURCH.—Eighty communicants and upwards sat down to celebrate the Communion of the Lord's Supper, on Sunday, July 2nd. Four requests were presented from persons desiring to enrol themselves as members of the church by confessing their Saviour. Dr. Trumbull preached on Luke 24, 32: "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?"

Mr. Frederic Williamsen, native of German Denmark, died June 28th in Santiago in the Infirmary of the "Casa de Orates," where by direction of physicians and by order of the authorities he was placed two months ago, as his mental powers had so failed that it was not safe for him to remain at large.

SR. CRUCHAGA.—The death of señor Miguel Cruchaga, a prominent defender of the Roman Church, and a gentleman of literary attainments, occurred recently greatly to the regret of his intimate friends, companions in letters and co-catholics.

MR. JOHN SLATER.—The death of this gentleman should have been noticed in our last issue. He died in Santiago suddenly of cholera, just after arriving by land from the South. Mr. S. was contractor on the southern railway in its extension from Talca to Angol, Los Angeles and Talcahuano. His life was insured for \$18,000.

Mr. and Mrs. George Rogers embarked

for Great Britain on the P. S. N. Co.'s s. s. *Aconagua* on Saturday, July 9th, to be absent for some months. For years they have been most attentive and valuable members of the choir in the Union Church.

Miss Hidalgo has recovered and resumed her duties in the Escuela Popular, as well as in the work of translation for the press of discourses and suitable pieces for tracts into Spanish. No. 16 of the *Predicador* on "Lord that I may receive my sight," Luke 18: 41, is now issuing from the press, 2500 copies.

No. 17 is also just ready to go into the compositor's hands, translated by the same lady, on Rom. 5, 5: "And hope maketh not ashamed; because the Love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

THE RECORD.—A correspondent in England writes: "I was glad to receive the packet of *Records*. I was quite beginning to feel weary to see them again; hoping you would commence sending them as before. I have enjoyed reading your sermons again, and hope to have benefitted spiritually by them. I know I have not always given the heed to your words of counsel I should have done; and now this is my regret. The two sermons I liked most were the one on *Strength* and the other the *Nourishment of the Soul*. I suppose because I feel my need of both."

To this writer and to all others in similar states of mind we reply, the appetite for counsel on such topics is a token of life and returning health. "Blessed are they that hunger and thirst after righteousness" Jesus said "for they shall be filled."

To minister to such is beyond measure encouraging and delightful. To such one's ministry is of life unto life.

A friend writes: "The Queen is in London for two days, and holds a Drawing-room (May 10th) at which Miss Anita Williamson is to be presented."

Mr. and Mrs. McGregor were looked for in London about the middle of May. They had found the weather in Glasgow "like mid-winter."

PHONETIC.—It is proposed to express language by sounds represented by the letters of an ordinary spelling-book. All a man has to do is to give the force of the letters as they are pronounced. For instance F I K C stands for efficacy.

THE REV. MR. LESTER.—Private letters have mentioned Mr. L.'s arrival in Pennsylvania by the middle of April, when he had been present at a Ladies' Missionary Meeting. He addressed the ladies at the evening meeting of the 19th.

REV. MR. CAMERON.—The following letter was received by Mr. William McLaughlin from Mr. C. prior to his embarkation for the States two months ago.

Grand Hotel, Liverpool, May 6, 1887.

My dear Mr. McLaughlin.

I left the hospital yesterday, quite strong. Your friend Mr. Crow, who showed himself my friend in many ways, drove out with a cab for me and accompanied me to Liverpool. To-day he takes lunch with me.

My stay in the hospital though lonely at times was just the very best arrangement that could be made. Mr. Lee showed me every attention and genuine kindness. He procured for me everything I desired, and aimed to make it as pleasant as possible for me.

I am comfortably situated at the hotel and gaining strength every hour.

Saturday, to-morrow, I take the steamer *Servia*, of the Cunard Line to New York. So, after thanking you for your kindness shown in my necessity, with kind regards to all the members of your family, I remain your very sincere friend,

DUNCAN CAMERON.

MR. THOMAS FRANCIS.—With surprise and regret we learn of the decease of Mr. Thomas Francis, a firm friend of the Gospel, and one who for years has never failed to assist and encourage this journal.

The newly consecrated R. C. Bishop Blaitt of Concepcion is very ill (July 14th) and not expected to recover.

Y. M. C. A.—On the 30th ult. Mr. Finn gave an hour of entertainment through select readings to between one and two hundred auditors. The “Jackdaw of Rheims” afforded amusement, so did the “Blunders of Handy Andy,” and “Taming a Vixen” from Tobin’s “Honey-moon.” Hiawatha’s Wooing and Othello’s defense before the Senate were the more serious parts of the entertainment.

A number of ladies and gentlemen under the lead of Mr. W. J. Daniell sang in the intervals the “Rustic Coquette,” “All among the Barley” and the “Spring Song.”

<i>Sopranos</i>	<i>Tenors</i>
Mrs. Charles Cook.	Mr. J. Nicholson.
“ George Rogers.	“ D. S. R. Gordon.
“ Captain Chase.	“ Jas. McLaren
“ Rau.	“ W. T. Aikman.
Miss Emma Blake.	
“ Eva Cook.	
<i>Contraltos</i>	<i>Basses</i>
Mrs. K. Mathieson.	Mr. A. Harper.
“ W. J. Daniell.	“ D. Foxley.
Miss Johnson.	“ Geo. Rogers.
	“ J. Bonthron.
	“ Knight.

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On the 14th instant a lecture was given by Mr. Scott Williams of Santiago, on Alva and William the Silent.

FINANCE

Donations to the “Record.”

By Mr. F. Muller.

Mr. J. Amear	\$ 2 00
One who reads.....	2 00
Friend to the <i>Record</i>	6 00
A. W., s.s. <i>Limari</i>	1 00
Friend railway station.....	1 00
Friend, s.s. <i>Arica</i>	2 00
Board vol. Purser, s.s. <i>Arica</i> ...	1 00
Mr. T. Bland Garland, England	10 00
Mrs. C. D., “	10 00
L. X.....	5 00
Lady’s monthly gift.....	1 00
“ “ “	1 00
	<hr/>
	\$ 42 00
	<hr/>

Donations to the Sheltering Home.

From a little girl, by Mr. J. B.	
Blake	\$ 2 00
Mr. Robert Swan	\$ 40 00
Mrs. T. Bland Garland	\$ 12 00
Mrs. McIntyre	\$ 12 00
Mrs. Westwood	\$ 12 00
	<hr/>
	\$ 78 00
	<hr/>

SERMON

PREACHED AT THE CELEBRATION OF THE HOLY COMMUNION IN THE UNION CHURCH, VALPARAISO, JULY 3RD, 1887, BY THE REV. DR. TRUMBULL.

Holy Hearts glow at the Exhibition of the Truth.

TEXT: Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures!—LUKE 24, 32.

Jesus Christ had no one to sympathize with Him while doing that which was necessary to redeem sinners. Among all his contemporaries not one was to be found who fully shared in Jesu’s view of the evil nature of transgression, its blamefulness or the ransom that must be given to rescue men from its captivity. It was then as it is to-day: guilt was minimized by those on whom it rested, while God’s compassion was exaggerated to the extent of disregarding his holiness and forgetting the honor due to Him. For this reason Our Saviour had to tread the wine-press alone. One repenting criminal, on the cross at his side, obtained a glimpse of his future kingdom, and asked to be remembered in it, but all others forsook him and fled. To his immediate disciples Christ’s errand, his nature, his aim, the work He had undertaken to accomplish were surprisingly unknown. Though he had often sought to explain to them the kingdom He had come to found, yet were his efforts to very little purpose. They only clung to narrow, national, meager and limited notions. The extent of the

kingdom of Heaven, as they insisted on conceiving of it, was to eject the Romans from Jerusalem and restore independence to the Jewish state. When Christ spoke to them of all nations being brought in, and of Himself being lifted up and drawing all men unto Him, they could not comprehend his meaning; and when He predicted his own execution in that *lifting up*, his own death in dishonor, his egress out of life in ignominy, as a ransom for guilty sinners, the most they could answer was that such a thing must never be thought of. "Lord, that be far from Thee," was warm-hearted Peter's affectionate but unintelligent answer.

I.

The disciples, even at the end of three years most intimate association with our Lord, were only on the ground occupied by the average Unitarian Christian of the present day. First, they were not certain as to their Master's rank in the scale of being. Having thought him to be a man, they had indeed risen to some higher estimate of his nature than that, but still could by no means be said to comprehend that He was constitutionally and in substance the Son of God. Peter once in a moment of rapt, spiritual enlightenment confessed this, but afterwards fell back from it into doubt and distrust.

Second, as to Christ's expiatory death the disciples had never reached any idea of it. Seeing no more necessity for it than many of our contemporaries do in this present age, they could not bring themselves to believe it even when Jesus in person told them He had come in order to give his life a ransom for many. Men say to-day: "A ransom! why to whom was it paid?" Some scoffingly amuse themselves and attempt to amuse others by quoting early Christian Fathers who, foolishly enough, thought it was paid to be the devil, as though, by discrediting the doctrine altogether, that would cause it to be relegated to the *Limbo* of exploded Patristic notions and errors. To such a length the reverence of the Twelve Disciples never allowed them to go, although they failed, notwithstanding, to see how or

why their Master's blood was to be shed for the remission of men's sins. They who decline to receive this statement belong not only to a minority among the more earnest Churches of Christ, but without harshness or severity, are to be accounted Christians of only an imperfect development who, receiving very important items of Gospel truth, have rendered valuable service in some directions of doctrinal, ethical and historical study, but yet fail to come up and occupy fully the ground on which the *Founder* of the Christian Church sought to build its massive and durable walls. Christ giving to the ethical conception of the Government of God, who is perfectly holy, its sharpest definition and widest range of perfection, taught that every sinner is in debt to the righteous law to an extent he can never cancel; that he owes ten thousand talents and possesses nothing to pay with that even approaches to adequacy. This He inculcated in his instructions to his disciples: "Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven" (Matt. 5, 20); and again: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," (John 6, 53). Considering this "an hard saying" vs. 60 "many of his disciples went back and walked no more with him. Peter when Jesus said unto the Twelve: "Will ye also go away"? (vs. 67) answered: "Lord, to whom shall we go? Thou hast the words of eternal life," evincing a decided measure of trust, although subsequent events proved it to be very incomplete, for after it all, they were all found not believing that his blood was ever to be shed.

II.

Love to Him prompted them to disbelieve even what He Himself stated. Their disbelief arose not from any want of interest in Him. They felt too much interest in Him rather. They were unwilling He should be such a sufferer. If they could, they would have prevented his crucifixion altogether. And, in consequence, when the crash came they were alarmed, disap-

pointed and fell into utter dismay. Every man of them forsook Him, for they felt He had failed in his Mission. He had not failed, but they considered that He had, because in the weakness of their affection for Him, "after the flesh", they had resisted the force of his own words in describing what that Mission really was intended to be. Thinking it unworthy of God to be so severe as to have Jesus, their dear Teacher, "Crucified and slain by his determinate counsel and foreknowledge," (Acts 2, 23) they felt confident the prediction of Jesus himself would prove figurative and never be fulfilled literally.

III.

However, the hard tuition of events taught them otherwise; so that when they saw Him actually executed; when all evasions about "figurative" language were made absolutely impossible; then their distress at his want of success in restoring Israel, as they were anticipating that restoration, knew no bounds.

Now, in exactly this state of mind two of them, the third day after his decease, went sadly out from the city to a village two miles away, comparing notes in sorrowful communion as they walked. Jesus knowing all joined them, and entered into their conversation by enquiring of them what it was about. They expressed surprise at his query, wondering how it could be that even a stranger in Jerusalem should fail to know the occasion of their sorrow. He having listened to their story, and heard from them the wonderful rumor of the resurrection, replied abruptly and reprovingly by denominating them "fools and slow of heart to believe all that the prophets had spoken;" adding, "Ought not Christ (the Messiah) to have suffered these things and to enter into his glory?" At once He proceeded to give them a lecture, an exegetical exposition of the Old Testament, taking from various passages its types and predictions, showing what these had called for in the way of fulfilment, and how Jesus in his own damage and suffering had fulfilled them. Beginning at Moses and coming down through the can-

on He expounded to them in all the Scriptures the things concerning Himself (vs. 27).

Though their faith was imperfect they were not, however, without faith. They had not believed all, but they had not refused to believe all. They had believed something; and the new instruction fell consequently into ground prepared to receive it: the seeds took root: their interest was not diminished by the recent events but deepened: they listened with new attention to this communicative stranger who showed such an extensive knowledge of the Sacred Oracles, and manifested such a profound and reverent idea of their blessed Master and Lord.

Reaching their destination they urged Him to enter the house with them. A repast was prepared at which He took a seat. Till then they had not recognized Him: "their eyes were holden," (vs. 16.) but on some gesture in *breaking bread* they came to know Him, although in the instant "He (vs. 31) vanished out of their sight," and then they exclaimed: "Did not our heart burn within us while He opened to us the Scripture!"

The whole incident is rich with tenderness. To some persons of a nature peculiarly affectionate and a religious experience prolonged and spiritual, the passage has been a favorite for meditation. Seeking to walk with the Lord they have felt that He has opened to them the Scripture.

IV.

The following profitable points may now be elicited from it.

1. While it would have been a boon of inestimable value had these two disciples put down verbatim the conversation which their risen Lord that day favored them with, yet probably the substance of it has been preserved in the discourses contained in the Acts of the Apostles, and in the Epistles which a few of those God-loving men left written for the instruction of the Church and, in fact, of mankind.

Peter for example, in the first Christian discourse ever pronounced quoted the second psalm as a prediction of the kingly

exaltation of Messiah: "Jehovah said unto my Lord, Sit thou on my right hand," and then added: "Let all the house of Israel assuredly know that God hath made this Jesus whom ye crucified, both Lord and Christ. (Acts II. 34.)

More than once the sixteenth psalm was cited (Acts 2, 27 and 13, 35) in the words: "My flesh shall dwell in hope because thou wilt not leave my soul in Hades, nor give thy Holy One to see corruption." Jesus himself, (Matt. 22, 43) asked the question about psalm 110: "How doth David in Spirit call him Lord saying, Jehovah said unto my Lord sit thou on my right hand?"

The aged Simeon, "waiting for the consolation of Israel," to whom "it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, ... came by the Spirit into the temple... took the child Jesus up in his arms and blessing God said, Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation which thou hast prepared, a light to lighten the Gentiles and the glory of thy people."

2. Manifest it is that the early believers felt they possessed in the Old Testament a storehouse from which to draw liberally and continually foreshadowing types of the mission and character of their Saviour. John the Baptist's term the "Lamb of God" was a favorite designation of their Lord, derived from the Passover ceremonial as instituted on leaving Egypt, and commented on 800 years later by Isaiah (53, 7): "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth." The other John, whom Jesus loved, witnessed in vision the discussion of the great problem of sin's pardon, when the ancient and modern church, aided even by angels around the throne to the number of ten thousand times ten thousand, was baffled with the question of forgiveness: and then there appeared a "LAMB as it had been slain" who took the book, opened the seals, redeemed men unto God by his blood" and so thoroughly solved the question that "every creature in heaven and on earth and under the

earth and such as are under the sea, was heard saying: Blessing and honor and glory and power be... unto the Lamb forever and ever."

3. Sure then you can be that when the Risen Jesus that day opened the Scriptures to those two disciples, He drew forth from this storehouse prominently those doctrines of which the Holy Communion, now to be celebrated, pre-eminently treats: viz: first, the painful impression which human disobedience has caused in the mind of the Father in Heaven; second, the anxiety of God to have men forsake disobedience, come back to Him, seek Him, repent of their sins and obey Him; and third, that He has provided a blood-offering, a bleeding Lamb, Messiah, Jesus Christ, faultless, innocent, to die and through painfulest sufferings manifest the divine abhorrence of evil coupled with parental love toward the evil-doer, whom God will pardon whenever the mind relenting and repenting accepts his authority of love.

A very curious item occurs in the history of the late Mr. Emerson: he was ordained when a young man pastor of one of the very oldest churches in Boston, the first Church in fact, being a charming preacher, but after a year or two intimated to his church that he could not continue to be their pastor if he must continue to administer the Lord's Supper. I have never seen the letter he wrote the church, but understand he felt the Supper was meaningless from his doctrinal standpoint, and determining to be perfectly frank asked leave to dispense with its celebration altogether, or else that the church should dispense with his services. Much as they loved and admired him they chose the latter alternative. His frankness and sincerity are to be admired; so too may perhaps be the correctness of his logic, for were the Unitarian view correct it might be difficult to see why the communion in which we "show the Lord's death till He come" should be maintained. But if frank, he was mistaken; and while sincere, he failed to take in the true teaching of Him who came down from Heaven, went to the cross as our representative, shed his blood "for many for the remission of sins," laid down

his life as the Father had given him commandment, (John 14, 31,) and rose again for our justification (Romans 4, 25.)

And here, to conclude, let it be said:—

1. A test-question now merits the careful consideration of every individual: Do you know what it is to have your soul warmed, your feelings kindled, your thoughts glow when contemplating the descriptions of Christ given in the Holy Word? Can you say that your heart has burned as He has opened the Scripture to you? Not long since a Christian speaking of this verse of Scripture said to me that she could say that her heart did burn as she rehearsed the history of her Lord, feeling that He opened to her the true import of the Scripture. Her life, it may be added, bore a cheering witness to the blessed fact that she stated. Would that you all without one solitary exception might become able to say the same thing!

Another person, a communicant, has written me: "I was not formerly alive to the responsibilities of life as now I am; and when one comes to realize this late in life, it is not easy... But that my heart may of the Holy Spirit be inclined both now and henceforward to give more diligent heed to the things that concern my soul's everlasting well being, is what I most earnestly pray for." This my friends is the true preparation for a warm, glad, heart-felt reception of the words of Jesus Christ: words which have given to thousands their most delightful reflections, the purest hopes and most powerful incentives to holy conduct they have ever known. Such as receive the testimony of the Lord's anointed gain every thing, solace in sorrow, comfort under trials, encouragement to virtue, ennobling influences in conduct and assurances of safety when called to die.

2. And, for the asking, Christ will by his Holy Spirit so affect every one's heart here that it shall ardently welcome and enjoy his pure precepts, affluent promises, wise warnings and ample offers of pardon. Who of you, then, will ask this of Him to-day, as you gather around his table, to take these symbols according to his commandments, symbols made luminous by the Old and New Testament Scriptures,

symbols that remind you of his death as your sin-bearer who was for your justification immediately raised again? This of all possible requests will be the most appropriate to your wants, while it will best harmonize with the aim of your Crucified Lord in bearing the death you celebrate, and in instituting the solemnity at which you are by his invitation participating guests.

¡ Might He enable you all to go hence saying one to another: Did not our heart burn within us while He walked with us by the way and while He opened to us the Scriptures!

Let me remind you that the symbols used here to-day prefigure those realities of which the saints in glory partake in Heaven as they sit down at the marriage supper of the Lamb. And partaking of them now with zest, will prepare each one for partaking of them then in the Celestial glory.

FOREIGN

The N. York correspondent of the Boston *Congregationalist* writes of the large number of Israelites coming to the U. States in the following terms.

More than 46,000 Jewish immigrants have arrived in New York in the last two years.

Their abject poverty, their ignorance, idleness, filth and general degradation make them a burden on the city's charities and a danger to its welfare. More than 2,000 have been aided by the Hebrew charitable organizations this year, but what are these among so many? Still greater numbers are getting ready to come over in the spring and summer.

In a lecture before the Young Men's Hebrew Association, Mr. B. F. Peixotto, an intelligent and broad-minded Hebrew, who was U. S. Consul in Lyons, France, and took occasion to visit Russia, Roumania and other countries from which most of the Jews emigrate hither, took up the question in many a fashion. What shall we do about this dangerous influx? He advised

forming a great colonization scheme, under the care of the wisest and wealthiest Hebrews in this country, to co-operate with like-minded Hebrews abroad: (1) to prevent the coming out of the poorest, laziest and most vicious; and (2) to guide encourage and help the better class, the able-bodied and moral, with some means to begin on, in getting here, and then to see that they "go West," form new colonies for farming or other industries, or else join those already started. The lecturer named nine Jewish colonies already well established there: two in New Jersey, five in Kansas, and two in Dacota, besides other less fixed settlements, in all not less than 500 or 600 families.

God grant they may, not only find shelter from the oppression of Continental Europe, but may come to recognize in Jesus their Messiah so long looked and waited for!

Educating Indians.

The same pen describes a most interesting exhibition at the Academy of Music. Captain Pratt was there with 100 Indian boys and girls, representing more than thirty tribes from the Carlisle (Pennsylvania) school. A students' orchestra supplied the instrumental music, and a students' choir sang a variety of songs, with taste and spirit. Two tableaux, one of boys' industries, and another of girls' told the story of the practical training given in Carlisle. The boys were seen working at shoemaking, carpentry, making tin-ware, printing, blacksmithing, harness-making, and so on; and the girls in turn busied themselves with cooking, washing, ironing, mending, knitting, and various other work. Both sexes show themselves creditably adept. Then there were object lessons, exercises in arithmetic and drawing, speeches, recitations, a colloquy, and an original discussion of the question whether the Indian should be exterminated! One exercise was by a class of Apaches, three months in the school. The speeches by more advanced scholars would have done credit to those of equal age in most of our white schools.

The whole exhibition justified the terms, that some have thought extravagant, in which most who visit the school speak of it and of its providentially formed and uniquely endowed principal.

Trenton, N. Jersey, March 7.—The certificate of organization of the Southern Cotton-seed Oil Company has just been filed in the office of the Secretary of State. The capital stock of \$5,000,000 is divided into 50,000 shares at \$100 per share. The paid up capital is \$4,000,000, Mr. Butcher having subscribed for \$1,000,000, Mr. Harvey for 500,000, Mr. Tompkins for 800,000, Mr. Nowland for 100,000, Mr. Fred. Oliver for 600,000, and Mr. John Oliver for 1,000,000. The certificate provides for the privilege of erecting works in any of the States, and also for dwellings for the operatives.

TEMPERANCE AND SOCIAL.—The *Pall Mall Gazette* states Germany is reaping great profits from her trade in spirits, mostly of a vile kind, with Spain.

—The *Times* fears the enormous profit of the drink trade with Africa will be too strong for philanthropy.

—After an address by Madame Woyka, at Oban, a branch of the Women's Temperance Association was recently formed.

—Fifty Dublin magistrates have become disqualified for sitting at licensing sessions owing to their having taken shares in Guinness' brewery.

—Mr. W. I. Palmer, of Reading, at a great meeting recently, said were each teetotaler in the United Kingdom to secure another, and the process to be repeated annually, in four years the entire population would become teetotalers.

—The Registrar-General begins to note the fact that marriages are steadily declining in London, not only among the wealthy and middle classes, but among the mass of the population; and he also points out that the ratio of the birth-rate is falling in London and the other great towns of the kingdom constantly enumerated in the statistics. It is, however, too soon to bewail this degeneracy in maintaining the race; and a considerable period must elapse ere it is necessary to

offer prizes, as in France, for numerous families.

Gentlemen and ladies who are engaged in the wholesale or retail materialization of departed spirits will regret to learn that business in their line in Boston is not as good as it was. Two able mediums of that city have been arrested on the charge of obtaining money by false pretences, being spirits that never had "departed." One of these bogus spirits seized by the police proved to be "a girl fourteen or fifteen years old, robed very scantily in white." Trade had been brisk before this seizure, but it is to be feared that it will be dull for some time to come. However, the fools are not all dead yet, even in Boston, so that the mediums need not despond.—*New York Tribune* April 26.

A Catholic paper Warned.

THREATS FROM ARCHBISHOP CORRIGAN.

A stir was caused in Roman Catholic and labor circles by the publication of a letter recently sent by Archbishop Corrigan to "The Catholic Herald" of New York. The existence of the letter has been known to several persons for some days, but was withheld from the public at the earnest request of Mr. O'Loughlin editor of the paper, who declined to publish it out of respect to the Church. Some of his friends, however, to whom it was shown were greatly surprised, and declared that it was an attempt to "strangle" the paper without giving it a chance to make known the fact. By some means they secured a copy of the letter and on Friday it appeared in Henry George's paper, "The Standard" under the heading, "Gagging the Press." The letter is as follows:

452 MADISON AVENUE.

NEW YORK, April 13, 1887.

To the Editor and Proprietor of *The Catholic Herald*:

GENTLEMEN.—By this note, which is entirely *private* and *not to be published*, I wish to call your attention to the fact that the third plenary council of Baltimore,

following the leadership of Pope Leo XIII., has pointed out the duties of the Catholic press, and denounced the abuses of which journals styling themselves Catholic are sometimes guilty. Says the council (decree No. 228.) "That paper alone is to be regarded as Catholic that is prepared to submit in all things to ecclesiastical authority."

Later on it warns all Catholic writers against presuming to attack publicly the manner in which a bishop rules his diocese, affirming that those who so presume, as well as their approvers and abettors are not only guilty of very grievous scandals, but deserve, moreover, to be dealt with by canonical censures.

For some time past the utterances of *The Catholic Herald* have been shockingly scandalous. As this newspaper is published in this diocese, I hereby warn you that if you continue in this course of conduct it will be at your peril. I am, gentlemen, yours truly., M. A. Corrigan.—Archbishop of New York.

"Missions during the Victorian Era."

Such is the title under which, in the Chronicle of the London Missionary Society, a correspondent says: "The seven Protestant Missionary Societies of 1800 have become more than one hundred in 1887. The total income of the seven was then less than £50,000; the income of the hundred is now £2,220,000. In 1800 the converts numbered about fifty thousand; now they are nearly three millions. Every Protestant denomination of the least importance has its foreign missionary society."

Annie's last Song.

A very touching incident occurred at Gouverneur Hospital, New York city, last week. Little Annie Ashpurvis was sent by her parents, who live at No. 36 Hester Street, to the cellar for some fire-wood. The child, who was but six years old, took a lighted lamp in her hand, and while descending the stairs, her foot slipped and she fell, breaking the lamp, and the flames

of the burning fluid soon enveloped her entire body,

As soon as the surgeon was called, the little sufferer was wrapped in what is known as a "Stokes prepared sheet," and driven in an ambulance to the hospital. The child was put on a soft cot, and the house surgeon did all he could to alleviate her suffering, but it was impossible to save her life. Under the influence of a narcotic she soon fell asleep. Thus she lay slowly breathing for some hours. Her face was so swollen she could not open her eyes. About half-past two in the morning she showed signs of returning consciousness. The watchful nurse asked her would she take a drink. She distinctly answered "Yes."

In a moment House Surgeon Aspell was beside her cot. He felt the pulse, but shook his head and turned to go away. As he did so the little creature moved her body. She turned half round. The dim light of a candle shone on the blackened face. The swollen lips pursed out, and in clear, sweet voice the dying child began to sing the hymn.

"Nearer, my God, to Thee."

The doctor and nurse stood transfixed.

The other patients in the silent, darkened ward leaned on their elbows, and drank in the sweet melody. The first verse completed, she gradually sank back on her pillow. Her strength began to fail, and with it her voice, and only the humming, like distant music, of the air of the hymn could be heard. How sweet, yet weird, that humming sounded.

The candle lent its meager light, the big clock in the corner told out its seconds as the sweet little soul passed out to its Maker.—N. Y. *Evangelist*.

France and the Gospel.

At a recent Monday morning Meeting of ministers in Boston the Rev. Dr. Calkins of Newton, gave an interesting address on The Gospel in France. Rationalism has been the curse of Protestantism in France. So much has this been true that, in 1872, it was found impossible to adopt a simple *résumé* of reformed doctrine. Some of

the best pastors then thought it would be necessary to come out from the Reformed Church, as was likely to become wholly rationalistic. But this fear is not proving true; this church is becoming every day more Evangelical. Dr. De Pressensé is now confident that the Reformed Church can be saved. The number thoroughly Evangelical may be put down at 650,000, as against 100,000 rationalists. The McAll Mission has a thoroughly Evangelical influence. Ye can trust our French brethren, as the work is now organized, to handle all the funds we may send them.

What is being done?

(1) The Société Centrale, the Home Missionary Society of the Reformed Church, which plants churches; (2) the Mission Intérieure, an Evangelical propaganda, whose orators, Revelleaud, Bertrand, Fourneau and Meyer, go out and hold semi-political, semi-religious conferences; (3) the McAll Mission, which exerts a direct influence upon the Catholics.

Dr. Calkins illustrated the work and state of religious life or deadness by an example of two villages, near Chateau Thierry, an hour's ride west of Paris, Monneaux, although Protestant for a long time, was dead because the pastor was a rationalist, and the church attendance had fallen off from 500 or 600 to not over 30. But on the other side lay Troissy, a Catholic town yet having now a temple (the word church is never applied to Protestant places of worship) of 160 members, all converted during the last nine years. As compared with Germany, the progress of France is wonderful. Germany is in a truce; Protestants and Catholics letting each other alone; so is Holland; not so France. A bishop said in a recently printed statement that in ten years France would be Protestant or infidel. Separation of Church and State will take place soon. The Minister of the Interior is sure he could carry the whole Assembly now, but not the whole country. The Catholics of France are eager to hear Evangelical truth. M. Revelleaud is listened to by vast crowds, being equally well received in mining villages and in farming communities. Dr.

Calkins realized that there was another side, but thought, take it all in all, the outlook was cheering.

An old man lived up in the mountains for many years, whom the village people close by all knew, as they thought, intimately. One day he came into the village looking very sad, and being asked what was the matter. "Waal," he said, "I do feel kinder sad." "What has happened?" "I've been to a funeral." "A funeral? Whose was it? Some relative?" "Waal, you might call it so. It was she that were my wife." The first they knew that he had ever been married.—*San Francisco Chronicle*.

—Dr. Horatius Bonar, has been in failing health for some time, and is seldom able to officiate in his church. The jubilee of his ministry occurs this year, and a colleague and successor has just been appointed. Dr. Bonar was a favourite student of Chalmers: his house in the Grange district of Edinburgh, where, ten years ago, he wrote "My Old Letters," almost overlooks the grave of his distinguished teacher.

—During the last three or four days of his life Dr. Ray Palmer lay most of the time apparently unconscious. When told by his son that the end was near, he answered, in a louder tone of voice than he had employed for some time "Thank God." Occasionally he would be heard to repeat to himself a hymn of faith and praise, one of Wesley's or of his own. The last words he was heard to utter were, as his lips were seen to move, and listening ears caught a few syllables inarticulately spoken, of the verse of his hymn entitled, "Jesus, these eyes have never seen." The words, "The rending veil shall Thee reveal," were distinctly made out of the vs:—

"When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal
All glorious as Thou art."

Then he passed away with his own words of faith, written in life, ratified in death.

—On one occasion, Dr. John Ker, during a lecture to divinity students from

the chair, made a reference to the Salvation Army. This name was the signal for a disturbance, the students indicating their feelings on the subject of the Army in hostile way. Dr. Ker, rose to his feet, and said, "Gentlemen, you may show your disapprobation as you like. All I have got to say is that the Salvationists and their work may well make you ashamed of yourselves."

—Mr. George Clarke and Mr. Hudson Taylor have been visiting Perth, Greenock, Dundee, Inverness, and Aberdeen, arousing them to interest in the Gospel for the world. Their meetings have been of a very encouraging kind.

—The *Globe* is busy with skits on "Books which have Influenced me"—most of them very poor. The two last are Sir William Harcourt: "Dinah Mite"—Mr. John Bull: "Parnellism and Crime."

—The *Methodist Times* says in a leading article on a paper recently published in *The British Weekly* on Wesleyan Methodism and Home Evangelisation. "We greatly appreciate the powerful advocacy of this brilliant and open-eyed writer. But he has seriously underestimated the scope of the forward movement. Evangelistic missions form only a very small part of our enterprise. We hold that the most highly-educated, refined, and influential Christians of both sexes should take a leading part in all revival work: but have always maintained that evangelistic enterprises should be preceded, environed, and supplemented by social work for the bodies and minds of the poor, by every kind of provision for the deepening of spiritual life, and by the adaptation of ordinary services to the population environing the chapel. We advocate the most refined and musical liturgical services in their place, as well as thoroughly popular mission hall services elsewhere. Young Methodism is also in full sympathy with modern science and the higher culture. We are quite as anxious to evangelise the Universities as the London slums. We are, further, the pronounced advocates of Methodist Reunion, and of the most friendly relation with all other churches; we utterly repudiate any antagonism to the Old School. Methodism

must be elastic and comprehensive. The Old School should have every opportunity to use their methods. And we claim the same liberty for the new Progressive School."

"Lord, to whom shall we go, for Thou hast the words of eternal life." These words force themselves on our attention in the education of the young. Morality should be taught in a complete education as surely as Arithmetic. But what morality shall it be? Even in India this question rises.

"At a meeting in Mailapur," says the *Madras Christian College Magazine* "almost all the speakers confined their observations to the want of religious instruction, as most pressing. A committee of influential gentlemen was nominated to consider and devise means to remedy this evil." The writer, himself a heathen, strongly urges the setting apart of one hour each day for religious instruction, and frankly admits that the missionary institutions with their Christian teaching are far preferable to the Government Colleges, with no religion. He says: "There is no doubt that on account of the greater attention paid to the inculcation of moral and religious lessons they are very useful in directing the thoughts of the pupils to higher subjects."

The grand difficulty is as to what is to be taught. He openly maintains that the Hindu religion cannot be taught, even if orthodox Brahmans would allow their sacred books to be used by any but themselves. "The crude, and often grossly superstitious forms of popular belief, are not worth our while to inculcate. A for the practical forms of religious worship, he allows that the priests are often the most impure of men, the vilest of women minister in the temples, and he adds, "The holy temple is turned into a theatre, where men are amused by puerile exhibitions, and brought into contact with beings immoral and disreputable." His only remedy is a kind of *natural religion*, but his great difficulty is the want of a *living personality* to import vitality and power to religious thought and duty. There is

hope for India when she feels her needs.

The Holder-on.

One beautiful Sabbath morning, not long ago, a little company of Christians gathered in the vestry of the church in M—. For several months it had been their custom to meet there and pray for a blessing upon the Word preached. The church was filled every Sunday morning with attentive listeners, but somehow the large majority of them were "hearers of the Word only"; and the blessing which was sought, that these might become "doers," seemed to be withheld. An hour later a large audience gathered in the church to listen to their gifted pastor. The crowded house elicited remarks from the brethren who lingered in the vestibule.

"Takes the old doctor to draw," said one delightedly.

"I knew he would the fust time I sot eyes on him," responded the old sexton between pulls at the bell-rope, "'n' I haint been disappointed; he's fed us richly right along—no poor dinners sence he come."

The bell tolled. As it ceased, the few who had met for prayer came up from the vestry followed by the pastor. It was noticed by some that he did not produce and place in the Bible the usual roll of manuscript. Neither did he read his text from the sacred Book, but instead came slowly forward, and, gazing wistfully upon them, said with unwonted solemnity:

"Brethren, I have brought no sermon with me this morning, although I had one prepared. I felt impelled to talk to you familiarly as to a friend. If I were to take a text it would be this: 'Thou art not far from the kingdom.'"

He paused to look earnestly upon his parishioners. Then he broke the deep silence with this:—"Yesterday I visited the Mason Machine Works, and was shown through their great shops. When in the boiler department I learned that the men were divided into three classes, and they were called Riveters, Clippers, and Holders-on. I asked, 'What are the duties of the Holder-on?' One was pointed out

to me. I found it was his duty to sit within the shell of the boiler holding the rivets in place with an iron, while they were headed by men outside. Month after month, and year after year, these men sit in the darkness, in a cramped position, with no light but what comes in at the boiler-end, their ears dulled by the deafening clatter of the hammers. One of those men said to me:

“I have been at it so long I’ve got used to it; I can almost say I’m content to be a Holder-on. But,” he added, “it seems to be necessary that we do something else.”

“He pointed to a machine in another part of the room, up to which a boiler was being raised.

“That is going to do away with us Holders-on.”

“How so?” I asked.

“That machine, as you will see in a minute, with one powerful blow drives the rivet in and heads it on both sides. That will practically do away with the Holders-on.”

“My brethren,” continued the pastor with much earnestness, “I could not help thinking of some of you yesterday more than usual—for you are never quite out of my mind; and as I thought of your relation to this church, it seemed to me that you were not wholly unlike these Holders-on. For five years I have presented to you my Master’s message—every phase of it that I could possibly think of—that I might, if possible, meet each individual case. But” said he with a sadness that all felt—“I fear that I have not succeeded. It is true that each Sabbath you are prompted in your seats, honouring God’s house by your presence, but, so far as I know, you go away apparently indifferent. Your faces are never seen in our prayer-meetings, and, when we meet, seldom do you show any interest in the church. At first, perhaps, my Master’s message impressed you, making you feel uncomfortable for a time, but gradually your ears have become dulled, you seem to be content to be simply Holders-on.”

He spoke these last words slowly and distinctly. Several faces crowned with the gray hairs of advancing age changed perceptibly, as if an arrow had entered

their hearts.

“You hear occasionally of the work of the church, and know that something is being done; but, like the Holder-on, you sit in darkness, deprived of the sunshine and light of religion. The Holder-on says his work is practically done away with. Dear brethren”—the sorrowful tone suddenly changing to earnest entreaty—“I trust it is not to be so with you. I cannot help saying to each of you this morning, as my Master did to one of old: ‘Thou art not far from the kingdom.’ Those who have attended our prayer-meetings of late have felt that the Spirit was there. Some hearts have been touched. Three of our young people will come into the church this afternoon on confession of faith. There are many others who feel that they ought to take their places with the people of God; ‘almost persuaded’—yet they hesitate. Shall I tell you frankly why? One young man says:—

“‘Father is going to attend to these things by and by; I think I’ll wait for him.’

“Another excuse is that some of my congregation say they ‘can be as good Christians out of the church as in it.’ I could go on repeating excuses, but these will suffice. Pardon me if I speak plainly: it is you Holders-on, for years near the kingdom, who keep others out by your inaction and indifference.”

He continued with increased fervour, showing the need of immediate action, their great responsibility, and the consequences that would result hereafter if they hindered any from coming into the kingdom.

The pastor’s words came home to that audience with great power. Many said afterwards that they could see themselves sitting contentedly in the shell of the dark old boiler and “holding on.” The next Wednesday evening the prayer-meeting was crowded. A revival followed. And those who came out into the sunshine of a happy Christian experience wondered how they were ever content to be simply “holders-on.” Reader, how is it with you?—*N. Y. Observer.*

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Valparaiso.

— Mr. Vidaurre preached in the Chilean Congregation on the 24th. Mr. Dodge who attended with him reports a most encouraging attendance of two hundred persons; and that Mr. Vidaurre preached an excellent discourse.

— Mr. Garvin had reported a week before that a number of young men were coming to the services in Spanish.

— The annual subscriptions for the Valparaiso Bible Society are now almost completed, in large part through the exertions of the Secretary, Mr. Daniell, who soon embarks for Liverpool.

— The attendance at the Port Sabbath School, of which Mr. Fraser is Superintendent, was 80 on the 24th instant.

— Don Camilo Ortuzar, for some years past the esteemed and active curate in Iquique, embarked for B. Ayres in the steamer *Sorata* July 23rd, en route for Europe where it is his intention to become a member of the Society of Jesus, the Jesuits. His friends speak with regret regarding "the loss to the Clergy of Chili" through the step he takes, adding that he has long desired to do so.

— Another custom-house officer was arrested on the 21st instant.

— The income of this city this year will be \$729,894, while its expenditure will be \$1,266,954. The debt of the city is two millions and a quarter.

— Santiago owes almost four millions, will have an income of \$1,170,000 and an expenditure of \$894,883.

Soup-kitchens for the Needy.

During the last six months food has been furnished for the poor at the rate of from 1000 to 1500 rations daily, in four Ollas de Pobre in different parts of the town. The expense has been about fifty dollars a week for each *olla*, making a monthly outlay of \$200 or \$800 for the four.

A Visit to an Olla del Pobre.

At the Asilo del Salvador I found in a room about 30 women seated at a table, 45 men at another, and a few other adults as well as children, say 20, about the room, in all from 90 to 100 persons. A woman on her knees was leading in prayers, the Rosary consisting of the Ave Marias and occasionally the Lord's Prayer and the Creed.

Breakfast was then served. The persons who received it bore the look of great poverty and almost all of helplessness. Having waited in quietness they ate with avidity. Bread was served to each, and a tin-plate of *carbonada con caldo*, as well as beans.

In the kitchen I tasted both; they were well prepared and nutritious.

The next apartment contained 200 children under seven years of age, boys and girls. Each was served with bread and a similar breakfast. Contentment was on their faces. In an adjacent room there were perhaps 50, girls alone, above seven years of age; and again, in another, 25 larger girls learning to use the sewing machine.

All these were dependent on the *olla* for their daily food. They were not inmates of the "Asilo", but came in to attend school. The school-rooms were neat, with slates, books, pictures, maps etc.

Afterwards the little ones marched around the corridors singing and exercising.

The children belonging to the "Asilo" were in apartments quite separate from these now mentioned, who numbered say 250.

The nuns in charge of the distribution said that most of the scholars brought from their homes nothing but a small cent loaf of bread for their daily nourishment.

The Gentlemen's Committee of Relief have felt that the balance of \$5000 now remaining in hand from the amount collected by subscriptions in January and from concerts and the *kermess*, \$17,000, should be held in reserve for use after the winter, in case the epidemic should again prevail, and have voted almost unanimously to withhold the allowance of \$50 per month, to sustain each of the four *ollas* or soup-kitchens, after July 31st.

The Ladies' Committee have voted to urge that these amounts be continued throughout the months of August and September, which are those of most hardship for the poor. They have sought to have the relief given only to those who are actually in want and unable to provide for themselves; and say it is heart-rending to know the details of suffering as they hear them from the lips of widows, orphans and infirm men, when visiting their homes, or as these come to the *ollas* for relief.

Besides the food eaten on the premises,

about 100 rations were served in earthen pots and tin cans, each labeled with the name of a family, and containing food for two, three, four or more persons, to be carried by the poor to their homes.

I asked a man who was leaving the door and looked weak and ill, if he had obtained his breakfast there; he answered that he had arrived too late, the food being all gone. Further enquiry elicited the fact that he had had nothing to eat that day, that he had been injured by a cart, had a family of three and was unable to work. A small gift of money for the wants of the hour was gratefully and most respectfully received.

The suspension of the "Ollas del Pobre", if they are discontinued during August and September, will entail very serious suffering on many who are really distressed and in want.

In order to avoid this the following aid has been promised or given for August and September:—

D. T. \$10 per week.....	\$ 90 00
Don Salvador Donoso ditto.....	90 00
" Carlos Garcia Huidobro "	90 00
" Gmo. Dodge, for the Union Church \$20 ditto	180 00
" M. A. V. \$1 "	9 00
" Adolfo Eastman	100 00
" Francisco Echaurren H. ...	50 00
Doña Carmen Quiroga v. de Urmeneta	40 00
	<hr/>
	\$ 649 00

Should any reader be inclined to aid in this charity we shall rejoice to see that the gifts reach their destination.

DAVID TRUMBULL.

CONGRESS.—Both houses are engaged in legislation. The Deputies are working upon the new definition of the powers of city and borough councils. Among other items it is proposed that the *patente* taxes be given over to the cities and no longer retained by the General Government.

COPIAPÓ.—Mr. Richard Jaques, jefe de la Maestranza of the railway at Calde-

ra, selected an excellent method for celebrating the Jubilee of Her Majesty, sending a hundred dollars to the Intendente for the Copiapó Hospital, and fifty more to the Lady Superior for her own use and disposal.

CHILIAN BIOGRAPHICAL DICTIONARY. Sr. Pedro Pablo Figueroa has published a biographical dictionary of Chilians who have risen to any celebrity during the colonial or independent history of the country. It contains notices of military men, physicians, lawyers, priests, merchants, naval heroes, miners, capitalists, senators, congressmen, authors, editors and men of literary pursuits. Almost no foreigners are mentioned. Even the illustrious Cochran is omitted, and Tupper too: William Wheelwright's name is given with a very appreciative notice of his work, and Mr. Charles Swinburne's in kind terms. We should have been glad considering what they did for the country to have seen the names of O'Brien, Miller, T. B. Garland, John Sewell, Dr. Blest, Hy. Meiggs and others; but perhaps there were practical difficulties in the way. The book is useful; it is well it has been published. It consists of 450 pages octavo, is of large, legible type, costs \$5. and is a valuable acquisition in a library.

An important work has also been published in Santiago by Señor don J. T. Medina, who styles himself a grateful pupil and friend of don Diego Barros Arana, which grapples with a topic at once recondite, difficult and important, being no less than a history of the "Tribunal of the Holy Office of the Inquisition in Lima", from the year 1569, when by order of the Spanish king it was established, down to the year 1820 when the tidal wave of South American Independence washed it out and obliterated it forever. Just imagine, that no less than 1500 persons were arraigned in Lima as culprits charged with crimes against God, religion, and the king; many of whom were racked, others compelled to recant, executed or confined in prisons for how many years no one knows. British sailors' names appear among these accused and condemned, hav-

ing been captured in war on the coast or shipwrecked. Sr. Medina does not write with bitterness, but opens his history with this motto from the 73rd Psalm:—"Arise, O God, plead thine own cause" This he gives as having been the motto of the seal of the Inquisition itself. The use of it on the title page of this history is irony of the keenest sort. The work is printed with remarkable neatness, is very readable, and to a great extent documentary, the author having enjoyed special privileges in Simancas, Spain, in access to the documents treasured up there. The work consists of two volumes octavo together of 800 pages. It is one of the most valuable contributions ever made to the past history of the coast. The cost is \$3 per volume. It can be had at Gordon Henderson & Co.'s book-store.

THE QUEEN'S JUBILEE IN THE UNION CHURCH, SANTIAGO.—At the request of seven members of the Union Congregation in Santiago, Messrs. Downie, Radford, Williams, Phillips, Unwin, Lumsden and Gmien, a sermon preached by the Rev. John Mather Allis of the American Presbyterian Mission, on the 19th of June, on the Queen's Jubilee, has been brought out in a very neat and unique form, in manuscript lithographed. The text is Proverbs VIII 15—18: "By me kings reign". The doctrine is excellent.

I. That the truest reign is secured only by divine wisdom; God guides men and princes to prosperity.

II. He who honestly seeks divine aid shall surely find it.

III. He who accepts divine wisdom as the guide of his life and continues to follow it shall come to highest and most lasting prosperity.

These principles which are indisputable are then applied and illustrated in the history of Her Majesty's reign during the last half century. The stability of her government, the progress of the country and the prosperity of the people under her wise and benign sway are beautifully emphasized. The wish is then expressed that her life may be prolonged, and the blessing of God rest upon "Queen Victoria and all the Royal Family, the British

Empire and the British People."

Mr. Francis Pope late of Chañaral, formerly of Truro in England died at the English Hospital on the 23rd instant, after a protracted illness. He was 62 years of age and had been 16 years on the coast at the North.

Santiago.

— For the use of the doctors in the hospitals of Santiago, special suits of clothing have just been received from Europe.

— Also uniforms, with black caps inscribed, have come for those employed in the Cemeteries.

— A number of prominent gentlemen held a meeting on the 21st to discuss a plan of founding a *liceo*, or high-school for girls, resembling generally the academies of Copiapó, Serena, Valparaiso and Concepcion.

— The squadron of Hussars has been brought to Santiago to guard the city as policemen.

— Dr. Lawrie and two teachers in connection with the "Santiago College" of Mr. Taylor's mission, landed in Talcahuano from the *Gulf of Akaba* and came overland to the Capital.

— The foreman of the glove manufactory called, July 21st, on the President, with three of the work-women dressed in white and wearing white gloves, the first manufactured in the country.

— A copy of Mr. Allis' Jubilee discourse has been forwarded by a member of the Union Congregation to Her Majesty.

— Mr. Allis writes: "I am glad the itinerary work has gone so well", referring to the tour of Messrs. Garvin, Vidaurre and Robinson in the Aconcagua valley.

— The semi-annual meeting of the Chili Mission is to be held on the 22nd of August in the Capital.

— At the same period the Gospel Union is to meet; as well as the Presbytery of Chili.

— A young man, a Chilean, in the Capital has come forward expressing a desire to prepare for the ministry.

— Bishop Blaitt of Concepcion died there recently. His death is deplored. It belongs to the President and Council of State, with the approval of the Senate, to nominate to the Pope a trio of Presbyters from whom his Holiness is supposed to choose the first. Don Juan Achurra's name has been mentioned but he has declined; that also of don Crescente Errazuris who a few years ago left the ranks of the secular clergy and became a dominican friar; and that of Fr. Arellano.

— General José Domingo Amunátegui died in Santiago on the 22nd; he bore a prominent part in the recent war with Peru. He entered the army in 1849. His funeral took place on Sunday 24th with military honors.

Bolivia and the Bible.

Our expectations are not realized. Such success crowned the exertions of the Rev. Mr. Milne three years ago, that the hope was awakened, that that Republic was to be thoroughly canvased by agents sent by the American Bible Society, either Mr. Milne or Mr. Penzotti, or some other. The months, however, pass and even the years, and still our hope is deferred. The Valparaiso Bible Society is powerless; having but a limited number of supporters it cannot undertake a work so great as Bolivia calls for, and which some Bolivians stand ready to welcome. Six months have passed away since Mr. Milne was here en route for Montevideo, hopeful and energetic, believing that ere long the Society in N. York would be heard from, but till this day there is only the disappointment which makes the heart sick. Would that the American Society might establish as was suggested a distinct agency for this coast, or a sub-agency, if that were thought better, under Mr. Milne's supervision.

THE NEW HALL.—The prospect brightens. Present appearances warrant the hope that at length new and increased accommodation for the Sunday Schools and minor meetings is to be provided. A small portion of land on the South Western side of the Church has been sold; the boundary

• to be thus defined, the drain to be rectified, and a commencement made in the way of gathering funds required to put up a suitable building.

When this can be accomplished the efficiency of the schools will be greatly enhanced. Both schools will be united under one roof, and if a change be made in the hour for assembling, it is confidently hoped the number of scholars may be augmented.

At a recent meeting of the Union Church Corporation held on the 16th instant, with 24 members present, it was voted unanimously to authorize the Comision de Fabrica, i. e. Trustees or Church-wardens, to negotiate the sale of the land in question. Already authority had been given to sell the present Union Hall, and as soon as that can be effected on satisfactory terms, the new edifice is to be proceeded with. About sixteen thousand dollars may be required. Should any friends of the cause be disposed to subscribe towards the object, it will be a great encouragement. They can remit to the "President of the Union Church Corporation," Post Office box 202.

LIFE-SAVING SERVICE.—On the 28th instant Dr. John Trumbull delivers an instructive lecture on the United States Life-saving Service, before the Y. M. C. Association in St. Paul's school-room. Drawings prepared by Mr. Alfred Helsby, exhibiting the apparatus employed for reaching vessels in distress, will add interest to the descriptions of the lecturer.

* * *
The next lecture Aug. 11th is to be on Western Africa by the Rev. Wm. Harvey Robinson, who formerly resided there as a missionary, until compelled by the climate to withdraw.

New Telegraphic Communication.

A despatch of the 10th, dated in Ascotan, states that communication has been completed between Chili and the following points in Bolivia: "Alota, Purilari, Púquios, Pulacayo, Huanchaca, Asiento, Potosí, Sucre, Colquechaca, Tupiza, Gua-

dalupe, y Tatasi."

VIÑA DEL MAR.—A joint-stock company has been formed to administer the sugar refinery at Viña, under the presidency of Mr. Lorenzo Claro and the management of Mr. Edward Delano. Mr. Bernstein retains one half the shares, and goes to Santiago to reside.

Miss Fanny Spark embarked on the 29th of June for Valparaiso on the P. S. N. Co.'s s. s. *Galicia*.

Mr. Woodsend was to embark from Liverpool with his bride, Miss Bella, daughter of the late David Duncan Esq., on the 27th of July, for Valparaiso.

—The U. S. steamers *Juniata* and *Vandalia* were lately in Callao, July 6th, one being Admiral Kimberley's flagship; the *Mohican* and *Iroquois* were to arrive soon.

—The remains of the English engineer, Mr. Peters, who was missing beyond Angel, have been found and identified. He had been murdered by a servant and accomplices. The criminals have been captured.

—Letters sent via the Andes reached Europe in 35 days.

—At later dates as many as four posts were detained en route, not having reached Mendoza. Snow-storms had been very severe. Three persons had perished of cold.

Don Carlos de Borbon.

Various sentiments are expressed regarding this gentleman, who claims to be a Prince entitled to the throne of Spain. Some Spaniards insulted him in Valparaiso, but in Santiago great attentions have been shown him. Fulsome adulation has been printed. Partisans have come long distances to visit him, calling him "His Majesty". Little harm can it do him, but surely less good. A writer in a Talca paper, signing himself *Pura Verdad*, imagines it to indicate a desire to have him enthroned in Chili, and to have him give out titles of Count, Marquis etc. Funny

enough! When the sky falls, larks are to captured. We Chilians are not fools. There may be among us, however, those who entertain hopes of any such things as Monarchy striking its roots on these shores.

The Count de Paris has issued a manifesto stating that the Monarchy is to be soon revived in France, that he is hopeful of regaining the throne which belongs to him and requests his friends to be so too. *Nous verrons.*

SANTIAGO.—In a recent meeting of the City Council a member said, "Of the 600 men composing the Police Force in Santiago 400 are suspicious characters even for their Chief. He is present and can rectify my statement, if it be incorrect."

The Chief of Police held his peace, says a journalist, adding: "This vast and populous city is entrusted to a small handful of 600 policemen of whom two thirds are accomplices and helpers of bandits. We have it stated in the City Council and confirmed by the Chief of the city guard."

Let us hope there is overstatement in the lines copied above, but it cannot be denied that in the Capital bloodshed and robbery have of late been very rife.

Two things ought to be done. First, for burglary, and violent assaults to rob persons in the streets, the *scourge* should be employed immediately on conviction. This cut the evil effectually in London a few years ago. Only soft and effeminate compassion can object to this penalty. Such offenders dread a whipping.

Second, for blood-shedding with premeditation, the death-penalty should be inflicted inexorably. Blood-thirstiness must be slaked with severity, or else ten times more blood will flow.

At the same time let it be remembered that "The Fear of the Lord is the beginning of wisdom" for a nation as well as an individual. Men in Chili must learn to fear God. Children need to learn the Commandments from their childhood and to know that the violation of these will plunge them into the wrath to come. When these bonds are relaxed, crime in-

creases.

Interments in the Foreigners' Cemetery.

April 28th, Patrick Murphy, Ireland, seaman U. S. *Monongahela*, 32 years of age.

May 4th, Maria wife of Charles Schleede jr., 23 years.

10th, Horace Davenport 36 years.

13th, Maria Nitsche, German, 45 years.

25th, Ida Seitz, German, teacher, 62 years.

June 10th, A. Glismann, 27 years.

12th, Louisa Klapp de Eickenrodt 21 years.

16th, John, son of J. Wright 4 days.

26th, Hannah R. Norton, Ireland, widow, 58 years.

26th, Walter E. Burton, teacher, 26 years.

July 2nd, Otto W. Breyers, 34 years.

24th, Francis Pope, miner, England, 62 years.

27th, Miriam Guiza Lapidars de Brown, 32 years.

SERMON

PREACHED IN UNION CHURCH, VALPARAISO, JULY 17, 1887, BY THE REV. DR. TRUMBULL.

The Disciple is to be with the Saviour at once after Death.

TEXT: Having a desire to depart and to be with Christ, which is far better.—PHILIPPIANS 1, 23.

Probably some would not say so. To such as neglect their Saviour, or live postponing their acceptance of salvation in Him, there is often a fear of being summoned to meet Him, that hangs like a dark cloud morning and evening over their life. And yet Jesus did not lay down his life wishing any to have such apprehensions regarding Him. There is a measure of disappointment to Him in the case of every one who dreads meeting Him. He longs to afford peace to each soul, wishing all so to receive his kind and

solicitous words of promise as to know they have in Him a personal friend, the wisest friend and protector, ruling and defending them as the Son of God with power, and sympathizing with them as a man, their Elder Brother. The Apostle had come to entertain this sentiment, by casting himself without reserve on the assurance Jesus had given that any one believing on Him never should die, that a soul confessing Christ before men should be confessed by Christ in Heaven before God. And thenceforward it seemed to him that departure out of life was not to be dreaded, not a thing to be afraid of, but would be really an entrance into a life higher and celestial. He was not anxious lest his spirit might be called to return to God who gave it (Eccles. 12th), because Jesus was to welcome him there and locate him at his own right hand. The future world did not awaken his fears, because the Saviour had brought life and immortality to light in the Gospel, scattered the mists of uncertainty and dispelled the clouds of guilt. Entrance into the unseen had lost its terror for him, since the Lord, Slain, had preceded him, penetrated its darkness, and gone to prepare a place for him in the bright mansions beyond. Of what should he be afraid? Of Satan? that enemy was not to be allowed to come near him, for Christ had destroyed his power. Of perdition? that infinite woe was not in store for him, for he had embarked in the ark of safety. Of condemnation? "there is now no condemnation to them that are in Christ Jesus who walk not after the flesh but after the Spirit" (Rom. 8, 1). Should he fear lest the grave might destroy his soul, annihilate his power to know and think, feel, love and remember? neither was that in store for him any more than it had been for his King when He lay in Joseph's tomb; as Christ had risen, he too, in Christ, should rise, nay more should at once in death depart and be with Christ.

This man was sixty years old, no longer young, and yet not very aged, with a few years of work in him still and ready, for the sake of building up others in true theology, to remain and work on if so his master should see fit to arrange: although he had reached a period in his journey, a

hill-top from which gazing forward he not only could perceive the bright promotion awaiting him, but could feel that the simple cessation of toil would be welcome. He was not weary of his Lord's vineyard, but he was weary in it. Thirty years he had wrought, not keeping silent, not shrinking from effort, not shunning exposure, not avoiding but enduring a large measure of rough usage. He had done the work of ten men, and a symptom showing that his strength was becoming less appeared in the very fact of his having a "desire to depart." Howbeit as the feeling lay in his mind, it was not so much a desire for mere rest, as it was a thought that it would be a comfort to go nearer to his Saviour, to hear Him speak, to address and be admitted to a closer view of his Good Shepherd. There may have been a holy self-interest on the one hand, while to remain longer and teach others the way of life was the impulse of self-sacrifice. He felt both motives, and both were noble, both worthy of him; both were manifestations of Christian aim and principle; and both were motives honorable to his Saviour. Viewed, however, from his stand-point, to depart and be with Christ was by far the better of the two. What a sublime struggle of desires! Sure of Heaven and desiring to go thither, and yet willing to remain absent from that glorious home of the soul, because desiring to be useful and help other men to go there with him later on. He was a prisoner in the hands of persecutors who might decapitate him any day; and yet, even if that severity awaited him, he shrank not from the sharp trial, because on the other side of death's icy river stood the Son of God to welcome and receive him into a glory that language could not describe. His was a hope that the headman's axe could not diminish. Even if it did its worst, it would be a pang of a moment and then an eternity of satisfaction. In fact, the worst the executioner could do would be "far better" than if he did it not!

What, then, does the incident here recorded teach us regarding the hope permitted to the Christian? I hasten to answer:—

I.

First, it teaches that *the immediate result of death for a client of Christ is to go and be with Him* above the Heavens. This the Apostle knew super-naturally by the inspiration of the Holy Ghost, as well as through the promise of Jesus, (John 14, 3): "I will come again and receive you unto myself, that where I am there ye also may be"; he knew it through Christ's prayer: "Father I will that they also whom Thou hast given me be with me where I am that they may behold my glory", and finally through the statement made by Jesus to another believer while on the cross: "To-day shalt thou be with me in paradise" (Luke 23, 43.)

II.

The Apostle's words imply clearly that *the activity of the soul is not suspended when death occurs*. On this subject there exists no doubt a measure of indistinctness. Difficult it is for us to realize the condition of a human spirit apart from the body: we cannot follow it, see it or hear it: but that need not cause us to distrust the consolations of Messiah, who in the Gospel has abolished death. The body returns to the earth, goes back to dust, soil, matter, which it was made of, while the spirit returns to God who gave it. Dissolved the tabernacle is, but the tenant removes to a building of God eternal in the heavens. The ship strikes on the shore and goes to pieces, but the passenger landing leaves the wreck and enters into "rest eternal, sacred, sure" with Christ in God. The activity of the soul is no longer manifested here, the organs used by it on earth being destroyed, but its activity is not ended. Its manifestations are transferred to another scene and shown elsewhere. No long sleep intervenes for it; no period of torpor ensues, nor of unconsciousness. It might have been so, just as in slumber, or in a protracted trance, or when one is struck down and stunned by a blow, or lulled in a low fever; but the Scriptures show that it is not so. Enoch was not, for God took him; Elijah was up-borne to Heaven in a

chariot of flame; to the penitent thief Jesus said: "To-day thou shalt be with me in Paradise"; the expiring Stephen, (Acts 7, 59) said: "Lord Jesus receive my spirit"; and Paul in the text utters his certainty of expectation, that a continued, conscious life is the inheritance of God's child when he ceases to be seen on earth, because he is with Christ his Lord.

III.

And then *the soul is introduced to a nearer vision of the Most High*. "Blessed are the pure in heart for they shall see God," (Matt. 5, 8). "Blessed are the dead which die in the Lord from henceforth" (Rev. 14, 13.), not by-and-by but henceforth, at once, *ap' artu'*: they are blessed as soon as they die.

To these human eyes, fine indeed and beautiful, but yet of dust, God is not visible. No man can see him and live; but after death the soul will see him, and in methods, not explained to us as yet, will behold the Father of our spirits. We therefore ought to modify our notions of the future state, which often are half-pagan, the result of our own or other men's guessing, and cease to think of death as doing anything more than dissolve the connection of the material body with the immortal soul. The body breaks up, but the soul begins to see and know more than ever it did before. Led into the presence of the King by his angels, standing before the spotless throne, confessed there by Christ, it beholds God and, knowing no longer in part, knows as it is known. Its misgivings, its fears, questions, doubts, anxieties, all end. Having walked on earth by faith with its King, it then is admitted to behold Him in his glory.

IV.

This shows the fallacy of what is said about Purgatory. As a thing to fear it is untrue, as a hope it is unreal. The thief repenting at his last hour would have been a candidate for purgatory, but Jesus knowing that no such place exists assured him he should that day be in Paradise with Him.

For the Apostle to die was, therefore, not to go he knew not whither and endure for an indefinite period he knew not what, but it was to depart and be with Jesus Christ; and this, notwithstanding he pronounced himself to be "of sinners the chief," and said he strove to bring his body under the holiest control lest he might become a cast-away. Nor does he speak of his case as being exceptional. He was uttering the common hope of every genuine Christian, the humblest and the highest, the hope of one entering the vineyard early in life and of one entering later in the day. "The souls of believers are *at their death* made perfect in holiness and do immediately pass into glory."

V.

"Which is far better."

Far better than what?

1. Better than remaining too long on earth. The Christian view does not despise this world; it counsels us to use it as not abusing it, to be thankful while enjoying its gifts, but life in Heaven is so superior to the very best of the present time, that when Christ calls his disciple to go up higher, it will be "far better" than to linger here.

2. Better also it is than to lie down in the grave, as our infidel friends say, and rise no more; or than to lie there inert and unconscious a thousand years or so till the resurrection. God has provided a prospect superior to that for those who serve Him. He that believeth on Christ Jesus *never* shall die.

3. Better again it is than ten, twenty, fifty or a hundred years in Purgatory, according to which no one can know of his own safety, or that of his dearest friends. For instance, an advocate of this error in this country, one who since has been promoted to the highest office in the Church of Chili as established by law, wrote speaking of Purgatory twenty years ago as follows: "Who knows how many friends *we* have in that dismal abode? They await there every thing from us, their own cries, repentance, tears having no efficacy before God. The blood and merits of the Saviour are not at their disposal. The

time of Judgment has arrived. The days of Salvation have ended. Justice, inexorable, will detain them in torment until they have paid the uttermost farthing; and succor can reach them only as sent by us."

How different from such pessimism the Gospel is! "To depart and be with Christ which is far better"; "He that believeth in me shall never die"; "This day shalt thou be with me in Paradise"!

"Far better" indeed it is than feeding on the ashes of infidel negations, of purgatorial fancies, of pagan terrors!

Let us now review:—

Immediately on leaving life the soul of the Saviour's client is to be with the Son of God. Its activity is not to be intermitted. There is to be no torpor even, but it will be admitted at once to the sight and presence of the Most High. Not to any intermediate state will it depart, but it will pass into the glorious rest of Heaven "henceforth" (Rev. 14, 13).

And to conclude let me say:—

1. It is just possible that some one may doubt of his own safety because he *cannot* say he has a "desire to depart and be with Christ." This, however, is not given as a test of being a believer at all, but is the utterance of an advanced Christian's hope, the anticipation of an aged believer when foot-sore and weary. Paul himself, possibly, did not feel so twenty years earlier, and then would not so have written.

2. Neither is it intended to show that Christians are bound to desire an early death, especially before they have done their work, some work, much work. Not in the morning of life and not at the meridian should any child of God desire to have it terminate. If he be well and young it will be almost impossible for any one to desire to die. And it may be questioned whether it were right to do so. But when ailing or aged, or when God's will is shown, then it is well to welcome an exit from life and to long to be in the heavenly rest at the Lord's right hand.

3. Here then your true wisdom is, the true philosophy of living, the true way of regarding death; and who will be so wise, taking hold on the offered hand of Jesus Christ, as to be ready, willing, desirous to

depart and be with him? When once a mother was called to die (my own she was), being still a very young woman, she dreaded to leave her little family, which was every way natural, but had not a fear in going to meet Jesus. She had a solid hope and calm anticipation rather, for she had put her soul in his hands by faith long time before, in early girl-hood, and the personal prospect for her was simply one of peace and calm joy. And, as then to her, so now Christ reaches out his pierced hand, exhorting every hearer in this house to accept Him to-day without any reservation or misgiving or lingering love of sin. If you wish at death to depart and be with Him, He waits to have you enter into covenant with Him this morning on that very point. As unto a Faithful Creator commit to Him, therefore, your soul. He came not to condemn but to save. He came to save you. The very obedience He calls you to render will work out the salvation you need. Be led by Him, accept his blood, receive his righteousness, open your heart to his grace, follow him in the regeneration, and gradually death will lose its seeming reasons for anxiety; the outlook will cease to be forbidding and become attractive. Dying for you will then be going home. Departure out of life will become cheering and inviting, because it will be going up higher "to be with Christ".

4. The essential condition of safety is that you establish personal relations with the Redeemer. Immediate peace may be had with God. You need peace with Him for the present world and for the future life; and Christ is the peace-maker, your peace-maker if you take Him and lay hold on life eternal in his name. Why then live unacquainted with Him? Why not call upon Him? Why not say: "Lord remember me when thou comest into thy kingdom?" You will make your salvation a sure thing if once you accept your Saviour truly. Allow Him to teach you, for he is capable: touch to-day his golden scepter, for he is compassionate, though your King; submit to his royal protection, for he will defend as well as control you: and, finally, solicit remission

through his blood, for he will cancel your sins and erase your guilt. Is not this now the very salvation you need? By surrendering to Him you receive it all. Then your best friend will be He who occupies the throne in Heaven. Then your Advocate with the Father will be your Judge. Not only will life be yours, but death as well. Any day death may come upon you, and yet it never can come too soon, nor come to do anything but exalt, relieve and delight you. It can only be your Saviour's messenger to bring you to the brightness of His Kingdom, to bear you to the enjoyment of what is "far better" than anything you ever have known. "For eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him" (Corinthians 2, 9.)

Mission Tour.

The brethren who have gone forth on the mission-tour to the North are encouraged. The following is from the Rev. Mr. Robinson who writes:—"Quillota, July 21st, 1887.—Our party, Messrs. Garvin and Vidaurre, my wife and self, have just arrived here from Limache. We came by coach. Held meetings Tuesday evening and last evening (Wednesday) at Limache. The first evening about forty were present, last evening a hundred. J. R. was present last evening (having come two miles from San Francisco de Limache.) We shall have meetings here to-night, Thursday, and to-morrow-night. Then we go on to San Felipe for Saturday. We had a pleasant ride here to-day. The weather is splendid.

Meeting of the Chili Mission.

About the middle of August the semi-annual meeting of the Mission is to be convened in Santiago. The convener is the Rev. Mr. Allis. It will be held on the 22nd. At that meeting the station to be occupied by the Rev. Mr. Robinson, who has been recently welcomed

to this field as an additional standard-bearer for the truth, is to be decided on by the brethren after consultation with himself, and in view of the facts obtained during the present tour to San Felipe and Los Andes. Our own conviction is that that is the district in which Mr. and Mrs. Robinson will be best able to serve the Master and further the knowledge of his Gospel.

Union Church Sabbath Schools.

A very large attendance of the teachers and officers was held in the Union Hall on the 19th instant: present Mr. H. Fraser, superintendent of the Port-School and Mr. James B. Blake of that in the Almendral, Mr. David Foxley Jr., treasurer, Mr. Duncan M. Henderson, secretary, Messrs. H. Beith, John Nicholson, George R. Allardice, William Fogg, Mrs. Julia Trumbull Dodge, Mrs. Christina Harper Beith, Misses Katherine Simpson, Mary Chapman and Louisa Foxley, and Rev. Messrs. Dodge and Trumbull. It was voted that the Annual Sermon be preached on the 21st of August. Mr. Dodge will perform the pleasant duty. The average attendance at the Almendral School during the last six months has been 33; in the Port 80. New books have been received for the libraries, purchased in England by Mr. Henry G. Birrell. The collections of the schools have been devoted for this semester, according to the expressed desire of the scholars, to the fund for erecting the New Hall in the rear of the Union Church; they amounted to \$113 which, added to a small balance in hand of \$27 making in all \$140, was ordered to be handed over for the construction of the new edifice. Mr. David Morrison, the Librarian, absent for a time in Great Britain, is expected to return soon. Mr. A. C. Lacy meantime has kindly assumed the discharge of his duties. Mr. L. was by a unanimous vote enrolled a member of the Union Church Sabbath School Association.

Sixty dollars have been placed at the disposal of Dr. Trumbull to be used in printing Spanish tracts.)

PERSONAL.—Mr. Charles F. Hillman, member of the London Institution of Civil Engineers, who is constructing the two extensive lines of railway to the southern frontier, was in town on the 21st instant.

His partner Mr. Mayer was here recently and has returned to Santiago.

Mr. J. M. Lopez was in New Haven in June, and was to accompany Mr. Wm. Trumbull for two months' vacation to Holderness, N. Hampshire. Mr. L. is pursuing his theological studies in Princeton Seminary, N. Jersey, whither he was returning June 9th for the annual examinations.

Professor Knapp (of the Spanish language in Yale College) held a *conversacion* for his pupils in Spanish, at which Messrs. Lopez and Trumbull were present as guests from S. America.

SAN FELIPE.—July 25th, Mr. Robinson again writes: "Our third and last meeting in this place is just over. A room about as large as your dining-room was crowded both last evening and to-night. The major part of the audience listened with interest and attention. There were, however, some present, both last night and to-night, disposed to be disorderly. But they did nothing worse than make some noise and pitch corn, beans and nuts at the "Protestantes". Quite a shower of beans fell upon the organ to-night as we were singing the last hymn. To-morrow, Tuesday, we go to Los Andes for two nights, and expect to go to Santiago on Thursday. We had meetings in Quillota Thursday and Friday nights, last week. Fair attendance and interest."

(Published by Request)

June 28th, 1887.

DIED.—At Coquimbo Mr. William Danskin, a native of Ladybank, Scotland, aged 57 years; over 22 years a resident of Coquimbo. Deeply regretted by his family and friends; a loving husband, and a model father.

Surely many of those are taken, when many more worthless are left.

J. S. WESLEY.

FINANCE

Donations to the "Record."

Mrs. Bella Harper Rogers.....	\$ 20 00
Mr. D. Morgan, by Mr. Wetherby	1 00
“ Thomas J. W. Millie..... ..	10 00
	<hr/>
	\$ 31 00

FOREIGN

American Home Missionary Society.

In the Broadway Tabernacle Church Dr. Taylor, in a few minutes' talk before sermon, set forth the need of help if the work were not to be hindered by an existing debt of 30,000 dollars, and bespoke the good will of his people. Their voluntary special responses were nearly \$2,250. The regular annual collection, last spring, was \$1,600. A member who gives as his earnings come in, without waiting for others, has also sent in \$2,250 dollars. Here are about \$6,000, to which the ladies' society will make their usual yearly addition of something like \$4,000 in cash and family supplies.

By gifts the American Home Missionary Society's debt is thus melting away.

Mr. Moody's Beneficiaries.

James Talcott, Esq., who is putting up a library building for Mr. Moody's schools in Northfield, was also acting, February 5th, as treasurer of a fund of \$100,000 that Mr. Moody's friends were trying to raise for his fiftieth birthday. The income is meant to pay the board and tuition of the young men and women (now 200) whom Mr. Moody and his helpers in the Northfield schools are preparing for evangelistic and mission work.

Central Church Brooklyn.

Dr. Behrends is an active pastor in Brooklyn; his church is one of the liveliest helpers of home missions in the U. States. Recently on a week-day evening the ladies' society brought out a new entertainment of their own invention, the characters being impersonated by themselves, consisting of four "character sketches;" (1) the sewing circle as it exists in the minds of the multitude; (2) the sewing circle as it is conducted by the ladies of Central Church; (3) the home missionary and his family on receipt of the barrel of supplies sent them; (4) Mrs. Brown's opinions concerning the contents of missionary barrels. Obvious opportunities for pleasantly hitting off many people's queer notions on these matters, and for giving useful facts instead, were furnished and not neglected. The audience said they carried home as much of profit as of diversion from the evening's gathering, and the ladies found a substantial sum in the locker for helping on their work.

The Story of a Great Delusion.

On the 26th of May, 1828, there appeared in Nuremberg, Germany, a short, homely boy of rustic appearance, wearing a dark gray suit, blue stockings, and hobnailed half-boots. He had with him an unsigned letter, addressed to a major in the cavalry, which read: "I send you a youth who wishes to serve, like his father, in the light horse. He was put in my charge by his mother in 1812. I am a poor day's worker with a family to take care of... I have never let the boy go away from my house, so that not a soul in the world knows where he has lived until now. If you don't keep him, kill him, or hang him up by the chimney." Inclosed in this letter was another, purporting to have been written sixteen years earlier, but on the same kind of paper and in the same hand writing. "The child has been baptized, and his name is Caspar Hauser. When he is seventeen years old, send him to Nurem-

berg to the light cavalry regiment. He was born on the 30th of April, 1812. I am a poor girl, and cannot support him, and his father is dead." Both of these letters were characterized by the same bad grammar and spelling and by the same peculiarities of dialect that Caspar afterward exhibited.

The cavalry major to whom these letters were given questioned the boy as to who he was and where he was from. But the boy could not tell anything. He simply stared at his questioner with a look of simple-minded, injured innocence, and answered, "I don't know—I don't know" This aroused the major's suspicions, the boy was handed over to the police, and locked up as a vagabond. This aroused the attention and pity of all Nuremberg. The rumor spread that "a wild child of nature" was confined in the tower. Everybody came to see him. The boy accepted the rôle expected of him, and for a few days remained the embodiment of ignorance. The lovers of the mysterious, the lovers of the curious, found in him an almost miraculous phenomenon. Five days after his appearance Dr. Preu, a prominent homeopathic physician of Nuremberg, announced: "The lad is neither crazy nor idiotic, but has evidently been violently estranged in the most shameful manner from all human and social culture... He is like a half-wild man brought up in the woods."

The boy was taken out of the jail and placed in a private family. The kindhearted burgomaster of Nuremberg interested himself in him, and gradually obtained his story, which, as the boy said, he had been absolutely forbidden to reveal; that from early childhood he had been shut up in a close cellar dimly lighted by two little windows where he had lived for years, dragging himself on the hard ground without ever getting sight of sky or sun or moon, or hearing song of bird or cry of beast or sound of footstep or human voice. His food had been brought to him when he was asleep. For companions he had nothing but two wooden playthings. One day, not long before his appearance in Nuremberg, a dark man had appeared to him, and told him that he should know

his father some day, and that he was destined to be a cavalryman, and that he must learn to walk and read and write. These things the man taught him and then gave him the letters which he had presented to the cavalry major.

All this the burgomaster published to the world in a proclamation. He expounded as truth every statement the boy had made, and narrated, as of the highest scientific interest, everything the boy had done. The boy had given signs of inspiration; in three days had learned to play on the piano, and shortly afterward had knitted a stocking; no sooner was he placed upon a horse than he began to exhibit remarkable equestrian accomplishments. All Germany was moved by the burgomaster's proclamation, Thousands traveled to see the "child of Nuremberg." Noblemen paid him homage, and women of fashion doted upon him and loaded him with favors. Scientists studied him as the representative of the natural man. His story was translated into all languages, and it was proposed to adopt him as "the child of Europe." Meanwhile the boy, thus introduced to the world, spared no pains to sustain himself in the part assigned him. He spoke of himself in the third person, and talked to the bread while he was eating. He pretended to believe that the flowers and trees were made by the hands of men, and would exclaim: "How much time they must have taken!" All of these actions were carefully recorded by scientific observers. The boy was discovered to be a "sensitive" He recognized people by their walk at incredible distances. He would be overpowered by certain odors which others could not perceive. A hardware shop would cause him to exhibit the most violent contortions. Dr. Preu, found that infinitesimal dilutions had the most prodigious effects upon him; he performed innumerable experiments, and in every case the boy's sensation was that which the homeopathic theory required it should be. Hahnemann declared that this child of nature was a living demonstration of homeopathy and the confusion of its enemies.

Meanwhile Caspar was placed in charge

of a Professor Daumer to be educated. Daumer regarding him as a prodigy pursued his work with scientific zeal. His family, however, soon discovered that the child was an inveterate liar. The Professor himself forced to admit this, was greatly pained and began to lose interest in his charge. The boy saw that something must be done to regain the ground he was losing, and shortly after came rushing home one evening to report that the monster who had confined him had attacked him, stabbed him, and fled. The surgeons who examined the wound and heard the story reported that it was self inflicted, probably with a razor. But the gossips about the town remembered to have seen a suspicious man in the neighborhood, and increased interest was taken in the victim of such continued persecution.

Afterward Caspar was received into the family of the Earl of Stanhope as an adopted son; he was placed in charge of a tutor, a man of sense. The tutor finally told the boy that he intended to tell the Earl of his inveterate lying. In order to save himself he became the victim of persecution. He came running home one day with a wound in his side, and told of another attempted murder. This second wound proved more serious than he had intended. After three days he died. This event happened four years after his first appearance at Nuremberg.

Hauser's death gave a new impetus to the German speculation respecting his origin and character. In spite of the fact that one writer in Berlin published a book showing the perfect absurdity of every claim he had made, and citing the ridiculous lies in which his teachers and his patrons had detected him, the German public refused to be skeptical. The exposure of Caspar's true character was greeted with such comments as these: "If we hear that the author had been put in chains as a maniac we should not be surprised." "Hell has its abominable representatives on earth." The credulous went on with their conjectures. Pamphlets were written to prove that Hauser was the descendant of this or the other noble family. One good lady went insane over an attempt to show that he was the son

of a Hungarian nobleman. King Louis of Bavaria joined in the speculations, and threw the weight of his royal authority in favor of the theory that Hauser was the real heir of the Grand Duchy of Baden. This theory, like every other one, was proved absurd, but the enemies of the house of Baden kept constantly reviving it. As late as 1872 the aged Professor Daumer published a new and learned study regarding the "Child of Europe—his innocence, his sufferings, and his origin."

A two-volume history of Hauser, and of the literature which he called forth, has recently been published in Germany by Herr von der Linde. Extended reviews of the work have appeared in the "Popular Science Monthly" and the "Evening Post." The author shows conclusively that at the outset the boy had not the remotest conception of the humbug which he was to perpetrate. Possessed of a low order of cunning, he attempted by a transparent trick to gain admission to the cavalry, where he wished to display his equestrian accomplishments. The same type of cunning enabled him to adapt himself to the parts assigned him by philosophic men and gossip-loving women. With the homeopathic physician he was always a "sensitive," but with his quick-witted schoolmaster he was unable to sustain any other rôle than that of a common and stupid Munchausen.

The Passion Week Services in Pittsfield, Mass.

BY ANNA L. DAWES.

The question of church union is confessedly one of the most difficult problems in the Christian world. How it may be solved on the deeper foundations of the eternal verities, yet without abating the superficial... In Pittsfield the clergymen officiating were the Rev Messrs. Jenkins, of the First Church, Congregational; Hill, Methodist; Samuel Harrison, of the colored church, Congregational; W. Newton, Episcopal; E. O. Holyoke, Baptist; and W. Bliss Episcopal. For

more than one reason, it was a Christian sight. These clergymen, in the order named conducted the service, each on one day, suiting his own feelings in the detail; but, with varying arrangement, it consisted of hymn, prayer, the Scripture for the day, and a short address, closing always with the Apostles' Creed and the Lord's Prayer, voicing a common profession and common need.

Good Friday was made to have an appropriate prominence by an adaptation of the ritualistic service called the "Watch on the Cross." For what it was and what it was not, and for its impressive character, this was the most remarkable service it has ever been my lot to witness. With admirable good sense this service was held in the Episcopal Church, avoiding thus the prejudice of a part of the community. It lasted from twelve until three o'clock, but was so diversified and well arranged, so interesting, so intensely uplifting, that it did not seem long. A sense of freedom was given by the invitation to come and go as suited feeling or convenience, some remaining but a few moments, very many leaving at the brief pause when the service was half through, and others constantly arriving. The service was much adapted for the occasion: in seven parts, each division centering round one of our Lord's sayings from the cross; but these divisions, although clearly marked, melted into each other without a break. Each consisted of a hymn; appropriate prayers culled with rare discrimination from the rich liturgical stores of eighteen hundred years of Christian observance; a brief season of meditation; and an address upon the word in mind.

The liturgical part of the service was altogether said by the rector; but as each half-hour passed, and a new stage in the crucifixion came to mind, one of the clergymen already mentioned stepped to the reading-desk and spoke to us upon the cry uttered by the dying Saviour. The audience was not the least remarkable feature of the occasion. When else has it happened that Unitarians and Baptists, High-Church Episcopalians and Shakers, business men and children, women of deep

devotion to special creeds and men of no outward religion, have gathered together to watch with our Lord through the hours of his agony and death? It seemed for the time that the millennial day had come, when the church shall be one and the Lord see of the travail of his soul and be satisfied. Here especially, as indeed in all the series of meetings, the clergymen entered most fully into the spirit of the hour. At the foot of the cross they forgot themselves; they presented the picture of the Lord dying for us; neither personal opinion nor much instruction did they offer, but they brought to us afresh the mighty events of this central week of the world's history—this greatest day of all time. Over it all brooded the very Spirit of God, teaching, humbling, awakening to new life. Never did the Passion mean so much to those waiting people.

The very widespread interest evidenced both publicly and privately makes it appear that some such account may somewhere prove a germinal seed. There are deductions, however, which seem necessary to complete the statement, since they but answer certain obvious questions. We owe this remarkable service, with its wonderful spiritual up-lift, largely to the culture and force and real Christianity of controlling minds among us; to men who have remembered their high duty to *lead* the Church of God. Their intellectual insight into the needs of our time, their breadth of view and length of vision, their untiring work in larger ways and in the more thankless little opportunities at home, their Christian feeling and self-sacrifice, have made this result possible. Without them it could not have been. And their method has been the perfectly natural one of practicing Christian unity. They have preached for each other, spoken for each other, recognized the equal authority of each other, worked together. On occasion the Episcopalian has laid aside his gown, or the Congregationalist taken up a liturgy, and all have met on every common platform of Christian work. It was an easy step to the common platform of Christian belief.

Questionable Home Influence.

BY LESLIE GREY

"Why, the stamp on this letter has not been canceled," said Mr. Moore, taking up an envelope which had been postmarked with the pen from a country post office. "You can remove the stamp carefully to use again as well as uot."

"But I shall do no such thing as that," replied the person addressed, to whom the letter had been sent.

"Well, then I can do it for you, and when you get out of stamps I'll lend you one," was Mr. Moore's laughing reply. "You don't suppose Uncle Sam will ever miss a two-cent stamp do you?"

"It is the principle of the thing," said the other speaker, "and we have no more right to steal two cents from the Government than a larger amount, and I will never touch that stamp again."

This conversation occurred in the home circle, where the children listened to their father's plausible reasoning, and how could they help being influenced by it? And if, in after years, the father, whose opinion the bright-eyed boy respects, finds him practicing larger frauds, will the parent call to mind this and similar lessons taught, indirectly it may be, in the home circle?

Here is another case in which both deceit and dishonesty are instilled into the young mind. Little Robbie writes a letter to Uncle Robert, and in it, boy-like, states that he has saved a dollar and is going to put it into the savings bank. Now Robbie made figures to represent the money, and Uncle Robert read it ten dollars instead of one. "Well, well," he remarks, "the boy is doing well to save so much." Now the uncle is of a thrifty disposition and approves of boys saving their pennies and dimes. So he writes to Robbie's mother that if her little son has ten dollars to put into the bank he will send another ten soon to add to the sum for a snug nest egg.

"But I didn't write ten dollars," said Robbie, when he read the letter. "Uncle made a mistake in my figures."

"Well, never mind now," replied the mother. "Uncle Robert can spare ten dollars as well as not, so we need not say anything about the mistake when we write."

Thus the child's better and more honorable impulses are checked, and a lesson is early learned in greed and actual dishonesty. Does this mother, a professing Christian, anxious for the moral and religious welfare of her children, consider what tares she herself is sowing in the young mind?

Said a lady to her guest, "We will take the first train after dinner and go to call on Cousin Alice." At the station when the visitor spoke of getting her ticket, the hostess replied, "No matter about it now." So the matter was left to be arranged later. But, as no fare was paid on the car, the subject was referred to again by the guest after returning home. "Oh, the conductor does not call for our tickets half the time on these short trips," replied the lady; "when he does, we pass him the change, and when he does not we save our fare."

"But I would much rather pay my fare than to save it in that way," said the visitor. "Well, if conductors do not have time to take up the tickets that is their lookout, not ours," was the careless rejoinder; "besides, we go so often we ought to have some free rides."

And this was said before the children, who, doubtless, were accustomed to getting free rides when they could, thus learning dishonest practices in little things which cannot fail to blunt the moral sensibilities in reference to larger dealings with mankind.

Thus, in a thousand trifling ways, are petty deceits and peccadilloes practiced by people who would scorn to be thought dishonest, and who never seem to think what their influence may be in the family and among those with whom they have business relations.

POSTSCRIPT.—Mr. Henry Délano Gray died on the 16th instant in this city.

THE RECORD.

No. 253.

Valparaiso, August 12, 1887.

Vol. 16.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

A Diocesan Synod.

According to the Canon Law a synod of the Diocese of Santiago ought to have been assembled annually, and yet such has been the apathy or powerlessness of the Bishops that no Synod has met for a century. More than a hundred years have elapsed since Bishop Alday called the Clergy together to consult regarding the religious life and welfare of their flocks. Who may have been to blame for this neglect it would be in vain to pretend to discover. But new life is now to be manifested. The Very Right Rev. Archbishop of Santiago, Mr. Casanova, in view of the imperative necessity of holding a Synod, has named a board or committee (una congregacion) composed of the Bishop of Martyria, don Joaquin Larrain Gandarillas, President, and the Rev. Prebends José Ramon Astorga, José Ramon Saavedra, Presbyters Rafael Fernandez Concha and Ildelfonso Saavedra, Friars Raimundo Errazuriz, Dominican, and Calixto Gorordo of the Company of Jesus (Jesuit):—"to study the obstacles to be overcome in holding the Synod, to suggest to the Archbishop how to surmount them, to prepare the work for the Synod to take in hand, collecting the deliverances of former synods and the decrees of prelates who have ruled this church hitherto; also to frame the rules and the cere-

monial for the Synod when it may be assembled in the Cathedral.

The term of 18 months is fixed for the labors and report of this committee, "at the end of which period the Archbishop will have concluded his visitation throughout the diocese of Santiago."

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* *

This is as it should be. Every system ought to perfect its arrangements, the Roman Catholic as well as any other. Ever since the consecration of the present incumbent some have cherished the hope that he would infuse new life into the Chilian Church. His predecessors though well-meaning men have been slow and not always wise. They have come into collision with the Civil Power, have lost the sympathy of the more enlightened citizens of the Republic, and failed to put the Gospel in its place of honor. At the same time the Chilian Church has not been allowed to have in exercise its own rights and powers of life. The prelate and his circle have been all in all, save as controlled by the Supreme Government. The Church has had no way in which to make its voice heard, save through long and secret processes in the bishops' courts where they sat supreme, or else through the press, to which most ministers would be afraid to resort.)

The assembling, therefore, of a Synod in which good and true men may express

their minds, suggest improvements, point out abuses and advocate pure religion, will be of such invaluable advantage, that we cannot but applaud the step that has been taken, and look forward with new hope for the time to come.

The same publication of the prelate makes mention of a Provincial Council, which would be for the entire Republic. Although the committee appointed are to include the obstacles to be surmounted in the way of assembling such a Council in their studies, still, it seems not to be contemplated immediately.

Mr. Casanova has a superb opportunity for setting forward the interests of the Churches of Christ in his beloved native land; may the Great Head of the Church, our Lord Jesus Christ, uphold and guide him, prolong his life and crown his exertions with the very best success!

First Impressions of Valparaiso.

JOURNAL OF DR. THOMAS S. PAGE FIFTY YEARS AGO.

The 23rd of March was the commencement of the *Semana Santa* or Holy Week. At 10 a. m. the shops were all closed and business operations suspended. The yards of the French and Chilian ships in the harbour were made to represent the cross and their flags floated at half-mast. Horses and vehicles were prohibited from moving through the streets and death-like quiet prevailed. The Custom House was closed and no boats, except those owned and manned by masters of vessels, were permitted to communicate between the shipping and the shore. On Thursday evening the streets were thronged with men, women and children praying aloud, and passing along in battalions. Old sinners were perched about the corners clanking their chains, and each one guarded by a soldier in commemoration of the priests know what. The churches were illuminated and a statue of the Virgin Mary planted near them surrounded by the leaves of the palm tree. Friday was much the

same. In the evening there was no service in the different churches and the streets were almost deserted. On Saturday the 25th at 10 a. m. a salute from the National Corvette *Valparaiso*, and the burning of Judas, the betrayer of Jesus, announced the conclusion of the Holy Week. The world awoke, and the din of business was again heard. The manner in which they made away with Judas, will not be uninteresting to relate. A paddy, formed of combustible and explosive materials and called Judas, was suspended by a rope passing through a roller attached to the end of a pole at right angles with the small mast of the water-boat, which was moved by his executioners a little way out from the shore. They then let him down and applied the lighted torch to his breast. His head and upper extremities were immediately enveloped in flames, and as they penetrated to the explosive material within, he blew up and part of his body descended into the boat. They next lashed him severely with clubs, and as they committed his smoking fragments to the waters, the hum of applause which arose from the multitude, assembled on the beach and brow of the hills to witness the spectacle, made the welkin ring.

On Wednesday morning the 5th of April we had a severe earthquake. At 8 o'clock a. m. the breakfast hour, as I was about to leave my room I heard a murmuring sound, which resembled the roll of distant thunder, or a heavy carriage passing along the street. It was immediately succeeded by a heavy shake, which continued for half a minute. The whole house shook like calves' foot jelly, the windows rattled, the bedstead near me vibrated to and fro and screamed tremendously. Concluding that "whatever is, is right" I stood my ground without fear, although like every thing else around me with some trembling, and, when it ceased, walked on the front balcony where I met Mr. Bispham. He was conversing with some of the neighbours who had sought an asylum in the street. I was told by one of the officers of the U. S. ship of war *Peacock* that they had felt it on board very distinctly.

It is the custom here to remove the dead

from their residence to the Panteon or Burying Ground (whose elevated situation has already been mentioned) at mid-night. The friends of the deceased attend both now and on the day appointed for the burial. I have attended the funerals of two foreigners, Mrs. Boardman and Dr. Leighton, and upon neither occasion were there any females present. The service was performed in a becoming and impressive manner by a chaplain of the British Navy, and as the sentence "earth to earth, ashes to ashes, dust to dust" issued from his lips and the weighty clods descended upon the coffin lid, I kindly felt for the absent parent, brother and sister, who must soon be reminded that, whilst they were in the midst of life, their absent one was resting in the arms of death. It is customary for all who attend a funeral to attire themselves in black. Very frequently at the still hour of mid-night may be heard the funeral processions passing by, which, if they be of natives are accompanied by the priests, friars etc. continually chanting a peace between the inanimate creature and the One and Eternal Creator.

A few days since, on a Saturday, as I was riding down the Almendral to see a patient, I observed patches of blood here and there in the street, and could not account for it, until I came up with a cart containing 30 or 40 dead dogs. In advance of the cart were about 16 or 18 men, half of whom had "lazos", the other half were armed with bludgeons. All the dogs that were in the street without collars around their necks were lazoed and beaten to death by the "men of clubs". They receive a certain fine per head from the authorities and devote every Saturday to the murderous task. It is a disgusting spectacle to witness, but it is perhaps a very necessary evil. Dogs here are very numerous and annoying, when one is riding along the street. Many of the natives keep several dogs, whilst they are hardly able to provide for themselves.)

May 25th. This is *Corpus Christi*, and of course with us a holiday. All business is suspended. The streets have been cleaned by the criminals, dragging after them their clanking chains; altars are erected in various places in the streets, adorned

with wreaths of flowers, and images of supernatural beings. Arched wreaths of evergreens hang in several places upon the streets and from their centres are suspended figures symbolical of angels. A large crowd throngs the street, and kneels in the dust before the various shrines. The priest offers up prayer and incense to the Majesty of all things visible and invisible, which being done, the crowd arise, and move in procession, followed by the militia with sonorous metal blowing celestial sounds. The altars are taken down, and my story is told—save the devotion and illumination of churches at night.

June 4th, 1837. At 3 o'clock this morning, intelligence was received of an insurrection among the recruits at Quillota, that Mr. Portales, the Minister and mainstay of Chili, who was engaged there in reviewing and regulating the troops for the expedition to Peru, was held as a prisoner, and that the revolutionists with Colonel Vidaurre at their head, were advancing on the road to Valparaiso. The regulars from Valdivia, amounting to 500, and at present quartered in Valparaiso, were immediately called out and led on to meet them. Seven guns were fired from one of the National vessels, and the "vigilantes" as they thundered along from door to door with the information, left the inmates to repose for the rest of the night on a pillow of thorns. By day-light the militia of the town, about 2000 in number, were collected and marching for the field of battle. After I had transacted my business, accompanied by a friend I rode out to the Quillota road, where I found a sentinel to prevent horsemen from passing. As neither persuasion nor bribery would induce him to let us pass, we determined to seek another access to the road, which, amidst almost endless tortuosities and rapid ascents we finally accomplished. After gaining the road we found it replete with footmen composed of the curious, of soldiers followed by their wives, children and sweethearts, and of an immense number of women, whose presence, I presume, could not be accounted for in any other way, than from an excessive development of the bump of curiosity. However, I was told by several of the militia

that they each had two or three sweethearts along, if they fell, to bathe their dead bodies with their tears. About two leagues and a half from Valparaiso, I was told that 400 of the rebels had advanced that far, but upon discovering the Valparaiso or Valdivia regulars and the troop of horse advancing had retreated towards Quillota, hard pursued by what for convenience we will term the patriots. We spurred on but very soon heard the peal of musketry. A large hill before us intercepted the view of the action, but upon reaching the summit we beheld the rebels retreating and patriots pursuing; descending the hill we met several of the patriots conveying back the prisoners and wounded. The rebels consisted of cavalry and attempted to make a stand, but were charged so vigorously by the patriot troop of horse, that they fled in confusion, leaving several dead and wounded on the field. I saw several of the wounded, but only one of the dead, and he lay with his head perforated by a bullet, stretched upon the ground he had so ingloriously defended. One of the patriots, who appeared to have dressed in haste and not very well, stripped the dead man of his clothes, and immediately occupied them himself. To the victorious belong the spoils of the vanquished. As the revolutionists were flying before them, the day declining and the patriots much fatigued by their rapid marches without food, they now retraced their steps. Having been on the field and almost witnessed the battle, my friend and self hastened homeward. As we were passing a small house on the road, we discovered a considerable collection of people in the corridor and riding up found a man covered with blood and gasping for life. A female was supporting his head and asking the bystanders for a prayer-book. Unable to obtain this, she hung over his head, and repeated again and again, the few sentences of prayer which her memory retained. I told my friend I had adopted it as a rule of action to entertain hope whilst there was life, and that even an ineffectual attempt at restoration in the present instance, would be equivalent, if not paramount to the unintelligible jargon she was humming over

him, and which I was dubious, if it would be understood anywhere. He had received a sabre cut, which had taken off nearly one side of his face, leaving it hanging beneath the chin. After giving him brandy and water to resuscitate the expiring powers of life, I proceeded to arrest the flow of blood and sew up the wound. In a word, we saved his life, and the old woman her prayers. When I had finished with him, another one was brought in on a handbarrow, who had acted very bravely, and received a bullet wound in his thigh. This was likewise attended to, and then we proceeded homeward, with the satisfaction of having preserved a couple to fight or do better things another day. We arrived in Valparaiso about 7 p. m. and soon afterwards the troops, who are now in their various Cuartels sleeping on their arms. A guard is stationed on the Quillota road, and the town (Valparaiso) is very quiet. Thus ends Sunday.

Monday, June 5th. This morning an order was issued by the authorities, that the citizens should deliver their horses at the Plaza by 12 a. m., or after that period they would be taken from the stables, and a fine of 20 dollars exacted. The horses of Consuls and Physicians were excepted. This order was for the purpose of furnishing the troops with horses, and accordingly by the appointed hour the Plaza was replete with them. Papers were received from Vidaurre demanding the surrender of the place accompanied by a letter from his prisoner don Diego Portales to the authorities of Valparaiso, stating that perhaps they might find it convenient to treat with Colonel Vidaurre, but to act without reference to his own person. This was properly presumed by the authorities to have been extorted from the unfortunate Portales at the point of the bayonet, who at the same time, as is to be seen by the tenor of his letter, confided in the integrity of the citizens to defend the place. Viewing it in this and in fact its proper light, the authorities replied to the summons of Vidaurre, that he could use his pleasure with Mr. Portales, but that the place would be defended to the last extremity. Horsemen are rushing rapidly to and fro through the streets, swordsmen

are exercising themselves in front of their barracks, and things assume a warlike aspect and an inflexible spirit of defence. At 4 p. m. the militia or National Guard formed, and marched out on the Quillota road. News is received that Vidaurre is rapidly advancing with his troops. The veteran troops from Valdivia, have gone out to join the militia. Citizens are patrolling. The town is quiet, save the racing of vigilants and ambassadors from the outposts.

(To be continued)

American Bible Society.

The annual meeting was held in May. The annual report touches Chili very slightly. The following is related to what was said a fortnight ago in these columns regarding Bolivia, and is not very encouraging as to any immediate steps likely to be taken.

“The visit of Mr. Milne, with a faithful assistant, to all the republics of South America, marks the consummation of a plan formed long ago, and prepares the way for an enlarged distribution of Scriptures on that continent.”

* * *

NEW SPANISH VERSION.—The same report states:—

“Mr. Pratt has devoted the year to the translation of the Old Testament into Spanish, but no new books have been printed.”

Some years ago we had a hand in the sending from N. York of a missionary to Peru, the Rev. Mr. McKim. He withdrew disheartened after residing there for some time. He was a most agreeable gentleman, and in English a pleasant preacher.

The same gentleman has now entered the service of the Am. Bible Society and is working in Cuba.

Those who remember Mr. McKim will be interested to read the following from his pen regarding his present work on that beautiful island.

CUBA.—Mr. McKim writes:—The other evening I called at a house, and as the doors were open I could see how the family were engaged before I had permission to enter. Imagine my surprise and gratification as I heard a voice reading the words, “Bienaventurados los mansos;” for a moment it was inaudible, and then went on, “Bienaventurados los que tienen hambre y sed de justicia.” My knock at the door had startled the reader and her mother, but as I entered I caught a glimpse of one of our red-edged Testaments, and greeted them with the assurance that they also are blessed who read and understand and profit by the precious truths of God’s word. The book was one they had borrowed, and when they learned that the same blessed words were in the (single) Gospel by Matthew they bought a copy paying for it from their scanty savings, and felt rich with their treasure. As I retired I could not but reflect upon the influence of such words on pure and simple hearts.

In one family I found a well-worn Bible, highly prized because it had belonged to a brother who died recently and had evidently profited by its truths. It was one he had bought from Mr. Diaz. There must be many such cases which never come to our notice.

Tierra del Fuego and Patagonia.

One of the most gratifying occurrences of the time consists in the action of certain benevolent persons, here, who desire to have the Gospel carried to the natives of the territories bordering on the Straits of Magellan, and of the islands beyond, i. e. Patagonia and Tierra del Fuego. Leading priests and gentlemen, of this seaport and of Santiago, have taken up this suggestion, lent it the endorsement of their names, made generous offers of donations and issued a circular calling attention to the importance and obligation of the enterprise.

The circular contains an appeal to the public, signed by Frai *Juan Agustin*, bishop of Ancud and others: authorization being given by the Archbishop of Santiago

for collecting in his diocese the funds required for inaugurating the mission.

The signers of the circular, under date of June 24, 1887, say:—Sir: The southern extremity of the territory of Chili is inhabited by hordes of savages who live in complete nakedness, without a roof to cover them or a hearth round which to gather, and with no food save what the earth yields spontaneously, or the sea brings to their shores; possibly they are the most uncivilized savages in the world, in whom the dignity of humanity is most abased. This abject condition of men inhabiting our territory who are to be reckoned among our compatriots, cannot fail to awaken the compassion of every Christian and patriotic heart. It is not possible to look with indifference on the loss of so many souls called to immortal destinies, nor to fail of desiring that the benefits of our advanced civilization may be extended to all those born on Chilean soil.

Divine Providence offers us, the circular adds, the opportunity of lifting up, from their present degradation, this unfortunate portion of our compatriots, through the missions in Patagonia of which the *Salecian Fathers* have recently taken charge. But, however great may be the zeal of these apostolic laborers, it is necessary to aid them with money and goods that may permit them to secure the good will of the savages with gifts and presents, to establish mission stations, open schools, erect chapels, and also secure the support for themselves the Gospel-workers.

The recent exploration of Tierra del Fuego, which has been made by the Prefect of the Missions, has produced in the minds of the explorers the conviction that, with the requisite resources, the evangelization of Patagonia can be in a few years an accomplished fact.

After dwelling on "the nobleness of the Christian work of evangelizing the heathen through Gospel light, and the patriotic satisfaction of civilizing indomitable savages and transforming them into useful citizens," the appeal proceeds: "It would not be just, while we are lavish in relieving every other kind of necessity, even contribu-

ting to the evangelization of the barbarous people of other lands, that we should show ourselves ungenerous to alleviate the needs and to send the Faith and, with it, civilization to the uncultivated and barbarous part of our territory, which has till now continued in the most complete abandonment."

The signers, besides the Bishop of Ancud, are:—Abdon Cifuentes, *Salvador Donoso*, Benjamin Edwards, Maximiano Errazuriz, *Rafael Eyzaguirre*, Domingo Fernandez Concha, Vicente G. Huidobro, Manuel José Irarrázabal, Patricio Larrain. Carlos Lyon, Pedro N. Marcoleta, *Joaquín Prado*, *José Ramón Saavedra*, Joaquín Valledon, Juan de Dios Vergara and Blas Vial.

The names of clergymen among the signers we have given in italics.

Toward this object important subscriptions have already been obtained. So far as published they are the following, of which some are generous:—

Don Francisco de B. Gandarillas	\$ 30 00
Doña Honoria Gandarillas...	200 00
“ Julia Gandarillas	40 00
“ Dolores Gandarillas.....	100 00
Don Rafael Eyzaguirre	500 00
“ Blas Vial	500 00
“ Manuel J. Irarrázabal..	1000 00
El Supremo Gobierno	1000 00
Don Francisco Echáurren H.	100 00
“ Gregorio Fuenzalida ...	10 00
	<hr/>
	\$ 3480 00

SANTIAGO.—Early on the 4th instant, the Capital was visited by a wind so violent as to be called by public writers in that city *tempestad*, *vendabal*, *gran cyclon*, *torbellino*, *huracan*, and *viento imponente* which one printer made *impotente*. Three hundred trees were torn up by the roots. Zinc roofs were carried away, sheets of corrugated iron flew about, tiles were blown off, houses trembled, cornices fell, solid edifices rocked, windows were broken etc. The storm raged worst from 3 to 5 a. m., when people were so alarmed

that numbers of the poor ran to the streets finding their houses roofless. A scientific writer calculates the speed of the wind at 28 meters per second, and says the Barometer ranged at 708 millimeters; the wind in the street was hotter by five degrees than in the dwellings.

THE LATE STORM commenced here on Monday Aug. 1st in the afternoon. It was very general throughout the country. Abundant rain continued to fall until Thursday evening. The sea was in splendid commotion. The esplanade was thronged with people anxious even in the rain to behold the spray dashing over the breakwater and rising aloft in the air.

Lanches were driven ashore, and others were sunk. The boatmen of the bay distinguished themselves in exertions to relieve vessels in distress. They helped the Brit. bark *Corina*, which had broken loose and come upon the *Berwickshire*. Both sustained injury, losing their anchors. The steamer *Magallanes* went to sea to escape the norther; so did the *Chiloié*.

The life-saving corps was on duty aiding to save property and ready to rescue persons.

POPULATION.—Don Francisco Solano Astaburuaga states in his annual report to the Central Office of Statistics that the population of Chili, according to the census of Nov. 1885, was 2,526,862 without counting the 50,000 indians, and supposes it to be now 2,770,000. Santiago contains 329,295 inhabitants in the province, of whom 256,412 are in the department. Valparaiso has in the province 203,000 of whom 115,147 are in the department.

* * *
At the next elections for Congress 43 Senators are to be chosen, and 126 Deputies.

During the recent storm the waves dashed up to such an extent as to reach the railway-trains on the track along the coast from Viña: wetting passengers when the windows of the carriages were not closed.

The Chilian bark *Don Juan* with a number of passengers, laborers for the

Antofogasta railway, on the 4th inst. made danger signals, and being aided by relief sent from the office of the Captain of the Port regained her anchorage.

COPIAPÓ.—Letters from Copiapó state that Mr. Spandermann, the colporteur of the Valparaiso Bible Society, was in that town on the 26th of July, and was finding some success in the distribution of the Scriptures. He was going thence to Tierra Amarilla.

The Rev. Clifford E. Scott had returned again to Copiapó from the interior, whither he had been compelled to go in the hope of finding employment; but his health proved unequal to the climate of the mines.

Mr. and Mrs. Scott had been called to mourn the loss of their little son Henry on the 26th of July.

A second edition of Chiniquy's work; "El Sacerdote, la Mujer y el Confesionario", translated and published by Mr. F. Orduña has just been brought out. It is on sale at \$1.50: it contains 200 pages octavo.

—The *Chilian Times* copies from the *Estandarte Católico* the following names of Universities in Great Britain "Cambridge", "Sary Andrea" and "Glasgow".

—It mentions the decease of a Mrs. Navarro of Chiloié a hundred years of age, whose descendents have numbered 161, viz: 12 children, 52 grand ditto, 89 great grand and 8 of another generation.

—The death is reported of one Maria Santa Maria in Santiago aged 110 years.

—The captain of the Anglo-American Ambulance, Mr. Fred. W. Hayne, reports the total amount contributed at \$2,313. 10, the expenditure 2,314. 70, leaving a balance of 897. 40, adding to which \$83. from sales of fixtures, a total of \$980. 40 is in deposit in the National Bank in the joint names of Charles Cook and William Shiell.

Besides this, a stock remains of medicines, bedsteads, bedding, stretchers etc.

—Chili is ordering another ironclad to be built in England at a cost of four hundred thousand pounds sterling. The bill has passed the Senate and will probably pass the Lower House.

— Mr. Spandermann, the Bible colporteur, addressed the Sunday School in Copiapó, and was to speak in a Spanish meeting.

— The P. S. N. Co.'s steamer *Galicia*, arrived at Coronel on the 4th inst. and at Valparaiso on the 7th.

— The Rev. William Harvey Robinson was to deliver a lecture on Equatorial Africa on the 11th instant, at St. Paul's school-room, the rain prevented. It will be given Sep. 1st. On the 25th Mr. D. M. Henderson is to lecture on Mohammedanism.

SOIRÉE OF THE GOOD TEMPLARS.— A large gathering in the Union Hall on the 8th inst. celebrated the anniversary of the Good Templars's first organization. Mr. Blake presided, although he was everywhere to welcome the guests. Nearly two hundred came together. The Soirée was commenced with the National Anthem "God save the Queen". Tea was served. The President offered an opening address. Piano and violin music was given, and pieces were sung by ladies and gentlemen. Misses Reyes, Edson, Ewart, A. and J. Brock contributed to the entertainment of the audience; so did Messrs. Robert and Thomas McKinlay, Wm. Fogg, Owen, John Watson, John Williams, Bery, David Davies and William Murphy. Mr. A. E. Lacy gave an address, so did the Rev. Messrs. Dodge and Trumbull.

The exercises terminated at half past ten o'clock; 190 tickets were taken at the door.

REV. MR. LESTER.— A notice in another column shows that Mr. Lester had had opportunities for pleading the cause of S. America, and had met a minister who was coming to reinforce our Mission; an earnest Christian man. Mr. Lester hopes to do something to further the cause of our schools.

THE INSTITUTO INTERNACIONAL.— This institution, under the care of the Rev. Mr. Christen, in Santiago, has twenty-six boarders and fifty-six day-scholars. There are seven teachers. Instruction is given in English, German and French; but the education is carried on mainly in Spanish. Daily worship is maintained in the school, and the study of the Scripture is a part of the curriculum.

The Rev. Mr. and Mrs. Robinson are in Santiago. They went on the missionary tour to Los Andes, rendering invaluable aid in the music. Mrs. Robinson played the harmonium.

RAIN.— For more than a week it has rained almost every day. Tuesday, August 9th, it fell so heavily that the streets were flooded. Tramway cars could not come beyond Plaza Victoria. At the Intendencia coaches could not pass. The tracks of the railway were covered with sand and gravel. The sea washed into and right through several counting-rooms on the breakwater.

The s. s. *Britannia* had to put off her day of sailing for Liverpool "till further notice"; and may not get away before Saturday.

Damage was done in eighty ware-houses by the flooding waters. In some places the sand is a yard deep in the streets. In Cochrane-street a small skiff carried passengers across. Some made money by bearing persons on their shoulders. Only with difficulty could people reach the Post Office. Shops near it were drenched. Helfmann's Printing Office was inundated on the lower floor. Near the Intendencia the water was knee-deep.

The Life-Saving corps was on duty again on the 9th; called out in the morning by the gun, remaining till sundown and into the night-saving property. So far as known no lives were lost.

The trains were delayed by a bridge that was swept away beyond Salto. This, however, was repaired as soon as possible by workmen sent from the Baron station. The mails have been considerably retarded.

The papers announce the marriage on the 6th instant of Mr. William Walker (Dimalow) son of the late Mr. Alexander Walker, with Miss Maria Luisa Macuer (Reynolds) en la primera circumscripcion.

CHOLERA.— Foreign diplomats have enquired of the Supreme Government regarding rumors of cholera cases, and received satisfactory assurances that the disease which has caused alarm is cholera.

— From Italy the telegrams state that 604 deaths of cholera had occurred in Catania.

— In New Haven a lofty monument was erected in June on East-rock. Thousands of visitors flocked to the city. Generals Sherman, Sheridan, Terry, Scholfield and others attended. The Rev. Dr. Newman Smyth delivered an excellent address.

PERU.— Regarding rumors of difficulty with Peru, an account of arrangements with her creditors that are supposed to compromise Chili, the Intendente has authorized the following to be published:— “The journals publish notices of the preparation of troops and the despatch of the squadron. Nothing of this is exact. It is well that this be stated in the press and in circles of influence.”

The *Patria* also says: “War rumors recently prevailing have awakened a lively public interest, and affected business some. Feeling it to be a duty to enquire, we find what was reported about the movement of the squadron, and the recruiting of a strong corps of troops, to be without foundation. It appears the Government of Peru offers no objections to a peaceful arrangement with Chili about the Grace contract.

“Chili will confine its action to two points: to exact from Peru declarations regarding the new hypothecation which it is wished to lay upon Tarapacá; and to ask the non-approval of the contract, in so far as may affect the sovereignty of Peru”.

MARRIED.— July 13th, Mr. Alexander Mac Pherson of Scotland, and Miss Margaret, daughter of Mr. Peter Penney, of Stirlingshire, were married by Dr. Trumbull. The civil registration was effected the same day before don R. V. Garrido.

July 20th, Mr. Alexander Kater and Mrs. Agnes Aitken Mason, were married, Dr. Trumbull officiating. W. Blest Gana Esq. having preceded with the civil registration, remained to the religious service.

On the 11th instant Mr. Duncan M. Henderson and Miss Fanny Spark daugh-

ter of the late Dr. John Spark of London were married by Dr. Trumbull. The civil registration had preceded on the day previous before Wm. Blest Gana Esq.

The Rev. Mr. Lester writes of the meeting of the general assembly which he attended in Omaha. Another minister, Rev. Mr. Broomer and his wife had been appointed to Chili. These new workers expect to embark sometime in November. Much interest is felt in the Chilian field, and the prosperity of the home Church is the token of promise for the immediate giving of new strength to the work abroad.

Mr. Lester reports that his time is fully occupied in making missionary addresses to the churches. He visited the Auburn Theological Seminary and was much cheered by the reunion of the class to which he and Mr. Dodge belonged. A religious service or meeting of the class was held in the old hall. “The Spirit’s influence, he writes, seemed to rest upon us all and the absent members were not forgotten. For each one by name fervent prayers ascended to the throne of grace.” The evening of the same day there was the banquet when the history and class poem were read and many addresses given.

Mr. Lester also hoped to be able to plead with success the cause of the Escuela Popular which is in need of larger accommodation. He regrets the briefness of his stay in England but felt it necessary to hasten on to New York on account of his little boy, the weather being severe.

Let good cheer be the watchword now of our Christian friends. Slowly the mountain moves, but God is providing for all lands, and here in Chili the day of new light and Gospel liberty is breaking. Welcome to new laborers sent forth into the white harvest-field!

PERSONAL.— Dr. John Trumbull has removed from Viña del Mar, returning to reside in Valparaiso at No. 93 calle Esmeralda in the upper stories of the carpet ware-house of Messrs. Alexander Baird & Co.

Miss Fanny Spark arrived in the *Galia* from Liverpool on the 8th instant.

Also two Passionist fathers, the Revs. Benjamin Hill and James Kent Stone.

Mrs. John Watson and children came in the same vessel.

Miss Blue with Mrs. Hillman and daughter, arrived by rail from Angol on the 9th instant.

The Rev. Mr. Vidaurre visited Linares and held service there a fortnight ago in a chapel which has been prepared for this special use; with an attendance of forty auditors.

Under date of June 1st Mr. Lopez wrote from New Haven, Conn. He had recently heard from Mr. Merwin who with his wife and daughter was at San Francisco attending the Y. M. C. A. Convention.

Miss Carmela, daughter of the late Mr. Robert Delano, expired after a prolonged illness, on the 7th inst. at the age of 17 years.

THE NEW HALL.—Plans have been drawn by the Rev. Mr. Dodge for the New Hall. The scholars of the Union Church Sunday Schools have voted to appropriate almost their entire collections to this important object. The foundations will probably be proceeded with at once. There is a hope of finding sale for the present hall shortly. No doubt it would impart a new impulse to the Schools, augmenting the attendance, and would be a valuable adjunct for the Church itself for gatherings devotional and social.

Dr. John Trumbull's lecture on the Life-Saving Service of the United States gave great satisfaction and instruction to the friends of the Young Men's Christian Association. He stated that the annual appropriation made by the U. S. Government for saving life on the Atlantic, Pacific and Lake coasts amounts to \$800,000. Since a beginning was made in 1870, fifteen thousand lives have been saved.

In order to exhibit the apparatus used to relieve crews in peril the lecturer had procured eight large drawings, which rendered excellent service. They were prepared by Mr. Alfred Helsby and Mr.

Ihno Ihnen; to whom also, after a vote of thanks had been proposed by Mr. Peter Mackay for his former pupil, the lecturer, Dr. Davies most opportunely suggested that the gratitude of the audience should be expressed. This was responded to heartily.

H. B. M.'s Consul, Mr. Newman, has published the reply of the Queen to the Jubilee addresses forwarded from Valparaiso in May last, by her British subjects and English-speaking well-wishers.

SERMON

PREACHED IN UNION CHURCH, VALPARAISO, JULY 24TH, 1887, P. M., BY THE REV. DR. TRUMBULL.

TEXT: Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.—2 JOHN 8 vs.

The topic presented to your attention in these clauses is the mutual relation of hearers and preachers laboring in the field and enterprises of the Gospel.

1.

Preachers working as they ought to, and as they do, if faithful, have a right, nay are under obligation to seek a "full reward".

1. According to the constitution Jesus Christ gave to his church they are entitled to a support, and can most effectually, satisfactorily and profitably serve those for whom they labour, when supported by them. Nothing could be more explicit than the statement laid down in I Cor. 9, 14: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel". True, the writer of that sentence stated that his own personal practice had not been to insist on this right for himself, but that only makes his declaration that it was his right the more emphatic and unanswerable.

2. When, however, the text speaks of "receiving a full reward" it refers to another matter quite different from that of material support. John is speaking of a

compensation of another kind, oft-times quite as essential to the comfort and happiness of the Christian Preacher as any thing connected with his living, nay, if his heart is to be kept up for the successful prosecution of his work, even more so.

II.

“Our reward” branches out in two directions.

First, there is the reward of seeing one's pupils, hearers, readers and parishioners choose Christ, decide to accept Him and promise to follow Him. If for a course of months or years they listen but fail to respond it must discourage him who addresses them. If he speaks in earnest, is in earnest, is anxious for them to receive the salvation Jesus offers, and they are not anxious, not in earnest, but indifferent and irresolute, it must tend to dishearten the minister who seeks their salvation. Kind words, pleasant looks, the amenities even of social intercourse are not enough; in fact, if they are evasive they sometimes cause positive pain to the gospel-worker. If they for whom he has wrought, bringing to them the best results of intellectual thought and scriptural study, week after week, prove apathetic, not responsive to but negligent of the claims of the blessed Redeemer, of Whom he has been telling them, it is most distressing. In my own ministry this has been disheartening; it has seemed to indicate on the part of some of my very best friends, the want of faith, and therefore a failure, on my part, to convince them of the truth of that which I know to be the truth of God.

Of course, the simple acknowledgement of the truth, with a bare profession of faith in Christ and of accepting him, without a corresponding improvement in the tone of life, could never satisfy a Christian worker as his “full reward”. It must be a good profession, not an inoperative one. Such a worker for the Lord desires, as does the Saviour himself, to see each professing Christian improve in character, grow more sincere and more just, become more pure, break off sins by righteousness and become benevolent. The

apostle to the Gentiles laid stress on the doctrine of reconciliation with God by *faith* and nothing else, and still he emphasized, as strenuously as any human being ever did, the indispensableness of holy living, of imitating Jesus daily in the house, in the street, in the place of business and in all the intercourse of life. In fact he felt that his own ministry failed of its highest aim and truest purpose, just so far as any convert of his failed to keep the commandments of God. And now, after all the years and centuries intervening that have passed, this is not changed. It is just so with the preacher to-day. No matter what land he dwells in, nor what denomination of Christians he belongs to, the “reward” which is indispensable to his happiness is that of seeing his flock grow careful in principle and pure in life. If the profane man ceases, under one's ministry, to use foul language, if the boy who has told falsehoods ceases to utter them, if the dishonest servant forgoes the gains of theft, or the cruel parent grows gentle, or the slatternly woman becomes neat and the loitering servant faithful, then is the Christian worker rewarded, for the “good seed sown in good ground” yields fruit which it is a consolation to look at, in the congregation or in the city, “some thirty, some sixty and some an hundred-fold”. It is a blessed thing for any minister after years spent in a community, if he can look about and see families, in which he has performed the rite of marriage, or baptized the little children, or instructed the youth or counseled the parents, all leading godly lives, both old and young, shunning fashionable sins and enjoying the blessed results of holy conduct. This is a large part of the “full reward” of which the Beloved Disciple here makes mention, which he longed for and desired to receive at the hands of men, from his people, from the flock he had been seeking to lead into the green pastures and beside the still waters of the Christian Church.

III.

But the “full reward” one has a right to seek stretches away beyond the present

life. It will be a blessed thing for a preacher, in Heaven, when coming into the presence of his Lord he can say humbly: "Here am I and those whom thou hast given me". To meet in Heaven those one has saved, will be delightful; it will be a pleasure to have them acknowledge that you were instrumental in bringing them thither; and oh what a rebound of satisfaction will it cause in the soul to hear the King Himself say from his throne: "Good and faithful servant, well done, thou hast been faithful over a few things, over many will I make thee ruler; enter into the joy of thy Lord". Those who have been instrumental in the conversion and salvation of others, "that turn many to righteousness shall shine as the stars for ever and ever", Dan. 12, 3.

IV.

"But all who hear a man preach the Gospel, or in any way sit under his ministry, even though it be but occasionally, or who hear the instructions of a teacher, or read the printed pages of a Christian writer, can personally contribute a share to this "full reward". The scholar in the Sabbath-school class can do it, so can every occupant of every pew, so can the reader of a godly tract, journal or volume, so in fact can every neighbour when admonished and invited by a godly friend, be it man or woman, by simply coming to the Redeemer.

If any of you will to-day in your heart accept the Gospel, you will not only secure the promised reward of eternal life through the Slain Saviour for your own soul, but you will cause every individual who has ever sought your salvation hitherto to "receive a reward", till now through your failure withheld, but that shall instantaneously become his or hers, so soon as they know that you have consented to be renewed in the temper of your mind by the Holy Ghost, and to be born again.

The relation of preacher and hearer is, therefore, mutual. Each can assist the other. Mutually helpful they can be. Mindful hearers make successful preachers. They who adorn the doctrine of the

Gospel encourage those that labour for it. In a lofty and heavenly sense, the church is a mutual-aid society. One should not listen to criticize, but to profit; should not go away to dissect the sermon, but to practice it; not to tear to pieces the preacher, but to pay such heed to his counsels as may animate him to renewed diligence and fresh endeavor. Sometimes hearers, who in the main mean well, allow themselves to fall into a listless habit of listening, or perhaps better said of not listening, because they think in their heart the preacher is not bringing anything new nor anything they have not heard before. Possibly they may have heard it better said than he can say it, though possibly not, and yet they rob him of his "full reward" if, when he says it as well as he can, they allow their thoughts to go else whither, or like the sluggard say "A little more folding of the hands to sleep."

V.

Allow me now to remind you:—

1. First, that any failure on your part to accept the Gospel preached here pains and disheartens those set to preach it. Nothing else so cheers a herald speaking in the name of the Lord as your attention. When one comes, an ambassador for Christ as though God did beseech you by him, and prays you in Christ's stead, "Be ye reconciled to God!" it is in your power to send him back rejoicing and glad that he came, if you only show by looks of attention, by wakeful glances, by a kindling sympathetic regard that you accept what he says as the "bread of life" for your anxious and hungry soul.

Go on a Monday to your minister, and say to him that you gladly welcome the message he has brought you, the warning he has given you, the plain doctrine he has taught you; that you are resolved to leave the question of your personal salvation undecided no longer, but are anxious and resolved at once to secure the remission of your sins, to have their chain broken, to be forgiven and become emancipated from the thrall and danger of disobedience to God. Such a visit to a minister of the Gospel would be counted, in sub-

sequent days, among the richest experiences of his life, and would be cherished in recollection among the very choicest items of his "reward"; while he would feel all through that week and the next, that he had not run in vain, had not prepared to preach in vain, and had not spent his strength in vain.

2. Would any one, on the other hand, rob his minister of his "full reward", dis-appoint him, make his hands hang down wearily, and cause him to feel as though he were unable to preach at all, let him listen to the most earnest appeal to come to Christ, and then go away to do and care nothing about it; as though doubting whether the invitation: "Come unto me all ye that are weary and heavy laden and I will give you rest" had really come from Jesus or been merely some invention of men.

Or, would any one chill the zeal and abate the courage of a minister of Christ, let him, after naming the name of Jesus and coming to sit at His table as a participant in the Holy Communion, go hence and on his way home or after getting there converse with others indiscriminately about all worldly topics, business, amusements, dancing, the opera or what not else; or let him go back into the world and live just as the impenitent do, talk just as the wrong-thinking do, be skeptical, censorious, unkind, unjust; or live in indulgence, commit presumptuous sins, associate with the impure, use profane and evil speech; or over-reach in business, be mendacious, tricky, fraudulent, and false to promises:—and the inevitable result in a preacher's mind, if this be the course followed, I do not say by all, for that will never be, but by any or even by one of those who have said they have touched the golden scepter of Jesus' accepted his blood, or taken on them his yoke, must be to dispirit and distress him!

3. Avoiding every thing so grossly inconsistent not only with the Christian name, but with the remotest reason to think of being saved, come then every one of you this day and submit to your Saviour. Let us unite our hearts in the fear of the Lord. Let us join our hands in work

for Him. Let us realize that our relation to one another can and ought to be mutual, that we should assist one another in counsel and request. "Look to yourselves" lest your ministers, who have sought your salvation lose those things which they have wrought, lose the hopes regarding you which they have cherished. See to it rather that they receive their "full reward" of satisfaction as you lay hold on eternal life, by repenting and seeking the Lord through faith in his name.

4. Finally, let all remember, it is not enough for any person that some one else desires or labors for his salvation. For that alone will never save any man from being lost. That will not prevent his going down into the perdition of the godless. Personal repentance of sin and forsaking it, is indispensable for every one who would be accepted in Heaven by the Saviour Crucified. Choose ye this day whom ye will serve, as Joshua urged, 24, 15. Make to yourself a new heart as Ezekiel, 18, 31, pleaded. How alarming are the words of Jesus: "Strive to enter in at the strait gate; for many will seek to enter and shall not be able when once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door saying, "Lord, Lord open unto us"; and He shall answer and say unto you, "I know you not whence ye are" Luke 13, 24. Think of the anguish and chagrin of such a termination to your life on the earth. Well might the Redeemer say: "Good were it for that man if he had not been born".

Alas! that all which the church of Jesus in past ages hath wrought, that all which his ministers have wrought, and your teachers, parents, friends have wrought, should be lost, and you remain unsaved because personally unwilling to consent that their exertions, to lead you to the Cross, should be crowned with success!

Surrender every sin rather. Lay aside every weight. Say, No! to every allure-ment. Enthroned the Lord. Submit to Him, and then the glorious opposite of the wrath to come, the purchased possession of the saints in light shall be your

portion now and your inheritance forever at God's right hand in glory.

FINANCE

Donations to the "Record."

By Mr. F. Muller.

Chief officer, s.s. <i>Paquete de los Vilos</i>	\$ 1 00
Ben Nevis.....	2 00
Four friends, s.s. <i>Ecuador</i>	4 00
A friend, s.s. <i>Maipo</i>	1 00
Do., " <i>Luis Cousiño</i>	2 00
Chief officer, s.s. <i>Cachapoal</i>	1 00
	<hr/>
	\$ 11 00
Mr. Hamilton Beith.....	20 00
A friend for the <i>Record</i>	2 00
	<hr/>
	\$ 33 00

Donations to the Sheltering Home.

Mrs. Dimalow, Santiago \$ 50 00

During the last four years a beautiful Roast of Beef has continued to be sent to the "Home" every week, from Mrs. Nelson's, and from an unknown benefactor of the establishment.

FOREIGN

From the London Spectator.

At a dinner given at the Mansion House in May to old Rugbeians, Lord Derby, Mr. Goschen, Lord Justice Bowen and others were present. Justice Bowen evidently did not forget what has recently been said in the House of Commons in a sense derogatory to our Courts of Justice, and was indignant on behalf of the Courts. No English Judge, he said, could fail "to assert his right to rise in the proud consciousness that justice is administered in the realms of her Majesty,

unspotted and unsuspected. There is no human being whose smile or frown, nor Government, Tory or Liberal, whose favour or disfavour, could start the pulse of an English Judge upon the Bench of Justice, or move by one hair's-breadth the even equipoise of her scales."

We are to have a new coin. By a proclamation dated May 13th, it is ordered that a silver double-florin, or fifth of a pound, shall be issued from the Mint and be received as lawful money. The object, we presume, is to increase the facilities for withdrawing the half-sovereign, thus increasing the demand for silver, and rendering it easier to pay for the complete renovation of the gold coinage which must ultimately be accomplished. The double-florin, or "dollar" as it is sure to be called, will, however, be inconveniently thick and heavy, and we do not see its superiority to the old crown-piece. The same proclamation announces various changes in the designs on the coinage, and it is understood that, after the Jubilee, the Queen's image on all money will be more or less like her,—a great improvement. The present design, taken from the Winterhalter picture, is too inconsistent with the facts. We would recommend as a basis for the new one, the Dublin photograph now selling everywhere. It retains, as no other photograph does, a certain look of dignity in the face, which is really there.—*Spectator*.

A Letter that did not Kill, but Made Alive.

A very remarkable letter has been brought forth from the war archives concerning General Grant. General Grant was one of the greatest men, pre-eminent in sagacity, fearlessness, reticence, perseverance. To him, also, the highest authorities in Europe have conceded a military instinct of a Napoleonic grade. His name will ever be mentioned in connection with those of Washington and Lincoln. The following is the letter:

LETTER TO GENERAL GRANT FROM HIS
CHIEF OF STAFF—AFTERWARD HIS
SECRETARY OF WAR.

Before Vicksburg, Miss., June 6, 1863,
1 o'clock, a. m.

Dear General:—The great solicitude I feel for the safety of this army leads me to mention what I had hoped never again to do—the subject of your drinking. This may surprise you, for I may be (and I trust I am) doing you an injustice by unfounded suspicions, but if an error, it had better be on the side of his country's safety than in fear of offending a friend. I have heard that Dr. McMillan, at General Sherman's a few days ago, induced you, notwithstanding your pledge to me, to take a glass of wine, and to-day when I found a box of wine in front of your tent and proposed to move it, which I did, I was told you had forbid its being taken away, for you intended to keep it until you entered Vicksburg, that you might have it for your friends; and to-night, when you should, because of the conditions of your health if nothing else, have been in bed, I find you where the wine bottle has been emptied, in company with those who drink and urge you to do likewise; and the lack of your usual promptness of decision and clearness of expressing yourself in writing tended to confirm my suspicions.

You have the full control of your appetite, and can let drinking alone. Had you not pledged me the sincerity of your honor early last March that you would drink no more during the war, and kept that pledge during your recent campaign, you would not to day have stood first in the world's history as a successful military leader. Your only salvation depends upon your strict adherence to that pledge. You cannot succeed in any other way. As I have before stated, I may be wrong in my suspicions, but if one sees that which leads him to suppose that a sentinel is falling asleep on his post, it is his duty to arouse him; and if one sees that which leads him to fear the general commanding a great army is being seduced to that step which he knows will bring disgrace upon that general and defeat to his command; if he fails to sound the proper note of

warning, the friends, wives and children of those brave men whose lives he permits to remain thus imperiled, will accuse him while he lives and stand swift witnesses of wrath against him in the day when all shall be tried. If my suspicions are unfounded, let my friendship for you and my zeal for my country by my excuse for this letter; and if they are correctly founded, and you determine not to heed the admonitions and the prayers of this hasty note, by immediately ceasing to touch a single drop of any kind of liquor, no matter by whom asked or under what circumstances, let my immediate relief from duty in this department be the result. I am, General, your friend,

JOHN A. RAWLINS.

The retained copy of this letter was indorsed by General Rawlins, as follows:—

“This is an exact copy of a letter given to the person to whom it is addressed, at its date about four miles from our headquarters in the rear of Vicksburg. Its admonitions were heeded, and all went well.

JOHN A. RAWLINS.”

The publication of this letter can do no serious harm to the memory of the honored dead, but while it exhibits his weakness it shows his strength, stimulated by friendship and patriotism, in overcoming it. It is one of the noblest examples, and one of the finest specimens which literature contains of how to appeal to a friend.

Let all who have friends in danger from intemperance imitate the frankness, fidelity, and sweet reasonableness of this letter.

General Grant, in his youth, was inclined to the use of intoxicating liquors. When stationed in a certain Western city, on various occasions he was so overcome that a friend wrote to one of the Methodist pastors and asked him to do what he could to save the young man. The pastor called on Lieutenant Grant and stated what he had heard. He was treated with the greatest courtesy, and told that while he liked to drink a glass of wine, he was not aware that his habits had attracted attention, and if they had he would instantly curb himself. He took a pew in the church, and made a decided change in his general habits.—*Messiah's Herald*,

The True Church.

Dr. Phillips Brooks of Boston is an Episcopalian, who, at a recent Congress in Chicago took most decided ground against any change of name in the Episcopal Church which might seem to imply that it is exclusively the Church of America. In the same outspoken fashion he writes as follows, in a book of Sermons, just published:

Can our church do any such great office as this for the America in which she is set? There are some of her children who love to call her in exclusive phrase The American Church. She is not that; and to call her that would be to give her a name to which she has no right. The American Church is the great total body of Christianity in America, in many divisions, under many names, broken, discordant, disjointed, often quarrelsome and disgracefully jealous part of part, yet as a whole bearing perpetual testimony to the people of America of the authority and love of God, of the redemption of Christ, and of the sacred possibilities of men. If our church does especial work in our country, it must be by the especial and peculiar way in which she is able to bear that witness; not by any fiction of an apostolical succession in her ministry, which gives to them alone a right to bear such witness. There is no such peculiar privilege of commission belonging to her or any other body. The only right of any body lies in the earnest will and in the manifest power. The right to preach the gospel to America lies in the earnest faith that the gospel is the only salvation of the people; whoever brings that faith has the right to preach; whoever does not bring it has no right, be the fancied regularity of his commission what it may!

—It is estimated that within the last twenty-five years over 100,000 copies of the Bible have been circulated in Greece, besides thousands among the Greek residents in Turkey. The Government permits the free dissemination of the Scriptures, and affords protection to the colporteurs against the opposition of the

Greek Church. The four Gospels are used as a reading-book in the higher classes of the primary schools throughout Greece. Gospel preaching is as yet known only on a limited scale, owing to the lack of qualified preachers.

LANDLORD AND TENANT. — A Scotch farmer had several grievances which he wished his landlord, a member of the aristocracy (and a Roman Catholic), to rectify. He applied to the head factor or bailiff, who referred him to a sub-factor. Between the two the good man found it impossible to obtain a proper hearing and redress of his grievances. At last he went in pursuit of the Earl himself, who listened patiently, found his requests reasonable, and at once gave him all he wanted. Wishing to gratify his tenant, he led him through his magnificent mansion. In their wanderings they came to the private chapel, which interested the farmer. Its walls were hung with paintings, and images not a few in all directions. The farmer made enquiries as to the pictures and images, and was informed that they represented the saints and angels to whom his lordship said his prayers. "Aye" said the farmer, "and so ye pray to thae folk, do ye? Excuse me, yer lordship, and I'll gie ye my min' on the matter. I gaed to muckle Sandy (the head factor) and to little Sandy (the under factor), but they were nae guid; they wadna listen to me; then I just cam to yersel', and I've got a' I wanted. Noo, throw away yer muckle Sandies and yer little Sandies o' saints an' angels, an' gae at once to Himsel', an' ye'll get a' ye want." Better sense and better theology could not be found. The Pope's muckle Sandies and little Sandies would often be ashamed, did they know how the Romanist deludes himself with the notion that they hear his prayers, and indignant at the thought that they occupy the place of Him who hears prayer. Saints and angels, when placed where they are by the Romanist, come in between the soul and the Saviour.—*Protestant Standard* (Sydney), June 19.

THE RECORD.

No. 254. Valparaiso, August 26, 1887. Vol. 16.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE LATE STORM caused great destruction on the Southern railroad. Ten or twelve bridges have been injured. To such extent were the rivers swollen that the bridges were submerged and the tracks impassable; in fact the Achibueno, Perquilauquen, Ancoa and Batro were covered with water more than a meter above the rails. The Ñuble bridge and that of Lontué were so injured that all traffic was suspended. Notice was published in Santiago that no trains would run further than Curicó. Afterwards the road was reopened to Talca.

Very interesting items are published in the *Patria* regarding the immigrants at the south, from the pen of don Isidoro Errazuriz, who has gone as Commissioner of Immigration for our government to Europe. He states that the two leading colonies are Traiguén and Quechereguas. Mr. E. took the wise plan of conferring with the immigrants in a public meeting, and also of going among them to their own farms. He states that of fifty colonists in Traiguén not more than fifteen reported themselves as farmers, the rest being tradesmen. They were Swiss, French, Germans and Spaniards. In the third year many of them harvested from two to five hundred fanegas of wheat. The potato crop has not been so successful. Their religious attachments are various and schools few. On the whole the colo-

nists have had a good many hardships to bear but have been courageous and for the most part successful. Mr. E. says "they have weathered the Cape."

One man, a Swiss, is mentioned, who brought more money than any other, having four thousand francs, say a thousand dollars; another, a Frenchman arrived a year and a half ago, his fortune consisting of *fifteen cents* and his good arms (not weapons), whose crop has been 150 fanegas of wheat; he is ready to send a hundred dollars for his wife's passage out from Europe. Mr. E. speaks of these immigrants owing the Government for their passage, for daily and monthly allowances, cart, seeds and oxen, amounting in all to three or four hundred dollars, which some are anxious to pay off.

One Frenchman has just harvested 481 fanegas, another 480, another 450, another 550, another the best of all 660. Four Swiss colonists harvested from 430 to 460. One is reported as having arrived a bachelor and married a Chilena! The question of land titles causes some trouble. Collisions occur now and again between the colonists and Chilians. Mr. E. speaks of "the vicious organization of property in real estate, and the rapid increase of laborers who lead a nomadic life with no home of their own and with no local attachment to the soil." He however does "not think the gratuitous distribution of the new lands, between the rivers Malleco

and the Tolten, would remedy this evil;" but says "while twenty or thirty thousand individuals would at once find a home, hundreds of thousands would go on forming restless nomadic habits, from Atacama on the north to Reloncavi on the south, a floating mass without property, without a roof, without family ties, with no savings, with no solace save drunkenness, and with no law save the dagger, so that thus the old cancer would continue to suppurate, growing constantly more serious and alarming."

The Rev. Dr. Lowery of the Methodist Church, who came in the s. s. *Gulf of Akaba*, and landing at Talcahuano visited Santiago, passed also through Valparaiso on the 30th of July en route for Coquimbo. In Santiago he preached in the Union Church a timely sermon on the text: "Be ye holy," affirming that it is a clear and direct command that men should become holy at once. We had not the satisfaction of meeting Dr. Lowery.

— Herr Carl Heppel, a mining engineer, died about the middle of July, by his own hand, in Tacna. He came to Valparaiso in 1883.

— Through the *Leavenworth Times*, of which the Rev. Dr. Swaney has forwarded a copy, information is received of the decease of Mrs. Swaney on the 11th of June, of diphtheria, at the age of 66 years. Mrs. Swaney at one period resided in Talcahuano, where her husband preached in English visiting also Concepcion, Tomé and Lota. Mrs. S. has suffered from infirm health for ten years since returning to the States.

A tract, a republication of one translated from the French and printed in Spain is in the press & *Qué creen los Protestantes?* The cost is defrayed by the Chili Mission Tract Committee, of which the Rev. Mr. Dodge is chairman.

Extract from a Letter of July 29th.

They had quite a stirring time at Coquimbo at the beginning of last month.

Their new church was opened, dedicated as the Coquimbo Methodist Episcopal Church, members were received in public, witnessed by about 200 persons, an excellent feeling prevailing. A Bazaar was held a few days afterwards which realized the sum of \$800. A Society, called the "Coquimbo Ladies' Mission Band, has been started which will keep up the interest the ladies have shown in the Church, and give receptions quarterly to the young men, so as to keep up and secure *their* interest in church affairs also. It is also hoped that the Coquimbo Y. M. C. Association will soon become a mighty factor for good amongst the class it is especially designed to help. A prayer-meeting is held at the Parsonage every morning at 8 o'clock, which is well attended; an awakening is sought amongst all classes. The Spanish work is taken in hand in good earnest. Services are held on Sundays in the Hall under the Chapel, which have been well attended so far.

We call special attention to the extracts from the journal of Dr. Thomas S. Page, in another column, as of historic value and interest.

RAILWAY DIVIDENDS.— At a meeting of the Coquimbo railway share-holders in Liverpool, a dividend of 5 per cent. for the year was voted. Mr. Francis Thornley presided. The receipts had been \$221,255, an increase over the previous year of \$12,000; the net gain \$116,000, an increase of \$9,000.

— Mr. H. F. Fox presided over the Carrizal and Cerro Blanco Road meeting. A dividend of 2½ per cent. was declared. The receipts were \$69,573, being \$16,800 less than the year previous.

— Mr. E. Edmondson presided at the Tongoy Road meeting. The receipts in 1886 has been \$50,148 against 60,419 in 1885. No dividend was declared, heavy expenses having been incurred in necessary renewals.

VACCINATION.— In July 910 persons, children and adults, were vaccinated in Valparaiso, 723 for the first time, and 187 re-vaccinated. Of the former it failed to

take only in seven cases, of the 187 re-vaccinated it took in 104 cases.

Throughout Chili 61,072 persons were vaccinated in the three months ending March 31st. In Valparaiso out of 203,437 inhabitants 11,564 were vaccinated: while in Santiago out of 335,049 inhabitants, only 6,558 in the province. This shows what a measure of indifference prevails in the capital, although it has suffered so dreadfully in recent past years from the small-pox.

The Minister of the Interior has ordered that the public vaccinators are to obtain lists of births from the civil registrars and within four months to vaccinate the infants, repeating the operation in five days should it fail. They are to return monthly lists of the children so vaccinated to the Civil Registrar and to the Central Board of Vaccination.

RAILWAYS.—A loan of \$16,000,000 it is said is to be taken in England for the construction of several railways in this country, the main one being an extension of the Southern line as far as Valdivia.

CONGRESS.—On the 18th inst. nine members proposed that \$20,000 gold should be appropriated to send a present to his Holiness for the Jubilee of fifty years from his priestly ordination. After a spirited debate in which Messrs. Balbontin, Carlos Walker and Blanco Viel urged the bill should pass, while Messrs. Koenig, Cotapos and Amunátegui opposed it, it was thrown out by 44 to 7. Spicy remarks passed in the discussion.

SPANISH TRACTS.—The *Revista Cristiana* published in Madrid in a notice of the spirited story "la Historia de un Tronco de Arbol" "the history of a log of wood," supposing it to have been "written in Valparaiso." This is incorrect: it was reprinted here from a Spanish publication, and proved so popular that the first edition of 5000 copies was exhausted and, another being called for, 20,000 copies were struck off. Any who are willing to see the folly of worshipping images that "men's hands have made," will be interested and impressed with this ex-

posure of the current and fashionable violation of God's Commandment. A man, having made two images from a stick of timber, was astonished to find one in a pagoda in India veiled and worshiped as a Goddess, while the other was in a church in Italy, as the Virgin Mother of our Lord Jesus.

Lend a Hand.

OF THE PREDICADOR three numbers have been issued containing each a discourse translated by Miss Hidalgo from English into the language of the country.

No. 16 had for its theme *Jesus Oculista*, Christ opening blind eyes, on the text Luke 18, 41: "What wilt thou that I shall do unto thee?" "Lord, that I may receive my sight: *Señor que vea yo.*" It was accompanied by two articles translated from English, "The borrowed Baby: *La Niñita Prestada,*" and "How James found salvation: *Como Santiago llegó a salvarse.*"

Regarding one of these articles a native gentleman of high social standing said to Dr. Trumbull, "I thank you for mailing me the tract: *La Niñita Prestada.* I read it with my children seated around the table, and they were so much interested in it."

No. 17 was sent out by mail on the 15th; bearing the title: *Alerta Cristianos!* a discourse on Matthew 24, 42: "Velad pues, porque no sabeis a qué hora ha de venir vuestro Señor: "Watch therefore for ye know not what hour your Lord doth come." This, too, contained an excellent account of a lad, brave and manly as well as obliging and benevolent, who could not be intimidated by the laughter of his school-fellows, while rendering assistance to a widow-woman, whose grandson had been laid aside by an accident.

A part of the expense of printing this tract is covered by a sum recently placed at Dr. Trumbull's disposal by the Union Church S. Schools for missionary uses.

No. 18 has just come from the printer. It is on the text: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures!" Luke 24, 32.

Regarding the *PREDICADOR*, a gentleman, a foreign resident, writes from the North in encouraging terms as to its present and prospective usefulness. He says he circulates all the copies he can obtain. We are grateful for such words of sympathy and for the cooperation given in distributing the tracts.

A Chilean lady has just now remarked to Dr. Trumbull that she thanked him for sending her the *Predicador*, and that she desired to have him send everything he publishes.

A Chilean gentleman, a public officer in a post of highest trust, said he was very much pleased to receive the same publication.

A scholarly writer in the Capital says: "I beg you to send me copies of all that you publish."

The painful intelligence has been brought by the last Straits steamer of the death of Miss Martha F. Mc Laughlin, in London on the 13th of July. She had been ill about a fortnight. Her sympathy with all that referred to the promotion of the Gospel was warm, constant and cheering. As a member of the board of directors of the Sheltering Home her labors for it were generous and unflinching. Every month she brought in subscriptions she had gathered from willing donors, supplemented by large sums from her own hand. Her death is deplored by a wide circle of relatives, and a large number of friends who admired and loved her for her life devoted to the relief and comfort of others, and consecrated to her Saviour. Expressions of sympathy with her family are heard on every hand.

WRECKS.— Within two months 13 vessels large and small have been wrecked on our coast. The last was the *Isabel A.* at Playa Ancha. On the 24th she was sold for \$400 as she lay on the rocks, and the cargo for 1400. On the same day she went to pieces.

First Impressions of Valparaiso.

JOURNAL OF DR. THOMAS S. PAGE FIFTY YEARS AGO.

Tuesday, June 6th 1837. The Civicos or Valparaiso troops, having assumed a strong position last night on an eminence on the road (called the Baron and about a mile from Valparaiso) confronting a small valley, slept on their arms. At 2 this morning the insurrectionists appeared before them in the valley with the war whoop, and the firing commenced. At 3 a. m. the action became general, the lines being illuminated by one almost continued blaze. The National schooner *Arequipeña* took a position in the bay which commanded the valley, and kept up a continual fire, whilst the gunboats from the bay hauled close in shore, and the militia and the regulars in their front, sowed the seeds of death throughout the valley. The action continued until nearly 6 a. m., with equal obstinacy on both sides, when the rebels finding it impossible to drive the civicos from their position, began to disperse. Vidaurre having fled the field, many of them surrendered, others threw down their arms and fled in confusion, the civico cavalry pursuing them. As I have before mentioned, the action took place about a mile from Valparaiso on the Quillota road, which in this place winds along the bay, and the flame emitted from the discharge of every musket could be distinctly seen. Looking in a direct line across the bay to the point of action it is little more perhaps than half a mile, but it was too dark to observe the movements of the troops, and therefore we could only conjecture from the firing which lit up the lines. After the action had ceased, Portales was found dead in the valley, stripped of his clothing and his chains still on. His secretary Cavada was also found dead. By subsequent information we have ascertained that Vidaurre was so sanguine of driving the civicos before him, that at a very early period of the action he gave orders to one of his officers to have Portales shot, as he did not wish to be troubled with him when he entered Valparaiso. Portales was riding in the

gig with his friend and fellow-prisoner Necochea, and when commanded to get out, remarked: "Tis all over with us." they embraced each other and parted. Portales was taken aside, and the order given by Florin, an officer, to fire. He fell, but not dead, and to abridge (perhaps) his misery, his executioners were ordered to advance upon him with their bayonets, and as this did not prove immediately effectual, Florin himself, I understand, passed his sword through his body. I afterwards saw his mangled corpse, at his own house at the foot of the Almendral, and never witnessed so horrible a spectacle. He had something like twenty-five bayonet-, three shot- and one or more sabre-wounds. These were in the chest and abdomen with the exception of two, one of which was on the hand, and the other from a ball which had entered the mouth and passed through the cheeks carrying with it all the intermediate parts. Cavada's body was also present, which had three wounds. Necochea fortunately escaped. Portales it is said, remarked to his executioners that they might kill him, but his death would be amply revenged. In this relation, however, I have got ahead of my subject, to which we will now return. At 8 a. m. the wounded were passing along the streets in hand-barrows, one of whom a Valdivian veteran, and apparently in the agonies of death, still clung to his gun, and declared his determination not to relinquish it, but with the extinction of life. I dressed the wounds of another of the Valdivian veterans, who had received two balls in his thigh, but was firm, fearless and undaunted, and seemed to forget his wounds and pains, amid the exultations of victory. To-day there is no distinction among horses, mine was taken about 8 a. m., when I was engaged in dressing some of the wounded, and to the remonstrances of the family with whom I am boarding, the officer replied that he regretted it, but that it was actually indispensable for the pursuit of the flying rebels. He is right, and heaven grant that the officer who rides my horse may take or kill Vidaurre. The Santiago cavalry arrived this morning, and have gone on with those of Valparaiso to Quillota. Minute guns have been

firing from the Chilian squadron, and all flags in the harbour floating at half-mast. The militia returned this evening with the dead, wounded, and from three to five hundred prisoners, the band playing a solemn and melancholy march, in lamentation of the loss of Chili's father, the unfortunate Portales.

Wednesday, June 7th. The national schooner *Arequipeña* sailed this morning for Coquimbo and Copiapó, to prevent Vidaurre and his associates from embarking, other vessels have been dispatched to other places for the same purpose. Prisoners are almost continually passing through the streets, and some cart-loads of muskets etc., which were thrown down and abandoned in the general dispersion of the rebels, upon the morning of the battle. The body of don Diego Portales is being embalmed. The town is very quiet with the exception of the vigilantes riding at full speed, and conveying communications from the authorities to the different outposts vice versa.

June 12th. In the interval from the last to the present date, many prisoners have been taken, among whom are several of the officers. Colonel Vidaurre and Florin are not as yet taken. But Vidaurre, Comandante of the Resguardo, which is a branch of the Custom House, who also sided with his brother, and was prominent in the assassination of Portales to whom he was indebted for everything but his existence, base ingrate, is taken and conveyed to Santiago. A sereno, or watchman, who was sent out on the part of the cívicos on the evening of the action, and who deserted and joined the rebels is also taken, besides several of the officers, with whose names or stations I am unacquainted. Yesterday they were all brought down from Santiago to undergo their trial. Vidaurre and the sereno rode upon side saddles, with huge chains about their feet. The rest were mounted as usual, and all of them rode in the centre of a large body of cavalry. The elements of sin, shame, ingratitude and the fear of justice had wrought rapid changes in Vidaurre's countenance. Pale and emaciated from the consuming fire raging within, he now strove to obscure a

face, which, but a little more than a week previously, was emboldened by all the authority of office. For this office he was indebted to one who had acted towards him and his fiendish brother as a father, and this was don Diego Portales. I have already mentioned that when Colonel Vidaurre sent his summons from Quillota to the authorities here to surrender the place, it was accompanied by a letter from Mr. Portales. Vidaurre wished to dictate what he should write, and bade him comply with his request, or he would shoot him. The noble prisoner arose, and placing himself before the ingrate said: "Threaten me no more, shoot me now, for I never will write what you may dictate." Such firmness had its effect, and he was allowed to resume his seat, and use his own sentiments. These were addressed to the authorities of Valparaiso and ran thus: "If you find it consistent with the honour of the country, you can perhaps treat with Colonel Vidaurre, without any regard, however, to my own person." When Vidaurre commenced his march from Quillota to Valparaiso (distance 40 miles) he put Portales and his fellow-prisoner, Necochea, into one gig. A circumstance here occurred to Vidaurre, which must have been a dagger to his heart. There was a large body of cavalry at Quillota, who signed Vidaurre's paper to follow him. There was some little delay in their starting, and the infantry had got some distance ahead. They now told Vidaurre that they had changed their sentiments, and putting spurs to their horses rode to Casablanca. When the Vidaurre of the Resguardo saw it he said to his brother: "Look, your cavalry are deserting you." But the Colonel, to make necessity a virtue, replied that he had sent them by that road. Destitute now of their greatest dependence, for they had but little ammunition, they however continued the search, and when within gunshot of Valparaiso, met with an opposing force. I have spoken of the action and of the victory of the Valparaiso troops. But the brilliancy of this was soon to be eclipsed by the discovery of the dead body of Portales.

A brave young militia officer, by the

name of Saldivia, whose enthusiasm led him on so far as to expose himself and his company, in the darkness which enveloped them, not only to the fire of his enemies but of his friends, refused to order a retreat for fear it might produce confusion in the ranks, and finally fell mortally wounded, it is supposed by a shot from his own party. When told that Portales was dead, he replied: "Then if the father of us all is dead, it matters not how soon I die," and soon after expired.

I have mentioned that Portales was shot or rather assassinated at the commencement of the action. Colonel Necochea, with whom he was riding, says that when he was ordered to alight from the birlocho he expostulated with them upon the impropriety of taking his (Necochea's) life also, and after embracing him and requesting to be affectionately remembered to all his friends, he commanded his executioners to assist him out of the vehicle, as his chains were too heavy to effect it himself. When placed upon the ground, he uncovered his breast, and addressed the friendish Florin thus: "Malvados, yo moriré pero mi sangre será vengada muy pronto, porque el pais no podrá sufrir vuestro crimen." Still preserving that calm and dignified composure which had characterized him through life, the word was now given by his executioner, and he fell to the earth mortally wounded. Yet unsatiated with his blood, they advanced upon him with their bayonets, and a sabre thrust through his body by Florin gave a finale to this infernal deed. He was now stripped of his clothing and left upon the ground in chains and in blood. The description of his wounds I shall not repeat. Thus died don Diego Portales, whose like Chili never saw before, and I fear, never will see again. Although nominally only a minister or secretary of war, he was in truth the whole government. His expansive mind encompassed every department, and his untiring application by day and by night, assigned to his colleagues the less arduous and responsible tasks of lookers-on. Praise or censure, Portales sustained it all. By his rigid discipline and enforcement of the laws, no man perhaps has ever done more in diminishing the

perpetration of crime. He was a strict reformer, and permitted no man to fatten upon an office, whose duties he was inadequate to discharge. This, as with all men and countries, made him many enemies. His project of an expedition to Peru, and his untiring efforts to prosecute it promptly, by placing himself within the power of treacherous soldiery, has been the cause of his death. These had been convinced by his still more base, treacherous and ungrateful officers, that by being sent to Peru to overthrow Santa Cruz (who had an army of quadruple force) in order to restore the legitimate government, they must be certainly sacrificed. With these convictions they rallied under the banner of Vidaurre. Their number amounted in all to about three thousand, but upon the desertion of his cavalry, his numbers were reduced to about fifteen hundred or two thousand. Of these many were veterans, accustomed to fight with the warlike tribes of Indians on the Southern frontier. The rest were excellently disciplined recruits, ready to embark for the Peruvian campaign. Let us now observe their victorious opponents and their military character. The troops of Valparaiso which so ably repulsed the rebels or revolutionists, do not exceed if they even number two thousand. Of these, four or five hundred are regular troops from Valdivia. The rest are militia or the National Guard, composed of the laboring classes of the community, and which instituted throughout Chili by him who fell just as he was about to witness its utility. I allude to don Diego Portales. The officers of this corps are highly reputable young men, attached to the custom-house or foreign houses of commerce. The only exercise which these officers and soldiers have ever had in military tactics, has been on a Sabbath morning in the Almendral. Here they assemble every Sabbath, and train themselves between the hours of nine and two. Thus have a small body of men, useful operative citizens, nobly equipped themselves in defence of the government, met and defeated an equal number of regular troops, about to plunge the country into anarchy and confusion.

(To be continued)

OLLAS DEL POBRE.— In addition to the sum of \$649 paid in or promised for the soup-kitchens for August, a lady has sent ten dollars with an understanding that the amount will be repeated; a gentleman, Mr. Beith, has brought fifty dollars for the object; and a merchant, Mr. Wm. R. Henderson, has given a hundred.

Don Carlos Waddington has responded with a letter couched in the kindest language and a cheque for \$100.

Don Carlos García Huidobro, has sent a hundred to the Treasurer.

The following receipt shows that the installment for the first fortnight has reached its destination:— “ He recibido del señor David Trumbull la cantidad de trescientos pesos, para el sostenimiento de las Ollas del Pobre durante dos semanas. Eloisa K. de Lhoste, Tesorera, Valparaiso Agosto 2 de 1887.”

On the 16th instant two hundred dollars more were placed in the hands of the lady treasurer of the Ollas, making up with the gift of Mr. Huidobro three hundred for the second fortnight of August.

The *Mercurio* of the 16th inst. kindly reproduced in translation the statement offered in the last number of the *Record*, about a visit to the Olla in the Asilo del Salvador, where 350 needy ones, more than half of them children under seven years of age, were receiving a good solid meal; probably the only one of the day. The *Mercurio* added: “ We especially recommend to persons charitably disposed the reading of this article from the *Record*, showing how they can contribute with their gifts to the relief of those who from one cause or another are without food to eat.”

The amount before acknowledged was \$649, we now are enabled to add:—

Don Carlos Waddington.....	\$ 100 00
A lady	10 00
Another lady	10 00
The same lady, additional ...	20 00
Mr. H. Beith	50 00
Mr. W. R. Henderson.....	100 00

Don Jorje Ross	50 00
“ Carlos G. Huidobro, ad- ditional	10 00
	<hr/>
	\$ 989 00

To go through to the end of September \$211 are still required. Who will help?

Aug. 23rd. The lady, a Chilian, who sent ten dollars has since added to it twenty more. A Chilian gentleman has volunteered, when asked for forty, to give fifty dollars. He said he had intended to offer to subscribe.

Another lady has given ten dollars.

A few subscriptions more will cover the cost for the month of September entirely. The need of continuing the soup-kitchens during these winter months is, as the Chilian gentleman mentioned above said, most evident seeing what August has been.

Valparaiso Bible Society.

Advices from the Colporteur Mr. Spandermann, now in the region of Coquimbo, are encouraging. He has visited some of the mining districts and nearly all the towns and villages between Illapel and Coquimbo, finding many who were glad to purchase Scriptures. In some places Mr. S. has given Gospel addresses in Spanish.

Mr. Krauss, in Santiago, reported the sale of 46 Bibles, 25 Testaments and 116 miscellaneous books during the month of July.

He finds colportage in the Capital more promising than formerly, and visits all classes of people, from the wealthy to the very poor. Religious indifference seems to be a very marked difficulty, and quite equal to Roman prejudice. Now and then the Colporteur has opportunities to converse with priests and friars in convents or in their private houses.

One venerable priest seemed particularly kind in his view of evangelical principles, and admitted the excellence of the Protestant faith. He expressed the conviction that the hope of salvation was in

Christ alone and that the Word of God was the true rule of faith and practice, thereby departing from the Roman view of tradition and church authority.

Repeatedly the common people, however, assert in the Capital that our Bibles are spurious and only fit to be burned, but thoughtful ones are willing to buy and read them. The light grows brighter and every year the work is more hopeful.

Mr. Krauss was preparing (Aug. 9th) to visit the Aconcagua valley. The interest shown in the towns there during the recent tour of the missionaries promised success in sales, for many have been shown by the word preached that it is a privilege for them to possess and study the Holy Scriptures.

Married.

July 27th, 1887, by the Rev. F. Thompson, Mr. Anthony Wares of Wick, Scotland, to Miss Annie S. Jones of Guayanacan.

FINANCE

Donations to the "Record."

Mr. T. H. Mitchell, Copiapó, by Mr. Spandermann.....	\$ 5 00
L. X.....	5 00
Mrs. Dimalow, Santiago	5 00
„ Alexander Balfour	10 00
	<hr/>
	\$ 25 00

Aug. 15, 1887.

Rev. D. Trumbull, D.D.

Dear brother:—Will you be so kind as to find a place in the *Record* for the publication of the enclosed items.

And oblige yours sincerely,

FRANK THOMPSON.

Seamen's Mission.

Since the last report in the *Record* there

have been added to the "Bethel Fund" the following sums:—

APRIL.

18. N. A. bk. <i>Lottie Moor</i> , Capt. C. W. Ballie.....	\$ 41 00
„ Brit. bk. <i>Cyprus</i> , Capt. Jones.....	9 00

MAY.

16. Brit. bk. <i>Yosemite</i> , Capt. Bullock.....	18 00
18. Mrs. Nyren.....	12 00
19. N.A. bk. <i>Emily T. Crowell</i> , Capt. Pendleton.....	24 00
29. Mr. Smith.....	5 00

JUNE.

1st. N.A. bk. <i>E. L. Peltengill</i> , Capt. White.....	10 00
„ Brit. bk. <i>Montgomery Castle</i> , Capt. Anderson.....	21 00
7th. Brit. bk. <i>Loch Breden</i> , Capt. Cumming.....	5 00
13. Mr. Robert Allison, Pisagua	20 00
25. Brit. ship <i>Mac Millen</i> , Capt. Gray ...	9 00
„ Brit. bk. <i>Aberfoyle</i> , the officers.....	4 70

JULY.

1st. Brit. ship <i>Otterspool</i> , Capt. Evans.....	29 50
19. Brit. bk. <i>Chilian</i> , Capt. Mac Murchev.....	10 00
„ Brit. bk. <i>Millwall</i> Capt. Anderson.....	10 00
„ Brit. bk. <i>Serica</i> , Capt. Lovett.....	10 00

AUGUST.

1st. Brit. bk. <i>Southerfield</i> , Capt. Brisco.....	28 00
5th. Brit. bk. <i>Dunard</i> , Capt. Quayle....	23 00
12. Brit. bk. <i>Primera</i> , Capt. Christian.....	5 00
„ "Thistle".....	10 00
14. Brit. bk. <i>Berwickshire</i> , Capt. Furneux.....	40 00

The Fund now amounts to seven thousand dollars.

REV. F. THOMPSON,
Chaplain.

Valparaiso, Aug. 15, 1887.

SERMON

PREACHED IN UNION CHURCH, VALPARAISO, AUGUST 14TH, 1887, A. M., BY THE REV. DR. TRUMBULL.

TEXT: Not by works of righteousness that we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.—TITUS 3, 5.

To harmonize accountability with forgiveness is the problem solved by the Lord in the Gospel. How can men feel bound to keep the law while promised pardon for its violation. The solution of this question goes down to the granite, to the lowest stratifications of religious thought and ethical truth; where if we seriously undertake an excavation and trace the truth, it will be found that things are not always what they seem in the outward appearance. For example, it seems that the natural way of justification in order to go to Heaven, that which would first suggest itself to every mind, must be by conduct. What more appropriate, or more logical, or more just than that every one should be dealt with by the Creator according to his behavior.

It seems also that such a rule would lead more surely and directly to goodness and perfection of character than any other rule; whereas the fact confronts us that the very best men, those who spend their lives in studying to please God and in benevolently assisting other men, do not rest on their conduct for personal salvation; and do not counsel any one else to rest on his. In fact, those men who aim to obey God absolutely, in every possible item of life and conduct, renounce hopes resting on their good behavior; and, further, say that they find the greatest power to sanctify in a system of divine pity under which works have no power to justify. And such is exactly the scheme which the Scriptures reveal, for while we are taught that we must become obedient to our Lord, we are also told in the very same breath that by obedience to the law shall no living man be justified in the sight of God.

I propose now to show that this is in harmony with the individual history of every one in this assembly, and with the very soundest principles of moral government; that while it is salvation, for you all, is to be hoped for only through your Father's mercy, and not according to works of righteousness that you have done, exactly as is stated in this text, Titus 3, 5.

I.

"Works" can be spoken of in three classifications:—

1. There are those of disobedience, for example such as are mentioned in Col. 1, 21: "You that were sometime alienated and enemies in your minds by *wicked* works, yet now hath he reconciled." Eph. 5, 11: "Have no fellowship with the *unfruitful* works of darkness but rather reprove them". In Gal. 5, 19, mention is made of seventeen forms of misconduct, misdemeanors in which the works of the flesh are said to be manifest; of these the best is bad, while many of them are nothing short of barbarous; the least repulsive let me mention "hatred, idolatry, uncleanness, envyings, strife." Jesus says in John 7, 7: "the world hateth me because I testify that its works are *evil*".

Surely little argument can be needed to show that on such works as these no one but a fool could think of resting his hopes of salvation, on the contrary, so far as any one has soiled his hands or stained his garments with them, he has displeased God and originated the need of salvation in which he now stands as a sinner.

2. Without lingering further, therefore, let us consider works of the second classification, styled in the Bible *dead* ones. These are matters of religious ceremonial and of social duty.

Ceremonies have been enjoined of God: for centuries the Mosaic were, in later times the Christian are, and no man ought to neglect them.

Works of social duty also, are obligatory by the laws of men, in society, in business, in the family, as well as by the laws of God. But they are *dead*, if regard for God does not prompt one in performing them.

(a) This is not to say that acts of religious ceremonial are no better than reckless disregard for the worship of God; nor that social morality is no better than unblushing crime; but it is to say that, so long as the mind is not made up to serve God, nor his approval sought, outward conduct, even though it be moral, and ceremonies even though they be religious in appointment and aim, are "dead works". They are servile, not filial: they are partial, not complete: they are selfish, not godly: superficial and not genuine. Nothing in which a man forgets his Maker can be called obedient, nor can anything be right in which he ignores God. Mere ceremonial in religion and outward deportment in society are indeed less to be censured than things that are worse, and yet they are not works that the Searcher of hearts can be thought to accept.

Why is the man to be blamed who engages in a revel and returns home inebriate at midnight? It is mainly because he forgets God. He may be a kind parent, a trusty workman, a good friend, while sober, and yet when he sinks into excess, he only manifests the contempt that he feels in his heart for God even in his better and more sober hours. He too that is honest only through fear of being found out and losing his place or customers, and he that practices religious observances only because his ancestors did, or because it is respectable in society to do so, can neither of them be said to perform anything but works that lack life and spirit, works unfit for the scrutiny of God, works that are dead and that cannot bring salvation.

(b) Sometimes such ceremonies and morality are used as a positive offset to disobedience, a palliation of contempt for the law and then of the Lord, declares they are just abominable. Of old he sent his worshipers a message like the following: "Your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them, Isa. 1, 14; when ye spread forth your hands I will hide mine eyes from you." Worship, which in itself would have been a good thing, they had applied in a way that made it evil, since

it was fraudulent, offered with the intention of imposing on the Unseen God.

Jesus, also, censured his cotemporaries, charging that while proud, rapacious, avaricious and unjust, they sought to put off the claims of God with sprigs of anise, cummin and mint, in place of the weightier matters of principle and rectitude. His language was quite the reverse of complimentary. He stated that the worst characters in society would enter heaven before they would, in fact while they were excluded, driven out and banished far away. Harsh his language sounds; and so it was, so it was meant to be, so they deserved it should be, because in such worship there was only the additional sin of deception. They offended and insulted the Holy One, by offering compensation in worthless trifles for committing sins. They sought to buy indulgences, while mocking the Most High. They wore long robes, carried long faces and made longer prayers, while setting at naught God's laws. It was a scheme of commutation, of mock payments, paying shillings, pence and farthings on an account, while blurring and erasing from it the pounds by hundreds and thousands. They thought of canceling their large obligations by paying small ones. "These ought ye to have done said Jesus, and not to leave the other undone."

And, now, if any one in our own time, considers sitting down at the Communion table an offset for misconduct in business, it is only a gilding laid on his sins; or if another after coming to church goes away to a carousal in the evening, or to the play-house, or the gaming table, it is only attempting deceit with God; nay, and even if another because he is kind, honest, generous or obliging, allows himself to be intemperate, profane or impure, it is only one more hypocritical effort to deceive Him who cannot be deceived. Such acts are all *dead works*, fruitless, useless, that cannot win salvation, that are hindrances to it rather and that need to be repented of or they will prevent it eternally. How can any person allege as grounds of acceptance before God works that were done without the remotest regard to God?

II.

But there are works of a better sort of which the Scripture speaks well.

1. Paul, for instance, urged Titus to show himself a pattern of *good* works, 2, 7. He said that Jesus gave Himself, 2, 14, that "He might redeem us from all iniquity and purify unto Himself a people zealous of good works." To the Colossians Paul wrote, 1, 10, that Timothy and he did not cease "to pray that they might be fruitful in every good work", and he told the Ephesians 2, 10: "We are created in Christ Jesus unto good works".

Jesus said, Matt. 5, 16: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Such works in a believer as these are acceptable to God, just as good fruit is to a man who has planted superior trees. They include all excellent conduct, and hence Jesus says to every disciple: "Herein is my Father glorified that ye bear much fruit". Obedience to God's law is good fruit. Curiously enough Jesus once implied that good works are all comprised in *Faith*, saying: "This is the work of God that ye believe on Him whom he hath sent," John 6, 29; and the apostle's echo of the same sentiment is: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness and truth", Ephesians 5, 9, and Galatians 5, 22.

You must never imagine *good works* to lack value. On the contrary, they are what God sought in sending his Son into the world, and now seeks in offering to bestow his Holy Spirit to sanctify such as care to become his children. To every member who stands in the church God in Christ comes, looking for and anxious to find good fruit; and the humblest works, even so little as giving a cup of cold water to a disciple in his name, will be kept in remembrance by Him and not fail of copious reward at his hands.

III.

But, then how is it that God saves us "not by works of righteousness that we

have done"? If they are sought by Him so earnestly, if He comes to the fig-tree looking for them and is disappointed at not finding them, if they are so highly esteemed by Him when found, what is the point of distinction that still salvation comes not from them? The explanation can be discovered readily if you carefully heed the revealed word, for it teaches:—

1. First, that the inherent defects of your obedience preclude salvation on account of it. The word *salvation* shows that that you somehow are in a needy condition. Because your works have been sinful you need to be saved from the compromises, consequences and guilt growing out of them. As a bankrupt taking the benefit of the Act cannot rest on his payments, as though he had payed 20 shillings to the pound and been released, but needs a release just because he could not pay, so you, in like manner, are offered release through pardon, while the very thought of pardon rests, not on your fulfilment of duty, but on God's mercy after your failure. Some of your works have been disobedient, positively wicked, some have been forgetful of God, others have been dead, and through all these no hope of salvation can be entertained, whilst salvation is needed from their guilt.

2. But even sincere and penitential good works, done by the humblest believer, are imperfect, and so imperfect that only through God's gentle forbearance can any one have hope. He will accept them. This He will do because He is gracious, and He will compensate for them far beyond their value, even while in his view they are defective; although were they never so perfect they could not remove guilt already contracted through sins already committed, and therefore could not justify and hence could not save.

Salvation by works then, however logical it might be for those Without Sin, would not answer for you who are sinners, but would cut you off from the hope of being saved at all. Though it would be just, yet it would not meet your wants.

Were God to deal with you according to the past conduct of your lives, He would have no alternative but to pronounce your sentence of condemnation. Then

would you be not "prisoners of hope", (Zechariah 9, 12,) but prisoners without hope. Earth, then, would be only a jail of commitment, in which incarcerated you would await your final trial and final condemnation. But instead of that, the language of compassion is borne like a perfume through the air. "Like as a father pitieth his children so the Lord pitieth." "He hath not dealt with you after your sins, nor rewarded you according to your iniquities", neither does He desire nor intend to do so. If you will call upon Him (Pas. 103, 10) you shall be saved. The fact is instead of a hardship, it is a crowning manifestation of God's fatherhood when it is declared that "by the deeds of the law shall no flesh be justified." You shall be justified without them. You have sinned and come short of God's glory," and while the wages of sin is death, He has sent word to you that his *gift* is eternal life, Roms. 6, 23. He has sent his Son to bear your sins, your wicked, *dead* works in his own body on the tree, lest they should remain for you to bear, and should sink you in perdition. Slain for your offenses, Christ was raised for your justification, the great sin-bearer, the Lamb of God that taketh away the sins of the world!

Do not be superficial therefore, do not calculate on being saved because sometimes you attend the church, or have been less wicked than others who are worse; from all such refuges hasten away to the blood of the cross, to the impersonated mercy of God, and owning that your are lost, be saved without the delay of an hour.

You now are fully abreast of the great enquiry: How are you to appear before God, who is most holy and just, and not have him condemn you? To deny that you have sinned is out of the question. It is paltry and evasive. You cannot plead, "Not guilty." Do, then, the thing next best Plead, "Guilty" and accept the blood of Jesus crucified. That is the only thing that can be done, and God's loving aim, in offering his Holy Spirit to renew your heart, is simply to encourage and assist you to do it intelligently and sincerely. The "washing of regeneration" is a process of cleansing the mind, which

God Himself undertakes to effect in your soul. And in case you cannot now say "He *has* saved you," begin at once to supplicate the blessed gift of grace at his hands, in order that He may. Make not the mistake of lingering about the door of the ark of safety, but knock, ask, and keep knocking, until it is opened and you are enabled to pass in over its threshold. When you *can* be saved, why not be? Wait for no one, wait for nothing, but rise up to the great argument and as an immortal being with endless destinies to care for, seek from God the gift of repentance unto eternal life.

FOREIGN

Ireland, Bodyke.

The other day three liberal members of parliament, one of them a lawyer of distinction, ran over to Bodyke, Ireland, where the eviction excitement centered, and took a look for themselves at the situation. They invested facts on the spot. Then they returned to London, went into the House of Commons and told the plain, unvarnished tale of their discoveries. No sensation of recent date has equaled that which was made by these men, unless it be the sensation immediately following caused by the government's cold putting aside of the matter.

These Bodyke cases were clearly great wrongs. The rents were raised unwarrantably, and the tenants then evicted with cruelty and inhumanity because unable to raise the money promptly. This was clearly shown to the House, yet the government coolly sneered the matter out of court and declined to trouble its dainty feelings with the woes of a few Irish peasants. The eventual result will be the worse for the government. But that does not help the homeless tenants now.—*Leavenworth Times*.

—No Order is more famous than that founded by Ignatius Loyola. Perfect surrender is its motto, only more to the superiors of the order than to Jesus Christ

himself. Were it implicit obedience to Him in all things, the result would be a blessing indeed. In the United States they number twelve hundred. Of these a large proportion are novices or scholastics. The membership of the society throughout the world is ten thousand.

In the recent cataclysms in Southern Europe, without counting Spain and France, the earthquakes in Italy deprived 20,000 people of their homes and destroyed \$10,000,000 worth of property.

A PENSION NOBLY USED.—Here is an instance of true consecration of means to the Saviour. The Rev. J. D. Brown, a successful revivalist of Illinois, a soldier who lost an arm in the war of the Rebellion, was granted about a year ago a pension and received \$7,000, which he at once devoted to the Lord, and is using it to build and maintain churches in the district where he resides.

Bible Societies in England, Scotland and the States are pouring out immense numbers of copies of the Holy Scriptures, but they date only from the early part of this century; whereas Germany led the way, and now the great Bible publishing house, in Halle, founded early last century, is about to issue its 1,000th edition of its octavo German Bible, of which 2,112,790 copies have been published; the first edition was dated 1785. There have been 7,500,000 copies of the Bible of various sizes published there.

ISRAELITES.—On the practical question, whether the Jews are to become members of the Christian Church, here is an encouraging fact:—In Breslau one minister has baptized during the last year 137 Jews.

ROME.—Immense changes have been wrought in that city which once was the sworn enemy of religious freedom! The Papal Church used to exclude successfully all forms of dissent from it, no matter how evangelical, only thirty years ago, but now an incredible advance of Protestantism has been effected. The founda-

tions for the twenty-second Protestant church in the city of Rome were laid a short time ago.

At New Haven when the monument was unveiled in June, as the carriage containing Generals Sheridan and Sherman passed the campus, the Yale students saluted them with their lustiest college yell. General Sherman acknowledged the salutation by removing his hat and saying: "Good! boys, Good!" The students expressed their appreciation by letting off a louder yell.

An interesting incident during that day was the introduction of Colonel Fred D. Grant by Professor Brush to seven ex-Governors, Holly, Miner, Hawley, Andrews, Bigelow, Ingersoll and Harrison.

Two men died on the 17th of June who will be long missed in the educational field, Rev. Dr. Mark Hopkins, LL.D., ex-president of Williams college, and Dr. Roswell D. Hitchcock, LL.D., president of Union Theological seminary.

Missions.

At the recent meeting of the Presbyterian General Assembly in Omaha, Nebraska, Rev. Dr. Ellinwood, one of the Secretaries of the Board of Foreign Missions and formerly Secretary for Chili, paid a warm tribute to Mr. William Rankin, by profession a lawyer, the treasurer of the Board for 36 years, who is now obliged to retire because of age. During this period Mr. Rankin has disbursed for the Church \$13,000,000 in the cause of Foreign Missions, without a cent of loss, and has donated to the Board one quarter of his salary or a thousand dollars each year, in all \$36,000. This venerable and faithful officer has never taken a vacation. Mr. R. was called for by the assembly and was greeted with loud applause.

The Presbyterian Church now has 34 foreign missions, 500 missionaries, 289 native preachers, and in all 1500 laborers.

In the assembly Dr. Haydn sounded out the watch-word for this year: *A round Million for Foreign Missions!*

Christian Unity.

The House of Bishops of the Protestant Episcopal Church in the U. States (Anglican) sent an official communication to the Presbyterian General Assembly, expressing "a desire for mutual sympathy and coöperation, and a hope for ultimate unity in the Church of Christ."

The Assembly received this declaration cordially and voted:—

1. That a Fraternal Letter be forwarded to the Secretary of the Protestant Episcopal Commission, expressing the sincere gratification with which the Assembly receives the "Declaration" of the House of Bishops and the request for a conference.

2. To appoint a Committee of eight ministers and seven ruling elders "to enter into brotherly conference" with the Commission of the House of Bishops, and with any similar Commissions or Committees that may be appointed by other Christian Bodies, with a view to the earnest study of the relations of the different Churches, and of the way in which the answer to the Redeemer's prayer, "that they all may be one," may be realized and manifested. Said Committee to report at the next General Assembly. A conference with the Reformed Dutch Church was hoped for.

Special fraternal overtures were received from the General Assembly of the Southern Presbyterian Church and a proposition for a conference by Committee. These overtures were received with joy and the Committee appointed. It is the hope of all and the conviction of many that the year 1888, the Centennial of the Presbyterian Church in the U. States, will be signalized by the union of the Northern and Southern churches in one assembly.

We give the above items, *abridged from the Evangelist*, not only on account of their interest for all who observe with pleasure the evidences of true fellowship and strength in the Evangelical Churches of our Lord, but because of the encouraging outlook for the work in this country. The prosperity of the Presbyterian Church means more true help for this Coast. This work is not to be

for naught and more laborers are coming to tell this land of Christ. There will be no retreat, no yielding in the least thing.

Other revered churches are pushing the Gospel line in many lands and seem to be unable to turn hitherward. Would that some of them might enter on work upon these shores. But we may be thankful that one branch of the Church is winning its way here slowly yet surely, to give the Gospel to this people in their own language. Faithful sowing, patient prayerful effort, and loving but firm, constant and complete showing-forth of the truth will give the victory at last.

The deceased-wife's-sister clause in the Westminster Confession of Faith was repealed by vote of the Presbyteries 155 to 11.

Heroic Life-boat Men.

PARTICULARS OF A DISASTER IN ENGLAND
IN DECEMBER, 1886.

The New York *Evening Post* says:—

The loss of twenty-seven men who went to the rescue of the ship *Mexico* heralded the Christmas of 1886. The storm which blew over the Atlantic and lashed the coasts of England, Ireland, and Wales, raged its worst in the estuary of the Ribble in Lancashire. At ten o'clock at night rockets were seen and answered by signals from Southport, St. Anne's, and Lytham. The life-boats from those stations made ready to go to the rescue. The surf broke with immense force and with the noise of thunder upon the shore. The waves stood up like walls. At last the fitting moment came, and the boats with their plucky crews were thrust out on the raging waters. The boat from Southport, manned by sixteen men succeeded in getting quite close to the bark, and were just letting go the anchor when a terrible sea struck the boat and carried it over. By almost superhuman exertion, several managed to unfasten their strappings and free themselves, but five remained underneath the boat. The cold was awful, and as the

numbed hands of those who clung to the boat lost power to grip, they dropped into the foaming waters one by one. Only three survived; the mighty breakers drove the boat ashore.

From night to gloomy morning the wives and mothers had watched for the return of those dauntless men. When the three survivors told their miserable tale, the search began for the bodies of the beloved dead. Two dead bodies lay on the sands, and under the boat were three other lifeless men. They were carried home on crossed oars through crowds of weeping relatives and neighbors. The entire crew from St. Anne's perished. Strange to say, the boat from Lytham, which had the longest way to travel, was the one to reach the sinking bark, rescue the men from the rigging and carry them safe to shore! Shouts of welcome and eager hands helped the rescuers.

One of the survivors, JOHN JACKSON, related that they got up to the vessel and saw that her foremast and mainmast had been carried away. These are his own words: "We could hear nothing but the sea roaring. When about twenty yards off the vessel we had gone to help, the sea caught us, and the life-boat went over at the port side. The coxswain, HODGE, [a prosperous well-to-do tradesman, who never took a farthing for his labors in the life-boat service], and PETERS, were at the helm. When the boat capsized and did not right herself, I said: 'I think she never will right herself, and we will all be drowned!' HENRY ROBINSON said: 'Aye, every man of us.' I was holding up RICHARD ROBINSON, who was clinging to the ropes alongside the boat. A sea came and carried him away, and I never saw him again. I felt the boat touch the bottom, and then I got on my feet and got outside, but I durst not leave her. It was a fearful, heavy sea. I spoke to my brother just before I could free myself. *He was under the boat.* I said: 'Come, CLASPER,' but he never answered. I then walked ashore. I crawled home, quite exhausted, and never met a soul. I have gone in that boat these fifteen or sixteen years, and I have never had such an experience before, though we had hard

times when the Norwegian bark was wrecked, three years ago."

A subscription was started for the widows and orphans of these brave men. All classes of society responded; and £1,200 will give substantial help to the fatherless children and widows. The small amounts coming from ill-filled purses, accompanied by heartfelt words, are inexpressibly touching. As pity is cosmopolitan, I give one specimen, addressed to the Editor of the *Telegraph*.—

SIR:—My dear wife passed away from life during the terrible storm that swamped the Southport life-boat. I read your eloquent appeal to-day with tears, and beg to enclose a £5 note found in her purse. My loved one was good to all. God grant that all may be provided for, and that He may soften their sorrow! C. B.

Flags floated at half mast on all the public buildings the day the life-boat heroes were buried. The streets were thronged with thousands of people while blinding sleet and a cold easterly wind chilled them to the bone. The funeral procession moved slowly from street to street, adding the remains of the brave seamen as it stopped at each desolate home. A touching incident was where one of the life-boatmen was buried with his newly-born babe lying upon his arm.

The Board of Trade has ordered an official inquiry to be held in order to ascertain how it came to pass that the life-boats did not right themselves when turned over by the waves. During the past thirty-two years the self-righting life-boats of the National Life-boat Institution have saved at least 12,000 lives, and have been launched nearly 5,000 times. The boats have been capsized forty-one times, but there was loss of life on only eighteen occasions. Counting the twenty-seven men who perished last Wednesday night, the number of lives lost in the life-boat service amounts to eighty-eight persons, and this includes a shipwrecked crew of twelve. The seventy-six life-boatmen lost represent about 1 in 850 in the boats on service.

Not for a long time have people been so powerfully moved. The stern sense of duty, the indomitable courage of these men,

who left happy, comfortable homes to face hardship and danger—animated by the highest heroism to rescue others, irrespective of nationality, has excited the tenderest sympathy.

THE BURDEN is God's gift,
And it will make the bearer calm and strong.
Yet, lest it press too heavily and long,
He says: Cast it on me,
And it shall easy be.

Marianne Farningham.

—The British Government has granted a subsidy to the White Star Steamship Company for the use of the steamers of that line as armed transports in the event of war. The agreement includes a stipulation that the White Star Company shall build several fast vessels in accordance with designs furnished by the Admiralty.

—A St. Petersburg correspondent describes the condition of Russia as in the highest degree anomalous. Notwithstanding the terrible depression in business, the reduction in value of Russian roubles, which are at a lower point than during the Turkish War, and the daily growing financial weakness of the Government, all classes desire war as a relief from present stagnation. It is vainly urged that this will lead to some reconstruction and improvement of affairs.

—The excavations in Rome are now being conducted by the National Government, the Municipal Government and private citizens. Hundreds of statues and busts have been found, some of marble, others of costly bronze, many in perfect preservation. The Government has spent within the last twelve years not far from \$1,000,000, but it has been a remarkable business investment, for the value of the finds is placed at \$4,000,000. So rapidly is the work going on that it is almost impossible to store properly from day to day the results of excavation.

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SELECTED

Little Mollie's Prayer.

SUBDUED BY SORROW.

Work was getting scarce in the workshops of Messrs. B. & Sons, so that the masters decided to dismiss their men two hours earlier each day. Winter was setting in, and was likely to be long and hard. Hence it happened James Harvey was home earlier, before his little lassie had said her evening prayer.

His wife, knowing her husband's great dislike to anything in the form of religion, was in the habit of hearing her child's prayer before the father's return; although the child often waited, wrapped up in her mother's shawl, and with her little toes resting on the bright steel tender, for his goodnight kiss, and for him to carry her to bed. Devoted the child was to her father, and this night when tea was over, instead of going, as usual, to say her prayers by her mother's knee, climbed upon her father's, saying:—

"Let Mollie say her hymn to father."

"No," said James uncomfortably, "say it to your mother;" but the sensitive little face showed so much disappointment, as she slowly turned to clamber down from her seat, that his heart relented, and he said:—

"All right! go on, then."

Rubbing her cheeks with the hem of her night-gown, and smiling with joy all over her sweet face, Mollie said:—

"Jesus, tender Shepherd, hear me,
Bless thy little lamb to-night;
Through the darkness be thou near me
Keep me safe till morning light.

'All this day thy hand hath led me,
And my wants have been thy care;
Thou hast clothed me, warmed and fed me,
Listen to my evening prayer.

'Let my sins be all forgiven,
Bless the friends I love so well,
Take me when I die to Heaven,
Happy there with thee to dwell.'

Bless Father, Mother, Molly, everybody, for Christ's sake; and please make Mollie good 'tittle girl. Amen."

James listened to each word lisped by his darling child! In her sweet innocence, and clothed in her little white night-dress, she reminded him of an image of "Praying Samuel," of which when a boy he was the proud possessor. But how changed he had felt since then, and how stupid and ignorant he had grown! All those years he had thought, "Of mine own self I have done all this work that has kept a home over our heads," and now even his little child knew better, his little lass of only four years old—

"Thou hast clothed me, warmed and fed me,
Listen to my evening prayer."

It was years, however, since James had said a prayer, and he was not going to be made uncomfortable by a little child! No, he would take a walk, or go and hear a

noted infidel lecturer, Mr.——, who was to give an address that night in the Institute. The room was crowded, but James found a seat and prepared himself to listen.

The lecturer began but, try all he would to grasp the arguments put forth, James heard over and above all the childish voice saying:—

"Thou hast clothed me, warmed and fed me,
Listen to my evening prayer."

Instead of adopting and entering into the sophistries that talent could invent as on former occasions, James's thoughts began to go back—back to the days when he was a little lad... and lived with his parents in the pretty white-washed cottage, with its rustic, ivy-covered porch, diamond-paned windows, and thatched roof. In fancy, James lifted the latch of his dear old home and, sitting there by the fire-side in the gloaming of a winter's evening, could see his mother knitting with ever busy fingers, her spectacles pushed high up on her forehead, while on a little round table drawn up to her side was her Bible, from which she used to tell to her bairns such lovely tales. And, when a few years later, time's wrinkles had grown deeper with sorrow and care, James could see her again, and remembered all she had said to him, her youngest born, as he was about to take his start in the world.

"Mind the prayer ye learnt when ye were a little un in pinnys. Never think ye are too much of a man to acknowledge the Lord. I'm getting old now; I'll no be here much longer. Stick to Jesus, my lad, through all! There's no one can take *His* place. I've given the rest o' them a Bible as they've started, but I'll mind as how ye are to have mine when I've done wi' it. 'Twont be long now!"

Ten years have gone by, and for nine of them James had had his dear old mother's book, but in all that time had never read it. Even before he left home he had got to be quite indifferent to its pure, helpful truths; and then, in the busy workshop of a large town, had heard atheistic problems propounded and, too easy-going to fathom the specious lies, had in time been drawn into the vortex

of a creed that had no God, and nothing to put in his place.

On that night, after hearing this child's prayer, how could he go on in the old way? Either he must continue in his disbeliefs and train his child accordingly, or he must return to the faith of his dear sainted mother; and which must it be?

These and other thoughts passed in quick succession through James's mind, so that he was not a little startled when called on as "a representative working-man" to thank the lecturer for his address.

"Jim's been asleep, I'll warrant," said one neighbor to another, as James clearly "not himself" rose, as he felt in duty bound to perform the task.

The next two nights James lingered about the shop when work was over. He "could not face that child's prayer;" but on the third night an irresistible influence came over him, and he hurried home as soon as the work was done. Mollie said her prayers as usual, and then sat still a long time looking into the fire, her little face showing anxious thought.

"What is the child thinking on?" said Mrs. Harvey.

"What is it, Mollie?" said her father.

"What does peoples say in their prayers when they's all big like you and mammy? You's *sheep* isn't you?"

No reply! The mother stitched on in silence; the father puffed away at his pipe, never seeing it was out, until Mollie's quick eyes discerned that fact and called his attention to it; when her father said abruptly:—

"It is time that child was in her bed," and, taking her up, hastened to carry her to it.

Her chubby little arms were thrown coaxingly round his neck, as she said "father must say his prayers to Mollie!"

Putting his child down in her little cot and covering her up, James turned away with a frown on his face, but a dull, empty feeling in his heart as he muttered:—

"Wonder if her mother's put her up to that. There's no knowing."

In the night Mollie's parents were startled to hear a hoarse cough and heavy breathing from the cot by their side, and

shortly after their one ewe lamb, darling little Mollie, was in all the fatal agonies of croup. In the intervals between the more severe paroxysms of coughing, the child, seeing her father leaning lovingly over her, said:—

“Father not cross, will say his pray—”

The sentence was incomplete; the child suddenly grew worse; and although the doctor had come and tried all the usual remedies, it was evident the child was passing away.

“Mary,” said James, “You pray;” but the poor woman’s heart was too sore, and the doctor was just about to speak, when, to the surprise of all, the child’s voice in dreamy half-consciousness whispered:—

“Bless thy little lamb to-night.”

And then opening her eyes very wide, as if the more clearly to recognize some one she saw, and with a sweet smile lighting up her face, little Mollie expired and passed away to the fields of light above.

“She’s not *dead*, doctor! our little lass as we loved so! is she?” said the frightened parent.

“She’s gone, my friend; gone home!”

“Gone! and her dear little ears *never heard me pray*, and ’twas the last thing she asked of me, said James. Oh, sir! what—what’ll I do?”

“Let us now pray,” said the good doctor; and as they knelt round the bed on which lay all that was mortal of little Mollie, the mists of doubt and unbelief began to roll away from the sorrow-stricken father’s heart, and he to be able to realize that there is a God who hears prayer, and who orders and rules even sorrow for our everlasting good.

Other little feet now await the father’s return, and clasp their arms round his neck to repeat the evening hymn that “sister Mollie” used to say; but though the parents dearly love these, there is deep down in their hearts a well of affectionate remembrance for the child who brought her father to bow with reverent love at the footstool of Him who welcomes us into his gracious presence, who is “good and ready to forgive and plenteous in mercy unto all them that call upon him.”

“This poor man cried, and the Lord heard him, and saved him out of all his troubles.”

“To think,” said James one night to his wife, “that for so many years I should have been *believing in nothing!* What a fool I was! And how many men there are who have no more sense than I had; just because, as we leave off being children, we grow big in our own conceits, impatient of the control our conscience should exercise over us, and like to feel we are our own and owe all to ourselves. I know, least ways, that is how it was with me; but, please God, it sha’n’t be so no more. I have had a hard lesson, and one we feel every day, but thank God that ever I had a child to lead me to Jesus. It was by following after her, though it *might have been hand in hand with her, to the better land*, if only I had been a wiser man; but now—well, I can *trust*, and that *for ever.*”

Surely all may trust Him who died for us. He who suffered in our stead will never forsake, nor disappoint us if we truly seek him. God is our Father and we need have no fear. He is a shield to them that put their trust in him. In our perplexities and afflictions we shall have his gracious sympathy and help. In our sorrows who is like unto the “Man of Sorrows?” “Surely he hath borne our griefs and carried our diseases.”

First Impressions of Valparaiso.

JOURNAL OF DR. THOMAS S. PAGE FIFTY YEARS AGO.

Friday, June 16th. Florin was taken to-day within 20 miles of Valparaiso. He was disguised in a dress worn by the common people of the country, and was lurking near Valparaiso, doubtless waiting for the excitement to pass away, and an opportunity to embark undiscovered for Peru or some other country. He was brought in by four or five vigilantes on horseback, and when he arrived at the Cuartel, was taken from his horse and placed on a jack-ass, and thus taken through the streets, followed by a multitude vociferating:

"Mata el asesino, mata el asesino," "Kill the assassin, kill the assassin." He is a young man, and endeavoured to hide the shame expressed in every feature, by obscuring his face with his hat and poncho. After this degradation of being hawked about the town on a jackass, he was taken to the Cuartel and put in irons.

Colonel Vidaurre, the ring-leader in this whole affair, was taken on an hacienda or estate near Casablanca (about 30 miles from Valparaiso) day before yesterday. This estate belonged to the Governor of Casablanca, and Vidaurre was secreted there, and fed by the tenant, with the Governor's knowledge and consent. Whilst there, a decree was issued at Santiago, requesting the people to renounce the offenders, as by secreting or furthering their escape, they would implicate themselves and be amenable to similar punishment. Accompanying this decree was a reward of a thousand dollars for V.'s detection. The tenant of the Governor's estate, fearing this decree and desirous of obtaining the accompanying reward, went to Casablanca, and gave the information respecting Vidaurre and his position with the Governor, to the second in authority to the latter. This officer immediately had the Governor arrested and put in chains, and then repaired to the wood where Vidaurre was hidden. He was found in the garb of a common labourer, and being put in chains, both he and the Governor were immediately conveyed to Santiago. Here they were put under a strong guard, and sent to Valparaiso where they arrived early this evening, and were placed in the Cuartel with their companions in arms (but in chains now), numbering about forty. From the untiring vigilance of the authorities, all the officers involved in this insurrection are taken, except two. One of these, Col. Sanchez, although he signed the paper was sick, when it was carried into execution, and consequently has not taken an active part. Capt. Ramos is the other, and both of them I apprehend, will soon be taken. The court is now sitting night and day, receiving the declarations of the prisoners. The common soldiers, constituting the army which was so basely misled by the officers, have all sur-

rendered and been returned to Quillota, where they are now being re-organized for the expedition to Peru.

July 3rd. On Wednesday, 23rd of June at midnight, for greater security, eleven of the principal prisoners were taken from the Cuartel and put on board of one of the National vessels in the harbour. The remainder, about thirty in number, were kept well guarded in the Cuartel. All their declarations have been received, and to-day, July 3rd the Court Martial gave in their sentence: Vidaurre, Commandante of the Resguardo to be banished for ten years; eighteen others were condemned to death, eight of whom are to be shot to-morrow, July 4th, and the remainder recommended to the mercy of the President, General Prieto. Those to be shot immediately are those most prominently concerned in the insurrection and death of Portales. Their names were Col. Vidaurre the chief of the insurgents, Florin, son of Col. Vidaurre's wife, and the assassin of Portales, Toledo, the assassin of Portales's secretary, Cavada, two brothers Carvallo, Florilles a Swede, Ponce, a vigilante who was sent out as a spy and joined the insurrectionists, and Ulloa. All these men with the exception of Ponce, were officers of rank in the regular army, and men of acknowledged worth, both in private and professional life. Several of them have large families.

July 4th, 1837. Early this morning I was called to Mrs. Toledo, wife of one of the officers about to be shot. She had had several convulsions during the night, which still continue. Scarcely ever did I experience such an appeal to my sympathies. Before me lay the unhappy woman choked with grief, without power of utterance and occasionally convulsed, who within an hour would be deprived of a husband, the sole dependence of herself and seven helpless children. I will here leave the reader to exercise his fancy upon a subject, which is too painful to describe further. Suffice it at present to say, I prescribed for her, and she experienced considerable relief.

At 12 o'clock the prisoners were brought on shore in their irons, accompanied by their executioners (32 of the Valdivian

regulars) and the Priests with the *Cross*. These last and the prisoners were put into carts and conveyed to the Almendral, followed by their executioners and a multitude, as usual, of men, *women* and children. The Plazuela del Orrego (now Plaza de la Victoria Ed.), a small open place in the Almendral, was the place of execution. Here the National Guard, Lancers and Valdivian troops and bands of musicians had already formed a hollow square, the centre of which was occupied by eight benches, all in a line and about three feet distant from each other. The side of the square on the bay confronting the executioners was open so as to allow free passage to stray bullets. The three remaining sides were formed by the troops, behind which were the spectators. I secured a good position immediately behind the troops, and being on my horse, commanded a full view of the tragical scene. The prisoners now arrived, and the square opened for the passage of the carts and executioners, and as soon as their contents were discharged the carts passed out, and it closed again. Whilst the prisoners were being lashed to the benches, they were surrounded by the priests, each one supporting, and inculcating the redeeming influences of the *Cross*. The executioners were already drawn up ten feet in front of them, awaiting the signal of death. A bandage was now passed around the prisoners eyes, and the priests, not wishing to be food for powder, leaped out of the way, all chanting loudly for the prisoners' peace. The signal was given and powder gave its eternal answer: death. Those who were not killed by the first shot, the executioners advanced close upon, and by a succession of shots terminated their misery. The troops were now marched past the bodies, to let them see the fate of rebels, and the musicians filled the air with solemn sounds. The mangled bodies of Vidaurre and another were placed in rough boxes, and put into the carts, the others were thrown on top of them promiscuously and with less care than dead pork is handled in our country, and taken to the Pantheon. In speaking of the sentence of the Court Martial, I omitted one part of it, which was that

the head of Vidaurre should be hung up in the Plaza at Quillota where they took Portales prisoner, and Florin's arm, on the Baron, where the same eminent individual was assassinated. For the prisoners, it may be said, they met their fate with the greatest fortitude. Not one appeared to flinch. All sat as composed as if they were seated at a meal. Vidaurre protested against having any bandage around his eyes, but this was not acceded to. A mis-directed ball shot a horse under one of the Lancers, but did no other damage. I digress: Vidaurre with great nobleness of soul, told his executioner, as he was being lashed to the bench, that in shooting Florilles, the Swede, and one of the Carvallos, they were shedding innocent blood, as they had nothing to do with it. Vidaurre died as became a brave man. Florin tied the bandage around his own eyes, and then uncovering his breast, said: "They who owe should pay, I owe the death of Portales, and will pay it with mine," then pointing to his breast, he added: "Shoot me here." Whilst the prisoners were in the carts, a countryman of Florilles the Swede, stepped up and asked him if he could do anything for him. He replied: "nothing, except taking this fellow away" (alluding to the priest who was coming soft-soap over him) "for he has been pestering me with his d—d nonsense all night, preventing me from getting a wink of sleep." He then added: "I have one request to make of you, which is that you shall come and see how your countryman can die." Florilles, I may add was a Protestant. All the others displayed equal valour with those mentioned. What is highly honorable to these unfortunate individuals, is, that they might have involved in their own fates, many of the most eminent men in the country. But they scorned such an act, and died, brave as the sword's point, with the honour of hundreds hermetically sealed within their bosoms. Even those who had pledged themselves to their support, and subsequently deserted and caused their defeat, they did not expose, but in their own persons showed them an example of faithfulness unto death. Thus has the 4th of July passed here. In my hap-

py country each heart is exultant with joy upon the anniversary of its country's independence, and the glee of millions makes the welkin ring, here all is gloom. The blackest tragedy the human eye can witness has been performed and, as the peal of musketry breaks upon the ear, it speaks, 'Tis done—that eight brave souls have been sent, uncalled, to the presence of their God, and that eight proud forms have been consigned to an ignominious grave.

July 5th. I have already mentioned the embalming of Portales' body, but have not spoken of the costly preparations for his conveyance to Santiago. These it is said amounted to five or six thousand dollars. Several days for the last week or two have been set apart for the procession, but the rain has prevented it from taking place until to-day. The solemn task was announced early this morning by a salute from the *Libertad* (the admiral's vessel) and bands of musicians marching through the streets, to the step of mournful music. The citizens attired themselves in black. The National Guard, Valdivian troops, Lancers etc. formed by 11 o'clock a. m., near the church where the corpse lay, and after the performance of High Mass, the procession began to move. This was about noon. I took a position where I could have a full view of the procession, which was as follows:—First, a small body of Lancers. Next came the vehicle, hung in black and silver lace, in which Portales was brought a prisoner from Quillota, following this was the car containing the corpse, drawn by six cream coloured horses, dressed in black, fringed with silver lace. The horses were mounted by postillions similarly attired. The car (designed by a young American merchant here) was exceedingly rich and beautiful. It was black, decorated with silver plating and the top crowned with ostrich feathers. To the front of the case containing the corpse were lashed the chains won by Portales whilst he was a prisoner. Following the car were the authorities of Valparaiso, the officers of the Chilian army and navy and of foreign vessels in port, citizens, and last the National Guard, regulars and cavalry. A

band preceded the car playing "triste" airs, and the *Libertad* (Blanco's vessel) gave occasional salutes. All the flags in the harbour were floated at half-mast, and when the procession halted at the bottom of the Almendral the *Libertad* thundered forth her last salute and ran her flags up to the peak, which was followed by all the other vessels. The car now proceeded on with a part of the troops, and the remainder with the citizens returned.

July 11th. Understanding that Florin's arm was placed in or near the Baron where the battle was fought, I rode out this morning to ascertain if it was the fact. I found that it was so. Near the place where he assassinated Portales on the high-road, stood a high pole with a strip branching off at right angles from its summit, to which was lashed the arm of Florin. This will remain there for public observation until consumed by the elements and the destroyer, time. Near this and upon the spot where Portales was assassinated are two small crosses, before which those who are disposed, as they pass by, offer prayer for the soul of the unfortunate statesman. Vidaurre's head is in the Plaza at Quillota.

August 1st, 1837. Some individuals taking advantage of the dark and stormy nights we have lately experienced, have taken both the arm of Florin from the Baron and the head of Vidaurre from the Plaza, and disposed of them, thus far without detection. And here let us conclude this tragic tale...

I have for a couple of months been boarding in a native family, and consequently had an opportunity of observing the customs of the country. I need not give a catalogue of these, as many of them are the same as are found in all countries. They eat, sleep, drink and die like all other mortals, and if they have young children yet unexiled from the breast, squalling about the house, they stop the racket the same as all good mothers do, by giving them *tetila*, and in the absence of this a flogging. They are polite, obliging and kind-hearted. If you visit the ladies and they are pleased with your acquaintance, they manifest their

wish for you to continue your visits by presenting you with a bunch of flowers. When you rise to take leave one of the family says: "Now you know the house, use it as your own, and command us as your servants." The meals of the natives are generally charged with a large amount of grease. As a beverage, before the introduction of tea, an herb called "yerba mate" was used and, by some of the old stock attached to ancient customs, is still retained. They generally suck the hot decoction through a long silver tube, spherical at one end, and perforated with holes, which is introduced into the vessel containing the liquid, and serves as a kind of strainer.

* * *

August 19th, 1837. The *B. Merick* will sail to-morrow and convey these scribblings home. I wish them a pleasant voyage and a better reception than they deserve. They will in some measure illustrate the variety of feeling which all must more or less experience. The barometer will be observed to fluctuate between hope, gaiety, mirth, melancholy and occasionally perhaps to rise to piety, but never will be found so low as despair. In this respect I adopt the pious sentiment of the song to

"Fear not, but trust in Providence
Wherever I shall be!"

Through whose care and protection I have been wafted, amid darkness and danger, in safety over the troubled billows, and now live in the enjoyment of health and prosperity. God grant that these may continue, and in the course of a few years that I may return to my friends and country long to live with them, and enjoy the pleasures of "Home sweet, sweet sweet Home."

The interesting reminiscences of Dr. Thomas S. Page, which have been kindly furnished by his son Dr. Olof, terminate with the present number of the *Record*. They have afforded pleasure to many. From the south a gentleman has written in warm terms of appreciation of them. No one could fail to be interested in them who had ever known the genial writer

whose pen preserved the incidents recorded.

Portales was beyond doubt the man to whom Chili owed the consolidation of her institutions, and the stability of her government, and the vivid description of the events connected with his death is invaluable.

THE RECORD.

Children's Sermon, Union Church Sunday Schools.

August 21st was to have been the day of the children's sermon, but the weather caused it to be postponed to the 28th. The ladies had decorated the pulpit and choir-front with calas, ivy and other flowers and evergreens. The attendance of children was 110, the entire audience 250. Mr. Dodge preached an excellent discourse on "Thou shalt love the Lord thy God with all thy heart, and mind, and soul and strength." Five hymns selected for the occasion and printed on fly-sheets were sung, Mr. D. Foxley jr. leading, while his sister Miss Louisa played the harmonium. The collection was gathered by the office-bearers, and amounted to \$230. To this additions were made later on, by Mr. George Jenkins \$10, and by Dr. Trumbull for two friends in England \$20. In all \$400 is required, to cover outlay for rent, text-books, S. S. papers, additions to the Library etc.; and will be gratefully received and acknowledged. There are two schools, one in the Port, under Mr. Fraser, Superintendent, having 130 members, and the other in the Almendral under Mr. James B. Blake, having 40, counting in each case the teachers and officers.

THE NEW HALL.—The sale of the present Union Hall has been negotiated. As soon as the legal formalities of sale can be carried through, it is hoped plans for the New Hall may be adopted, and the work of its erection commenced on the land in the rear of the Church. It is thought its advantages will increase the efficiency of

the schools, both being brought into one and the hours made more convenient.

Young Men's Christian Association.

On the 1st of September a lecture was given on Equatorial Africa in St. Paul's school-room, by the Rev. William Harvey Robinson. Mr. R. resided in the Gaboon district as a missionary of the Presbyterian Board of Foreign Missions, until impaired health, through the climate, made a change imperative.

Union Church Missionary Society.

The following directors of this society: Rev. Dr. Trumbull, Messrs. Nicholson, Beith, Blake, Foxley, Fraser, and Daniell, together with Mr. W. R. Henderson and Rev. F. Thompson, held a meeting at the counting rooms of Messrs. A. C. Curphey & Co. on Monday 5th, instant, at 2 p. m., to consider the advisability of securing the British bk. *Hopeful* as a Bethel. The authorities, as it appeared, being in no ways unfriendly to such a scheme. Mr. Fraser was empowered to attend the sale and bid for the vessel.

P. S. To-day, September 7th, the British bk. *Hopeful* was offered at public auction, the limit being placed at \$4775. No bids were made.

Mission Meeting.

The semi-annual meeting of the Chile Mission is now being held in Santiago, to attend which the pastors of Union Church and Rev. Mr. Garvin are absent from town. Rev. Mr. Dodge went up so as to preach for Rev. Mr. Allis on Sunday last.

OLLAS DEL POBRE.—Three hundred dollars were placed in the hands of Mrs. Lhoste Aug. 30. The following sums have been handed in:—

Mr. G. Soltan	\$ 11 00
Mrs. B. A. Miller.....	20 00
A Chilian lady (\$30. before)...	30 00
	<hr/>
	\$ 61 00

— It is suggested that the Government insist in the new contract with the So. Am. Steamship Company, that the boats going to Panamá must have a physician. Lives have been sacrificed through this omission.

— Mr. Arthur Edwards has given Company No. 3 of the Santiago Fire-Brigade five hundred dollars to procure horses for the engine *Ramon Abasolo*.

— The debate on a proposal to arrange for elections in the territory of Magellan, brought out the statement that it contains only 1085 inhabitants.

— The wreck of the *Isabel A.* is attributed to the fog-horn on the rock *Buer* having been swept away by the heavy seas of the northers two months ago; it was afterwards towed into the harbour to wait probably for the winter to pass.

— Captain Luis Uribe has been promoted to be a rear-admiral in the Chilian Navy; and, as Admiral Latorre, the Comandante Jeneral of the Navy, goes to Europe to superintend the construction of the new vessels, Admiral Uribe is to fulfil his duties here.

— The proposal to expend \$20,000 gold in the purchase of a work of art to present to the Pope on his coming Jubilee, has come up again in the House. The Committee on Ecclesiastical Affairs reported by a vote of six against two to reject it. Sr. Balbontin thought "a mere letter of congratulation too cold, and like a husband limiting himself on his wife's birthday to a congratulation and a gentle pressure of the hand. Surely (said he) the wife would not be satisfied but would desire something more." To this a member replied that few wives would demand \$20,000. Chili is but imperfectly Roman. Her attachment to Popery is greatly platonic. Did her sons care more for Christ than they do, Romanism would expire. Now it languishes.

— A commission has been sent North to study the fortifications, required in the ports.

— The U. S. S. *Thetis* is at anchor in the harbour, Aug. 31st.

SERMON

PREACHED IN UNION CHURCH, VALPARAISO, AUGUST 21ST, 1887, A. M., BY THE REV. DR. TRUMBULL.

TEXT: Your father Abraham rejoiced to see my day: and he saw it and was glad. (Revised Version in the margin, rejoiced that he should see.)
— JOHN 8, 56.

Perceiving the Day of the Lord.

This passage has an interest as *historic*. It refers to an individual. It was spoken of one separated from Jesus by nineteen centuries, showing what hopes he had that in his life-time sustained him? He made exertions and sacrifices to obey God. He became an exile in order to serve the Unseen One. While others doubted whether God existed, he left home to worship God without the contamination of idolatry. While others questioned their soul's existence, he sought eternal life—"a city," "another country, an heavenly."

Abraham, however, was a *representative* man. The same wants he had that we have. Similar temptations lay in his path. He too needed pardon. He needed spiritual aid in the culture of his heart and the control of his life.

I.

Of him Jesus *asserts*: "Abraham rejoiced to see my day."

1. He had then some knowledge of the Messiah. He knew something about salvation, for he saw the day of the Saviour. How exact his knowledge was, we are not told, but it was enough to afford a hope against death, against fear through sin, and against the love of sin.

2. This knowledge Christ called "seeing." In the strange transaction of the Sacrifice of his son A. received the assurance that God would provide. If we enquire "what?" The answer should be found in connection with what Abraham was seeking. There was a victim brought for sacrifice, and another offered.

Two views prevail about *sin-offerings*:

One that disobedience only needs to be forsaken, repented of; that it is a misfortune to be repaired, an ailment to be cured, an infection of the will and heart to be changed. All this it is: but it is more.

The second view, which is that of Christ Himself, is that a ransom had to be given, a satisfaction for sin to be rendered to *public justice*. Therefore victims were used, and Himself, the great victim, was to be offered, not in order to lead God to love sinners, but because He loved and loves them after they have disobeyed Him. No other explanation of burnt offerings is complete. Abraham at divine command went to offer, not a heifer as before (Gen. 15, 10) or a she-goat, or a ram, or turtle-doves and young pigeons—all innocent, harmless victims, but his own child, son, heir. (Gen. 22, 8.)

The son enquired: "Where is the lamb for a burnt offering?" and was told: "God will provide Himself a lamb." Thus did the penitent father's sight reach forward. He saw Messiah adumbrated, set forth in the victims he had been using, so that in the same chapter, Genesis 22, 18, not only was a *seed* promised him but One in whom all the nations of the entire world should be blessed.

3. This was his sight of the day of the Saviour—the "Shiloh" of Jacob his grandson, who is our peace-maker, by whose stripes we are healed.

II.

"My day," means the mission of the Divine Ambassador whom God would send to earth to elaborate and accomplish human recovery,—

1st. By humbling Himself to become a man.

2nd. By surrendering Himself to suffer abuse from men.

3rd. By pouring out his soul unto death, expiring on the cross, entering the tomb.

4th. By consenting that God should condemn sin in his flesh.

5th. By then rising alive again, thus manifesting the acceptance of Himself as our sacrifice by God the ruler.

6th. And finally, by rising from earth

to Heaven, to the throne He had vacated for a time, there to intercede for his people, presenting his own blood for their defense before the Throne.

This is the final exhibition of the subject given in the gospels, which the disciples were at first very slow to see, but on which, later, they dwelt so much and so emphatically.

But though it came to be the final exhibition of the Gospels and the Epistles, it was the original idea of God Himself, and as such it was communicated to Abraham as here Jesus states.

So much for the *historic* view as connected with Abraham. But he was the father of all believers, the model, the representative believing man. (Heb. 11, 13) "He had not received the promises," but "seen them afar off," was persuaded of them and embraced them.

III.

Now consider what it teaches us.

Jesus said this in order to instruct hearers who were rejecting Him. In doing so He showed them:—

1. That He was more than any man. All writers admit that Jesus was a good man; but so Abraham was, Isaiah was, so was David though with imperfections. But Christ was more. "Before Abraham was" (created, made), "I am" (vs. 58). His life antedated his own birth in the manger, antedated that of his mother—of every ancestor—of all men. For "all things were made by him; without him was not any thing made that was made." "Glorify thou me with the glory which I had with Thee before the world was."

Let no man fasten on Christ's humanity alone. He was human, but that will not explain his wondrous history, will not explain the facts of the case, nor explain his own words about Himself.

2. The next thing taught is that human salvation was no modern thought with God. It was not planned after Christ came. He came because it had been planned long before, from the day that sin entered into the world. The sentence of banishment from Eden was followed by

a still small voice, promising recovery by the seed of the woman.

All the ages were preparing for Messiah's day. His advent was the mystery to be solved in "the latter days," Dan. 2, 28. For Him God secluded a nation for fifteen hundred years, making it his Church, of which the Saviour was to be born, who should be its head, and who should save it. Through all those centuries, in fact, the scheme was maturing; and this was the measure of the estimate God put upon man's salvation.

3. Thus you come upon the true import of the words "*My day*." They mean the work, aim, plan, errand, purpose, confided by the Unseen Father to the manifesting and revealing Son.

Abraham saw it, understood, comprehended it. He did not see Messiah. For that he lived too soon; as we do too late for seeing Him in the flesh; but he saw that Christ was to come, God's provided lamb, as now we do that He has come. He by no means knew all that was to be known about Him. He knew less than we know now, or may. "Many prophets and righteous men have desired to see those things which ye see, and have not seen them," (Matt. 13, 17.) But Abraham saw more than the *cavilers* among his descendants did in Jesus' life-time, or do now.

* * *

1. Their ancestor, whom they were so proud of had exulted in anticipation of the salvation which they scorned and refused to take when it was fulfilled actually before their eyes.

2. It is the privilege now of every one to see the "day" of Jesus Christ. *To-day* is the time to see it, to comprehend the work of the Lamb of God. A humble workman has sometimes seen it better than bishops in the churches, or doctors in theological chairs. Believing women and praying children see it. A malefactor on Calvary saw it, and said: "Lord remember me when Thou comest into thy kingdom," and received the answer: "To-day shalt thou be with me in Paradise." Paul saw it, and afterwards would know nothing but Christ and Him crucified. By the cross he was crucified un-

to the world; while through it his sins were pardoned, he wished to sin no more.

3. A sight of the day of Messiah can be had by looking back. A look at the Lamb Slain breaks the grasp of sin, annuls its power, makes it appear to the soul as it appears to God, distasteful, detestable, while it washes away its spot and stain. It aids to resist temptation, to grow in holiness to work for the Saviour, to prepare for Heaven.

4. "Abraham saw it and was glad" in view of his personal forgiveness he was certain of being saved; and when he came to die, he *never died*. Look you also to Jesus, see his day, you shall be glad, and go on your way rejoicing.

5. Abraham rejoiced, exulted that he could see (Revised Version) Christ's day, and was glad in the sure hope of forgiveness at once, as that day he came down from the mount, glad as he looked forward to the dying hour, glad when he came to die, and glad when Jesus confessed him after his death in heaven before his Father and the holy angels.

And this gladness belongs now to all here who look unto Jesus. None need live without it. Christ is yours if only you consent to take his yoke, if you accept Him. He is yours if you are willing to be his.

FINANCE

Donations to the "Record."

Rev. C. E. Scott	\$ 5 00
Mr. F. W. Schwager	10 00
Professor and Mrs. Brush	10 00
Mr. T. Bland Garland	10 00
Mrs. John Nicholson	10 00
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	\$ 45 00
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Seamen's Mission.

Mrs. Dimalow, Santiago	50 00
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Sheltering Home.

T. L.....	\$100 00
Mrs. Lawrence, Concepcion....	12 00
Mrs. John Nicholson.....	10 00
J. W. Society, Angol	11 00
Pansy ditto, "	3 00
G. S. Thank Offering.....	10 00
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	\$146 00
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El Predicador and Spanish Tracts.

Mrs. John Nicholson.....	\$ 10 00
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The Scriptures Offered in a New Field.

The following notes, which are important and encouraging, recount the reception Mr. Spandermann met with in his recent trip north, to a district not visited before. The words of Jesus are evidently yet to be welcomed there.

BLANQUILLA.—A little village on the road from Calera to La Ligua. Found the people very ignorant and with difficulty sold 1 Bible, 5 Testaments, 7 Gospels, and 10 other volumes.

PERALES.—A smaller village on the same road; sold 1 Testament, and 3 other books.

LIGUA.—Very little interest in the Gospel, found many of the people in the highest degree fanatical. With hard labour succeeded in selling 4 Bibles, 11 Testaments, 11 Gospels, and 30 other volumes.

VALLE HERMOSO.—A little village; a good deal of ignorance; was turned out of doors from two houses; only sold 2 Bibles, 6 Testaments, 3 Gospels, and 6 volumes; was well received by the school-master.

PLACILLA.—A small place in the suburbs of Ligua. In a number of houses was not permitted to enter with my books, while others asked a good deal about religious matters; sold 3 Bibles, 13 Testaments, 1 Gospel, and 9 volumes.

PULLAILLAL.—More or less the same reception; sold 2 Bibles, 7 Testaments, 2 Gospels, and 10 volumes. Along the road

from Ligua to Cabildo sold 1 Bible, 4 Testaments, and 17 volumes.

CABILDO.— A liberal place, sold 7 Bibles, 15 Testaments, 23 Gospels, 49 volumes: found people kindly disposed towards our books and was well treated by all.

SAN JOSÉ.— A smaller place than Cabildo; and received the same treatment, sold 1 Bible, 4 Testaments and 4 volumes.

PEDEGUA.— Kind but ignorant people, some people declined purchasing the Bible, because it had not the Bishop's name in it, others excused themselves because of the date of the books, 1884; sold 3 Bibles, 4 Testaments, 1 Gospel, and 1 volume.

JERÁ.— Kind people but very ignorant; one woman said I could not be a Protestant because my books, the Scriptures, were so nice; sold 3 Bibles, 4 Testaments, 1 Gospel and 3 volumes.

PETORCA.— Great opposition by the priests, a cura announced from the pulpit, that an agent of the Free Masons, was in town, with a lot of books which he was commissioned to give away, but that the rogue was selling that for his own benefit. Next day two young men called me to their house, who tossed the books about and otherwise annoyed me, but at length desisted on account of their mother's interference. I also called at the house of a sick woman, that had been in her bed more than six months; she had some knowledge of the Gospel, obtained from one of our books, the Pilgrim's Progress, which, however, had been taken away from her. She had an antipathy to the priests, and had received no visits from them during her whole sickness, but wanted to know after some conversation, what I could do for her; when asked if she had any objection to my offering a prayer, she replied that she would be highly pleased: after doing so she begged me to call again and repeat the same, which I did on three occasions. Sold 4 Bibles, 2 Testaments, 2 Gospels and 8 volumes, in Petorca.

CHINCOLCA.— In this little village, sold early in the morning a Testament and 3 other books, but they were returned immediately. A Frenchman, who is a great priest-hater, bought some books to distri-

bute among his friends. Sold 1 Bible, 5 Testaments, 1 Gospel and 19 volumes.

ON THE ROAD TO SALAMANCA.— Was asked if, by chance, I had a Bible for sale, on my replying in the affirmative, the man said he wanted one for the purpose of finding out mines and "entierros" of treasure, and, as I carried the book for sale, he supposed I could inform him how it was to be used.

The roads were long, very sparsely peopled and difficult to travel upon. Sold 3 Bibles, 3 Testaments, 5 volumes,

SALAMANCA.— A great deal of indifference, a small town, but sold 5 Bibles, 13 Testaments, 5 Gospels and 30 volumes.

ROAD TO ILLAPEL.— Sold a Testament to a woman who afterwards sought me out to learn how many days of indulgences went with the reading of the book, I replied that if she read the volume carefully, and followed its instructions she would receive forgiveness for her whole life; she said she was going to do so: sold 1 Bible, 3 Testaments, 6 Gospels and 14 volumes.

ILLAPEL.— Much interest on the part of some, in the Bible. One gentleman bought "Julian y la Biblia." He immediately began reading it and as he read each page he destroyed it with his pen-knife, he feared, he said, that some others less grounded in the faith might be led into heresy by it. One person bought the "Religion del Dinero," and, on reading it, signed his name to it and sent it to the Parish Priest. Sold in Illapel 18 Bibles, 20 Testaments, 17 Gospels and 74 volumes.

ROAD TO COMBARBALÁ.— Sold 4 Testaments, 2 Gospels and 5 volumes.

ROAD TO OVALLE.— Sold 4 Testaments, 2 Gospels and 9 volumes.

OVALLE.— Was welcomed heartily by a few friends of the Gospel. One man bought a Bible, not for his own benefit, he said, but because he knew it was against the interest of priests and fanatics, and it would do for his children. Several manifested a desire to hear the Gospel preached by the living preacher; they had only a knowledge of it by books and tracts that had casually fallen into their hands.

Sold in Ovalle 20 Bibles, 29 Testaments, 1 Gospel, 102 volumes, besides 1 English

Bible and 3 volumes in English.

ROAD TO CHERILLOS, THROUGH TORA Y SOSA.—Found a man who once had had "Pepa y la Virgen," which his wife had foolishly given, he said, over to the Parish Priest; he now bought another; by his aid I was enabled to sell 5 copies more and a Bible among his neighbors. Sold in all 4 Bibles, 1 Testament, 2 Gospels and 12 volumes.

CHERILLOS.—Sold 6 Testaments, 2 Gospels and 4 volumes.

TONGOY.—Kindly received by Bro. Orbenes and others, sold 6 Bibles, 9 Testaments, 14 volumes, besides 5 volumes in English.

TAMAYA.—Met with no opposition; sold 14 Bibles, 15 Testaments, 17 Gospels and 18 volumes.

GUAMALATA.—Very poor village, with hard work sold 1 Testament, 1 Gospel and 5 volumes.

PANULCILLO.—A short time previous to my arrival a priest on a Mission there had destroyed a number of Bibles and other books, so that the people objected to buying any more; only through the influence of a resident friend, an Englishman, sold 4 Spanish Bibles, 9 Testaments, 18 Spanish volumes, 5 English Bibles and 23 English volumes.

On an hacienda on the road to Coquimbo, sold a Bible and a Testament.

IN COQUIMBO.—Was kindly received by foreign and native friends, and sold 18 Spanish Bibles, 20 Testaments, 15 Gospels and 62 Spanish volumes, besides 49 in English.

GUAYACÁN.—Kindly received by the late Mr. Francis, who gave me permission to go through the works to offer my books; sold 1 Spanish Bible, 4 Testaments and 1 volume, besides 11 English volumes.

SERENA.—Found the people generally very fanatical. One poor thing declared that we Protestants are only bringing disturbance into the country, and that the whole lot of us ought to be burnt with our books. Sold very little, until I met with a friend, Mr. Hanson, in whose house I held my first conference. Afterwards another kindly offered his house for a second and third meeting, and said his par-

lour was at my service for any future occasion.

Sold 25 Spanish Bibles, 21 Testaments, 45 Spanish volumes, 3 English Bibles and 35 English volumes.

COMPAÑIA.—Was able only to sell 5 English and 2 Spanish volumes.

MOLLE.—A small village; sold 2 Bibles, 4 Testaments and 8 volumes.

MARQUESA.—Sold 2 Bibles, 4 Testaments, 18 volumes, also 3 English volumes.

BRILLADOR.—(Mina) Here a boy asked if my books and tracts were "Protestantes;" on hearing that they were, he asked for a tract, and was soon surrounded by a number of others asking for them also. Sold 2 Spanish Bibles, 12 Testaments, 14 books, 2 English Bibles and 6 volumes.

QUEBRADA HONDA.—In a house, after inquiry regarding the contents of the New Testament, a Bible and a Testament were sold.

HIGUERA.—Sold 34 Bibles, 23 Testaments, 35 Spanish books, besides 9 damaged Testaments given away.

TORTORALILLO.—Sold 11 Bibles, 15 Testaments and 12 volumes.

LOS CHORROS.—The people, after looking into the books, found them very good; sold 4 Bibles and 2 Testaments.

CARRIZALILLO.—Found several Bibles and Testaments; inquiry for other books. Sold 2 Spanish Bibles, 3 books, and 1 English Bible.

GENERAL.—Sold 2 Bibles, 4 Testaments and 1 volume.

MORADA.—Man threw a Bible at my head, asking me why I had the impudence to offer the Bible to him, when he was a Christian. Sold 12 Bibles, 12 Testaments and 9 volumes.

LABARAL.—Found some people who had long been desiring an opportunity to obtain the Bible. Sold 30 Bibles, 35 Testaments, 17 volumes, 2 English Bibles and 13 volumes.

QUEBRADITA.—Sold 4 Bibles, 7 Testaments and 6 volumes.

FRANITA.—Sold 3 Bibles and 3 Testaments.

COMPAÑIA.—(Mina) Sold 1 Bible, 1 Testament and 3 volumes.

These three mines were visited in a single day.

HUASCO.— Some people made objection to my books, saying they were “protestantes;” sold 2 Bibles, 4 Testaments, 41 volumes, besides 9 English books.

FREIRINA.— In a *despacho* (shop) was told to leave with my cursed books in “double quick time” before something worse happened to me; sold 2 Bibles, 2 Testaments and 21 volumes.

VALLENAR.— Found that a considerable number of Bibles and Testaments had been put in circulation gratuitously by a friend of the cause. Sales were doubtless less on this account. Sold, however, 19 Bibles, 10 Testaments and 66 volumes. A goodly number of “El Tronco del Arbol” had been circulated here.

CARRIZAL ALTO.— No opposition whatever, those who did not buy said they had no money to spare; sold 12 Bibles, 13 Testaments, 65 volumes, besides 1 English Bible and 1 volume.

CHAÑARCILLO.— Sold 3 Bibles, 3 Testaments and 3 volumes. This is the place where I found more hard labour than in any other.

COIAPÓ.— Welcomed by friends, but found a good deal of indifference; also of infidelity; but little opposition from fanaticism. By invitation addressed the Sunday School in Spanish. Also held a Spanish service. Sold 14 Spanish Bibles, 41 Testaments, 52 volumes, 10 English Bibles and 20 volumes.

TIERRA AMARILLA.— Sold 9 Spanish Bibles, 17 Testaments, 39 volumes, 1 English Bible and 1 volume.

PUNTA COBRE AND ROAD.— Sold 6 Bibles, 2 Testaments and 9 volumes.

ANTOCO AND ROAD.— People very fanatical; sold 1 Bible, 3 Testaments and 3 volumes.

MINA DEL TRANSITO.— Kindly received by an old reader of *La Alianza*. Sold 1 Bible, 1 Testament and 5 volumes.

PABELLÓN AND ROAD.— Sold 4 Bibles, 2 Testaments and 9 volumes.

LOS BORDOS.— Sold 15 Bibles, 18 Testaments, 24 volumes, besides 4 English volumes.

CALDERA.— Sold 11 Bibles, 8 Testaments, 8 volumes, and 2 English volumes.

Note.— In several places was asked for the little Madrid book called: *Pepa y la*

Virgen and its sequel *Julian*. Found that an interest in the study of the Bible had been caused thereby.

Chiniquy's Sacerdote, *Mujer y Confesionario*, was inquired for several times.

FOREIGN

From the *British Weekly* the following is extracted:

A letter from Rome.

ROME, February 19th.

Nothing is more striking, after a few weeks' residence in Rome and observation of its church-ceremonials and festivals, than the fact that the Church directly represents paganism and the acts and circumstances of heathen worship. It is perfectly easy to understand why this is so, and why emperors and priests, in the early days of the triumph of Christianity, absorbed all they could of the rites of paganism, hoping with gentle absorption to attract the masses to the new objects of worship; so to speak, consecrated their whole world, through which the real leaven of the Gospel was to work slowly... It is the later adhesion to old forms and indifference to the spirit of the new Gospel that separate us from the community of the Roman Catholic Church. It is easy to understand why the shrines, flags, processions, images, incense, flowers, and candles were handed over wholesale from pagan to Christian ceremonial; why the temples were re-adapted and many of the old and beautiful nature-festivals retained, though for edification re-christened... The sin of that great Church has been in leaving the spirit of the new revelation strangled and almost moribund in these garments of heathenism. The priestly robes, genuflexions, taking off this and putting on that, music and singing, muttered and unintelligible praying, incense now and again, are all direct legacies from heathen worship, and it must have cost the early formalists much ingenuity to interpret every ancient rite and garment and utensil into its new use and significance; but now they remain, and their significance has exhaled. The unmodified sensuousness

of the Roman Catholic worship has entirely secularised it, and it seems doomed to die of inanition before the advancing influences of education. It might yet live, and that most gloriously, if it would purge itself of the follies our amusing and amazing Ritualists delight to copy, fling itself on the side of enlightenment and truth, and preach peace to the world. But only the voice of God can bid this stricken church arise and shine in the light of a complete reformation.

The Waldensians.

The Government of Italy permits the exercise of all forms of Christian worship, and amongst the many who gratefully enjoy this enlightened toleration, the Waldensian Church is the most successful and perhaps the most interesting. For eight centuries, purity of faith and simplicity of worship held their own in the Waldensian valleys against wave after wave of persecution, against every vicissitude of those long troubled ages. So superb a vitality has worthily reached happier times, and now not only does the Waldensian worship, with its schools and colleges, and all the ennobling virtues of freedom and education, prevail in its native valleys, but its work of evangelisation in Italy proceeds without let or hindrance. In Rome Dr. Prochet owes much to the wisdom of King Humbert, who sees in such work a powerful aid against the pressure of the clerical party. All workers unite in respect and admiration for this King, whose heroism, enlightenment, and ceaseless care for his people entitle him to the highest rank among kings. The mission-field occupied by the Waldensians in Italy covers now the whole ground, including Sicily and islands on the coast. It is divided into five districts, from the Alps to Mount Etna. Within these districts there are in all forty-four churches, thirty-eight stations, and 128 places regularly visited by the missionary agents. Every year attracts new adherents, and during the last year upwards of 600 nominal Roman Catholics have voluntarily attached themselves to the Waldensian communion. A

bazaar was recently held in Rome to contribute towards the expenses of the work in this city. Unfortunately, the heaviest snow storm known here for forty years took place on the second day, and depreciated the sales, so that only £160, instead of the usual £200, was realised.

MODEL INSTITUTION.—The Ohio Criminal-School is located on a tract of land comprising 1,200 acres, six miles south of Lancaster, with orchards, vineyards, gardens, and pastures. There is a large, handsome central building, and near by ten commodious "family" buildings, occupied by the inmates of the school. There are buildings for the shoe, brush, polytechnic, blacksmith, tailor, paint, carpenter, and baking shops. There are carriage-meat-ware-engine-gas-ice-and green-houses, water-tower, hospital, mending-room, knitting-room, laundry, barn, piggery, cow-barn, and other out-buildings. There is also a handsome chapel, sixty-one by ninety feet, seating over six hundred. The buildings are mostly brick structures. This institution was opened in 1858, and the first inmates were twelve boys received from the Cincinnati House of Refuge. Since then there have been 4,291 boys received, 471 of whom are now in the institution. This is the first institution of its kind to introduce the "family" system, whereby the inmates are divided into groups, and kept together under a system of management corresponding with family government. The plan has been effective and so acceptable that there are no walls about the institution to give it a prison air, but it looks like any of the great college or university communities. Constant vigilance in regard to unruly boys, and the honor of the trustworthy ones, is said to render an escape an event of exceptional occurrence. The boys wear blue uniform suits, and look cheerful, happy, and ambitious to do well for themselves. Young criminals between the ages of ten and sixteen years, who are brought before the courts and convicted, are sent to this school at the discretion of the judges. These are generally of the neglected outcasts and gamins who infest the cities, and often steal to provide themselves with food

and clothing. Some of them are of very tender years and condition, and to look at them is to be filled with a deep sense of charity and compassion. They are not treated as convicts, nor put into lockups and jails in this institution, but are kept in families, and subjected only to the discipline of the school-room, the work-shops, and the farm. The object aimed at is not punishment, but reform and the inculcation of honorable purposes and noble ambitions. The history of the school is a decisive vindication of the wisdom and Christian humanity of its conductors. There is a system of rewards, as well as a schedule of punishments, though the latter seldom reaches to corporeal chastisement. When a boy is admitted, he is debited with demerits as follows:— For murder, manslaughter, obstructing railroads, highway robbery, rape, arson, 6,000 demerits. For assault and battery, with intent, embezzlement over \$35, burglary, grand larceny, forgery, and perjury, 5,000 demerits. For aiding prisoners to escape, embezzlement under \$35, and petit larceny, 4,000 demerits. The boy can earn ten merits per day by good conduct, and bonus merits for terms of months of continuous good conduct, and thus “wipe out his score” and go home on four months’ “leave of absence.” If he maintains his good conduct outside, he can remain free by renewing his leave every four months until he is twenty-one years of age. If he proves unfaithful, he is returned to the institution. Very few are ever returned. The managing editor of great daily newspapers in Ohio was an inmate of this institution, and received his education in it. Many of its “ticket-of-leave” youths have grown up in honor and usefulness, and some have occupied places in the halls of Ohio legislation. The superintendent Dr. John C. Hite, is a gentleman of Christian culture, great sympathies, and superb executive skill. He is greatly beloved and revered by the inmates, and has gathered about him an able and experienced corps of assistants. The boys are taught regularly in the branches of an English education, in farming, fruit-growing, teaming, gardening, blacksmithing, carpentering, shoemaking, painting, glazing, tailoring,

brushmaking, mending, baking, laundrying, dining-room and house work, vocal and band music, brickmaking, bricklaying, telegraphy, and printing. They print and publish a large and sparkling weekly paper. They have literary and debating societies, and maintain a flourishing Young Men’s Christian Association. The average cost of keeping and conducting the institution last year was \$114.60 per boy, on an average attendance of 447 boys.—
Baltimore Sun.

— A German statistician claims that there are 800,000 deaf mutes in the world. Sixty-three per cent. are born thus, and thirty-seven per cent. become so later. There are 379 institutions for their education, with 2,000 teachers and 26,473 pupils. Thirty-eight of these are in the United States. Only three are in heathen lands, and it is probable that these sprung up from Christian missions.

— Lord Wolseley in expressing his purpose to be at the memorial service to General Grant in Westminster Abbey, wrote: “I am grateful for the opportunity of paying the last tribute of respect to one of the greatest soldiers of our time, and showing to the people of the United States how sincerely we feel for them in the loss they have sustained. As a soldier I cannot but feel that one of the most brilliant leaders of men has been removed from the world.”

— A special committee of the Board of Supervisors of San Francisco recently made a report of an investigation of “Chinatown.” They found 30,000 Celestials packed into twelve city blocks, living in a state of indescribable filthiness, both physical and moral. Strange to say, however, the death rate was discovered to be not excessive. The white owners of the property receive high rents and connive at the evasion of the laws. The Committee considers the quarter dangerous to the city, especially in case of an epidemic, and recommends the clearing out of the section and enforcement of sanitary laws, that the Chinese live like Americans. While they form one eighth of the population they pay but one three-thousandth part of the taxes.

THE RECORD.

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The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

Itinerary Tour; Mr. Garvin.

My dear Doctor:—Monday, August 29th, I went to Quillota and held a communion service in our little rented chapel which is publicly situated fronting on the plaza. Two members were received, the daughters of Mr. Cortez, who conducts the services on Sabbath and Friday evenings. Four were examined and proposed for reception as members. The attendance was about 40, although no general publicity had been given to this service.

Tuesday and Wednesday evenings meetings were held in San Francisco de Limache. Attendance about 40 each night. There was great difficulty in securing a suitable room, but no disturbance.

Thursday I went to San Felipe, where the same obstacles were encountered. Late in the afternoon succeeded in renting three rooms at \$10 per month. Attendance small, only about 25, owing in part to the short notice given. Friday notices were put out more thoroughly, but owing to threatening rain only about 30 came. The Comandante de Policia was very kind and attended the first evening, so that no disturbance was experienced. Quite a number manifested privately their interest and sympathy with our cause, but alleged reasons which to them seemed cogent for not coming out to our meetings.

Saturday morning I passed on to Los Andes where more stirring scenes were enacted, of which I give you below the memoranda.

The experiment of going out alone on these trips was not successful. For the best interests of the work there should be at least two. This plan will in the future be employed.—J. F. GARVIN.

Los Andes.

SHAMEFUL DISTURBANCE.

The treatment experienced in Los Andes by the missionaries at the beginning of this month was discreditable to the inhabitants, the clergy, the authorities, and in fact to all who compose this ambitious and honorable nation. Here is the Rev. Mr. Garvin's memoranda of his visit there, Sept. 3rd and 4th, 1887:—

"I arrived from San Felipe, and, finding a room ready and the clouds clearing away, secured a boy and proceeded to post our bills, announcing two meetings, for Saturday and Sunday nights. From the Comandante of Police I obtained the assurance that a policeman should be on hand to keep order. Although no policeman arrived, yet with little disorder the services of Scripture-reading, prayer and singing were begun. During the sermon, however, the speaker was greeted with an

orange, potatoes and even stones. Yet no serious damage was done, further than breaking panes of glass.

"The day following, Sunday, I took pains to call upon the Governor of the Department and solicit his protection for those who would attend in the evening. This he freely promised and I departed hopeful that all would pass off quietly, although in the morning the priest in the church had informed his people that the Protestants had come to Los Andes again to corrupt the morals of the people. The place of meeting was carefully indicated as the "Hotel Colon," and the people warned that it was a mortal sin to go even out of curiosity to hear what the Protestants said. Moreover, they should in no manner countenance or patronize the owner of said hotel. All books and papers which might fall into their hands should be delivered at once to the priest that he might burn them. They ought not to read them. It was needless, he alleged, that he should attempt to refute the errors which the hated sect preached; it was sufficient that he should warn the heads of families of the great danger to which they were exposing their children in countenancing in any way the *propaganda* of the followers of Luther, that renegade, who, because he could not get what he wanted, left the cloister, and *married*, and pretended to preach reform. "But how," said he, "can these Protestants reform others when they cannot reform themselves!"

Being informed afterwards that the services of "the heretics" were to be held in a private house, he again addressed the people, advised them of the fact, recalled what he had said about the Hotel Colon, and after telling just where the meetings were to be held, repeated his injunctions, directed against the owner of the house as having the greater guilt. He then concluded his harangue by saying that every means ought to be taken to impede the progress of this sect; that force ought *almost* to be used; and that they ought *almost* to be stoned. The "almost" was not emphatic, and the events of the evening showed how the people understood his admonitions.

At 7. 15 p. m. the doors of our room were opened and a number of boys and men began to arrive; the boys were a little disorderly, and one ill-clad, half-drunk peon tried to make himself conspicuous. Every moment the arrival of the police was expected. But none came until after 7. 30. I sent a special messenger for a policeman, who when he came said he was at my disposition. I told him to keep order at the door and prevent the throwing of anything from without, as had been several times already done. He promised to do so; but either was unable or unwilling to carry out his promise, for matters grew worse instead of better, until I told him to whistle for his comrades if he could not keep order alone. This he did not do. I repeated my command, but he refused. In spite of numerous missiles of various forms, texture, nature and odor, I continued my readings until all present except 6 or 8, growing afraid of what might happen, ran out of the building, while those who remained barred the door and windows. The policeman evidently had left, for during the next ten minutes a succession of stones against the door and window made havoc with the glass. At last four or five mounted policemen came to our rescue, after all danger had subsided, when we put out our lights and departed quietly. After giving information at the police headquarters, I returned to my room. It remains to be seen what steps the authorities will take to punish two young fellows who were taken prisoners. I remained in the city 10 hours longer than I intended, in order to give information if needed; but acting upon the advice of a gentleman of standing and experience, I refrained from making a personal demand for the punishment of the offenders.

One young man of 23 or 24 years was taken in the act of throwing stones. The mother of the same was seen to throw unmentionable things and promote as far as possible the disorder. A man paid 20 cents to a *roto* (street arab), to throw stones. A boy of 15 was taken up.

Mr. D. M. Henderson lectured on Mohammed for the Y.M.C.A. on the 22nd,

CHILI MISSION.—The semi-annual meeting was held in Santiago from Sept. 5th to the 8th, at the Instituto Internacional. Messrs. Allis, chairman, Christen, Dodge, Garvin and Trumbull were present; Mr. Robinson also, who was chosen secretary pro tem. The reports from the stations were encouraging. The prospect of receiving additions to the working force gave great satisfaction. The Rev. Mr. Boomer and wife were to leave New York early in August, and may arrive in October, via Liverpool. The devotional exercises were interesting and prayerful. The closing prayers, by Mr. Robinson and Mr. Garvin, breathed longing desires to go back to the work with redoubled zeal.

Mr. Vidaurre will soon be stationed at Quilpué on account of Mrs. V.'s health, and then will labor as an itinerant in the valley of Aconcagua, and in Limache, San Francisco and Viña; in connection with the Valparaiso station.

The Mission named a committee to study the recent action of the General Assembly of the Presbyterian Church in the U. States, suggesting the organizing of Union Presbyteries.

Chili for Christ.

To the subjoined statement from the pen of the active and earnest chairman of the Chili Mission special attention is requested. The opportunity for helping forward the cause of the Gospel in this country never was equal before to what it is to-day. Progress has been made in Chili, but a hundred fold more can be accomplished. The Presbyterian Board in New York is generously rising to the occasion. Some friends appreciate it here. Others in Britain do so. May the future not only vie with but out-do the past. Fifty thousand dollars at this moment can be employed to the richest educational and evangelical use and advantage, if friends of Christ and his truth will afford the means.

"The church in Concepcion is obliged to vacate its hired room and seek another as the building is to be torn down. There ought to be a permanent edifice for the

promising work in that growing center. In Linares there is a new and faithful group struggling for existence, but full of hope.

"The results of the late itinerary work are very hopeful. We expect ere long to have regular preaching in Angol, Chillan, Rancagua, San Carlos, Parral, Los Andes, San Felipe, Quillota and Limache. Mr. Robinson has been located in Quillota. Mr. Boomer, who is expected, will for the present aid in Santiago. Mr. Vidaurre will preach in the stations of the Aconcagua valley. This includes the four last above named places. It is designed to push the itinerary work so that we shall have connected with us every important point in Chili. The schools are making hopeful progress. The attendance at the Instituto Internacional in Santiago is greater than ever before; new teachers are to be secured from Germany and the United States, to take the place of some whose contracts have expired. It is designed to keep this school in the fore-front as the first in the country, and to maintain its reputation as "the model school." The Escuela Popular is to be put on a still higher plane: plans are being perfected that will greatly increase its importance and value.

"It is the desire of the Mission to take up the work of publication on a larger scale. We desire to print a much greater number and variety of tracts and books, so as to provide Chili with a first class protestant literature. We desire to enlarge the *Heraldo* and add prints, so as to not only make it more attractive, but to make it a paying paper to cover its own cost. We have still hopes that there may be soon organized in Bolivia a first class school, for which the Mission has been for some time planning. We need a new Hymn book, which will be a matter of some outlay. The greatest need just now is a building for the Church in Concepcion, another for the Instituto Interacional in Santiago, and one for the Escuela Popular in Valparaiso. These would be permanent investments and a great saving in rents. A building for the Instituto Internacional could not be rented for less than \$2,500 per annum in the

currency of Chili, or from 100 to \$125 gold, per month. We cannot rent a suitable building for the Escuela Popular for less than 75 to \$100 gold, per month. Besides, a building erected for the school would be far better for use and much more economical in all ways. These matters may well commend themselves to those who are anxious to see the work of the Gospel extend in Chili.

"Our itinerating work, in which we go from place to place to hold meetings, is exceedingly important, but expensive. The distribution of tracts and papers can not be over-estimated, and the regular issue of a periodical is of great value. All cost money, but if friends interested have confidence in our efforts, and care to participate, they can share in the good work by such contributions as they may think well to give. The funds will be used in any designated department, whether for Tracts, for Itinerary work, for Buildings, for a Press out-fit, or to aid in Educating needy youth.

"Our work as a Mission is specifically among the Spanish-speaking people. Our missionaries learn the Spanish as soon as possible, and begin preaching. And the out-look is to-day more hopeful than at any time in the history of Mission-work on the Coast. With means to push our plans and to hold the opening points, there is no reason why the next few years should not show an advance that will make every heart rejoice, and put into the life of Chili principles of pure religion that shall make the same progress possible for her, as has marked the Protestant nations of the world.

"Chili needs the introduction of the Bible into her life and heart, and then she will truly live and truly grow. This we hope by the help of God and the cooperative aid of Christian friends to accomplish.—J. M. ALLIS."

Spanish Work.

For printing, sixty dollars have been received from the Treasurer of the Union Church Sunday Schools, Mr. David Fox-

ley jr. A part of the amount had already been invested.

Five thousand copies have been printed of a neat pamphlet entitled: *Perfecta Conversion*, selected by Mr. Allis and translated by Miss Hidalgo, which contains a narration of the conversion of a man employed in driving a cart for the delivery of a grocer's goods, who accosted the Rev. Dr. Pentecost in the street during a fall of snow, enquiring what he must do to be saved. The conversation that followed led him to surrender to Jesus Christ. The account is vivacious and will be instructive to any one who is asking the Way of Life.

The expense has been borne by the Tract Committee of the Chili Mission. Any who desire to receive copies of this pamphlet can address Mr. Wetherby, casilla 568, at the Bible store, calle San Juan de Dios No. 167. They can be sent free by mail in packets of any number.

Persons who can aid in their distribution are requested to do so.

The "Predicador."

No. 19, the latest issued, contains two short articles translated into Spanish, *Landlord and Tenant*, and *Energy*, as shown by a lad anxious for education, who rose to command an Atlantic steamer; and a discourse on: "Having a desire to depart and to be with Christ, which is far better," Phil. 1, 23.

Another No. 20: "Being justified by faith, we have peace with God through our Lord Jesus Christ" is in the printer's hands. Fifty dollars to cover this outlay have just now been received, a spontaneous "gift to the Predicador" from a gentleman residing in Great Britain.

When Mr. Spandermann was at the north seeking to distribute the Scriptures, he carried a moderate supply of tracts in Spanish, which some persons insisted on paying for as they received them. Six or eight dollars were thus received, of which Mr. Dodge, the President of the Valparaiso Bible Society, has given three dollars to the editor of the *Predicador*, placing

the rest to the credit of the Tract Committee.

The total number of our different tracts, so far as the record of them has been kept, is 120, some containing, like "Sea la Luz" and "Andres Dunn," fifty pages, and others consisting of only two pages or even one.

VALDIVIA.—A German minister, the Rev. Mr. Schmidt, has arrived from Europe in one of the Straits boats, intending to preach to the German residents in Valdivia. We welcome him and hope for his success in leading his people in the Lord's way. He leaves Valparaiso for Santiago at the close of this week and will there preach in German to the congregation of Rev. Mr. Schluyster is seeking to organize.

VALPARAISO.—Mr. Schluyster himself proposes, on the 1st of January 1888, to commence holding a service in German provisionally for a month or more in this city. There have been failures in this respect before now, but when the number of German residents is taken into account, it is difficult to see any sufficient reason why the preaching of the Gospel should fail of acceptance among them any more than among Germans in Buenos Ayres, or any more than here among English-speaking people. Much is to depend of course on the preacher, and on his conception of the message Jesus Christ has sent him with. The Germans in Valparaiso are a stalwart, enterprising body of men, and it will be a glorious day when their physical and intellectual force shall be consecrated to Him who died to redeem them with his blood.

NATIONAL HOLIDAYS.—It is not excess? Is it necessary to occupy five entire days in celebrating the national independence? The Banks have been closed, Custom-house operations have been suspended, not a newspaper has been issued, even the sailing of the steam-packets for Europe was postponed, and from the 17th to the 22nd instant all commercial life was at a stand-still, nobody having anything to do, nor being able to get anything done. We live indeed in the

Happy Valley of inaction! Men who would toil and earn wages to feed their families have been unable to continue at their benches or go on with their tasks. One young man, a printer, said with satisfaction and almost with glee: "We are to go to work on Tuesday, Sir, instead of waiting till Thursday." Families suffer because wages do not come in and they have not what is needed to meet their wants. At the same time the young are allured to dissipation, and habits of idleness formed. Patriotism is excellent, but such a waste of time is baneful and injurious. It destroys thrift, promotes improvidence, disinclines to toil, produces poverty and augments self-indulgence.

UNION CHURCH.—The devotional meetings of the week, on Wednesday evening, are now held in the Church, calle San Juan de Dios; the Quebrada de San Agustin having become a regular river bed with the recent freshets, so that access to the Union Hall is impracticable. The hour of meeting is 8 p. m. All the praying people of God are invited to attend. Those who do attend find it profitable to be there, for the blessing of the LORD is promised and is found by those who wait upon Him.

OLLAS DEL POBRE.—Three of these have been sustained during the months of August and September, by the Ladies' Relief Society (Socorros) of which Mrs. Wicks is President, and Mrs. Lhoste Treasurer. The fourth in calle Tivola, it had been supposed, was otherwise provided for, but just now a cry comes that its resources are exhausted and \$80 are needed. So generous had been the responses to the calls made that something was in hand also, for the assistance of the ladies having this fourth olla in charge. Forty dollars were at once sent to Mrs. Beeche, who kindly interests herself there for the poor, and the balance shall be forwarded instantly if any one will hand it in. For anything beyond the month of September provision has not as yet been made, save in one olla, that of the Asilo del Salvador, and suffering will be the result for many a needy household,

for many a helpless woman. We know whereof we speak, having seen the recipients of this relief. Should any hesitate to give because the distribution is so much carried on in connection with the nuns and friars, it is only to their credit that they are ready to assist so effectively in the work. But the ladies give their personal inspection, oversight and aid in the matter, so that the fairest practicable use of the charity is effected. Proof to this effect is found in the following incidents. Within the past week two able-bodied men have called on Dr. Trumbull requesting his interference, by a card to the ladies that they might receive rations constantly, these being withheld because they were not entirely destitute.

Should any one care to volunteer further donations, the *olla* at the Asilo del Salvador which has been 14 years in operation is to be continued as far and as long as the means can be found: 250 children are there fed, four-fifths of them under seven years of age who come in for instruction in a free school, and from 80 to 100 destitute women and helpless men.

Our notice in July (27th) of this matter, which the editor of the *Mercurio* had the goodness to translate and publish, stated through a misprint that the Gentlemen's Committee had voted almost unanimously to continue the allowance of \$50 a week to each *olla* till Oct. 1st, whereas exactly the reverse was the fact. They had voted to *withhold* the allowance; and hence an effort was necessary to meet the deficiency from other sources. We propose in the next issue to publish the whole list of gifts and donors, and the use made of the fund. It has reached a thousand dollars and more.

LOS ANDES.—The Rev. Mr. Dodge with Messrs. Allardice and Wayland left on the 16th for a trip into the mountains beyond Santa Rosa. They found good hotel accommodation at the Rio Colorado, and enjoyed greatly the rest amid sights of snow and roar of torrents. They proceeded on Monday, 19th, to Juncal, the point at which the road to Mendoza leaves

the river, and turning northward climbs to the *cumbre* or top of the main chain. Snow they found in abundance and cold that approached to intense.

Speaking of setting out, Mr. Dodge wrote from Santa Rosa de los Andes:—"We made our arrangements with an old man Bartolemé Canabes, 71 years of age, as lively as a cricket. This wonderful old Chileno was as happy as he could be to fix us up, and in his own old-fashioned Spanish scrip drew up the contract and signed it, giving a mighty *rubrica* at the close. The *arriero* (guide) is a young fellow, Mariano something, strong, good-natured, attentive, and I think honest. He was born very near here on the stony banks of the Colorado river. He is very watchful and notices a loose strap or saddle sooner even than we riders do. He shouted just in time and sprang forward to catch—, whose saddle girth had given way. Our mules are sturdy fellows, sure-footed and well-behaved. We were late a little in leaving Los Andes, made five leagues to this place, and went on several miles further, but it was too late to reach Guardia Vieja by night-fall, so we retraced our steps to the hotel in order to spend a quiet Sabbath. Yesterday 17th was delightful; to-day a little rain and much snow on the mountains. The scenery before us is grand. It deepens my sense of God's power in the beautiful and sublime of nature. For a mountain place the accommodations here are excellent, and I do not think there would be any trouble in driving here from Los Andes in a coach. The air is colder as we ascend but invigorating. Every hour one breathes new life. Mariano says we *can* reach the Baños del Inca, and we have thought of even going through the snow, but conclude not to attempt it.

"Dieziocho here is quiet. A few lively fellows were celebrating it in a convivial way. The air is so bracing and delightful though cold, that I can already see the good effect on myself. It is impossible to give any adequate notion of the scenery here at this season. I am sure the little cold is well worth bearing for the winter views."

This letter of Mr. Dodge is dated "Hotel Bismarck". A lady and her daughter were there seeking health, showing it to be a resort for invalids. The abundance of oxygen makes the air remarkably bracing and restorative.

Mr. Dodge and his companions returned on Wednesday.

Mr. Allis visited Valparaiso and preached Sabbath morning, Sept. 11th, in Union Church, and in Spanish in the evening to the Chilian Protestant Congregation. Mr. Garvin remained in the Capital and preached on the 11th in the Union Church, and in the evening for the congregation meeting in calle Catedral.

Services are held in Santiago on Fridays at the residence of Mr. Gomien, in Spanish, with an attendance of thirty persons. Hand-bills are circulated, and a larger one at the door invites persons to attend. Mr. Allis and Mr. Vidaurre conduct the services with the aid of other brethren.

The funeral of Captain Wenceslao Frias of the Chilian Navy took place on the 10th instant.

Captain T. Savory of the So. American steam-ship *Lautaro* died on the 10th, at the age of 44 years.

On the 12th instant Mrs. Kate Helen wife of Mr. David Burns, daughter of Mr. George Cummings, died after a protracted illness. A very large congregation assembled in the chapel at the last offices. Although rain had fallen heavily in the night, the morning was beautifully clear. Flowers were showered into the grave. When all was terminated, wreaths and crosses of flowers completely covered the grave. Regard felt for the deceased lady and sympathy for the sorrowing relatives were tenderly manifested. Mrs. Burns has been for years a communicant in the Union Church. Dr. Trumbull officiated using, by request, the beautiful Episcopal Service.

The Rev. Mr. Garvin occupied the Union Church pulpit Sunday morning, Sept. 18th, and in the evening the Rev.

Mr. Robinson. It rained heavily in the forenoon, and in the evening the streets were very wet, consequently the attendance at both sessions was limited.

In St. Paul's Church prayers were read in the forenoon, and in the evening the same with preaching.

MUSIC AND GYMNASTICS.—Herr Adelberto Krahn gives lessons in singing and on the piano, as well as in Gymnastics. He is from the Musical Conservatory of Berlin. Persons who desire his services will find him at No. 8 calle Concepcion.

Mr. Krahn has classes in gymnastics in Mr. Fowlie's, which is the Board School, and also in that of Messrs. Mackay and Sutherland.

THE GOSPEL UNION.—The meeting on the 7th instant in Santiago was excellent. Dr. Trumbull presided, Mr. Dodge was secretary. Mr. Christen read a paper of great interest on "Thou art Peter, and on this Rock I will build my church." Discussion followed in which it was maintained that the *Rock* was the truth of Messiah's Divine Sonship, which Peter had been the first to perceive and confess.

Mr. Sluyter read a valuable paper on the necessity for effort on behalf of the German residents in Chili, that they and their children may be retained in the Gospel and its institutions. Mr. S. has gathered a congregation in Santiago, and at the close of the year expects to attempt a similar work in Valparaiso. A German minister is coming out for Valdivia.

Dr. Trumbull spoke on the question of separation of the Church and State in Chili, doubting its advisability under present circumstances, until Chilian laymen come to feel and manifest more interest than they now do to uphold and further religion. Attention was called to the falsity of the education now given by the church schools and seminaries, in which the clergy mislead their scholars even to the extent of believing that the Infamous Inquisition was not a religious institution of the church, but was only political.

Attention was also called to the matter of "self-supporting" missions, whether they are adequate to meet the necessities

of this field and coast. The practical, working results of this method are to be observed and studied.

The s. s. *John Elder* came in on the 9th from Corral, Coronel and Talcahuano. Mr. and Mrs. Woodsend, née Miss Bella Duncan, daughter of the late David Duncan Esq. M. P., arrived in her.

MRS. IBAÑEZ, the widow of the late Rev. J. M. Ibañez, intends devoting herself to the work of bringing the Gospel to the knowledge of the women of Santiago, through household visiting, reading the Holy Scriptures with them, and personal conversation. She has already for some time past been engaged in S. School work, and in translating for the *Heraldo* has rendered efficient assistance.

Stirring times have come about the Custom House. Frauds have been reported implicating certain merchants. Honest ones will have a better chance if once the Custom House operations are made fair and just for all.

As a specimen of the delay arising from the excessive waste of time, in keeping five days as holidays in honor of our national independence, the Rev. Mr. Robinson has had to spend the last week in Valparaiso waiting for the C. House officers to reopen their offices and pass his household furniture. It arrived a month ago, and cannot yet be despatched on the 21st. *Tempus fugit, sed non visum est pretium curæ.*

Mr. Robinson intends proceeding at once to Quillota where he has secured neat apartments adjoining the chapel on the central public square.

REV MR. BOOMER.—From this gentleman no word has yet come showing when he may be expected. He is, however, looked for in all October. He will commence with the English work in Santiago.

YACHT BRUNHILDE.—The New York *Sun* of July 31st brings an account of the voyage of this vessel round the world, and

of her arrival at that port July 30th. Captain J. Phelps, the owner, reported having been out two years and one month from N. London, circumnavigating in that time the entire globe. His father is a member of Congress from New Jersey. He sailed first to Cowes, then to the Bay of Biscay and the Mediterranean, then through the Suez Canal and the Red Sea, on to Bombay, Straits of Malacca, Singapore, Canton, Hong Kong and Yokahama. Thirty days were consumed in crossing the Pacific to San Francisco. The Sandwich Islands, Society and Easter ditto, Juan Fernandez, Valparaiso, Falklands, River Plate, Rio, the West Indies were all visited, and thence home.

LADY SCHOLARS IN ENGLAND.—News comes that two ladies have borne away the laurels of study in Cambridge. A correspondent writes from Great Britain: "Miss Ignota Murray was a pupil at St. Leonard's school before she went to Girtton. Miss J. M. gained the classical Tripos over every student *male* and *female* at Cambridge."

Refreshing indeed this is, after all that has been so confidently said of the "superiority" of men, and "inferiority" of women.

Prize Essays in Prose and Verse.

Sr. Federico Varela gave months ago a sum of money for prizes to encourage writers to put forth literary efforts, especially the young. A large number have competed. As many as forty received the honorable mention of *accessit*. The prizes were taken by the older writers, however, los señores don P. N. Prendez, don Ruben Dario, don Eduardo de la Barra (3), don Daniel Barros Grez and don Arnaldo Marquez.

The competition would hardly appear to be equal. One would not expect a senior just out of Harvard to contend with Holmes, or Whittier or Lowell and win. That prizes should be offered to experienced men versed in letters, to bring out their better efforts is quite right, but unless prizes for beginners are for them

alone, they can hardly be encouraged by them. Had we money to employ in this excellent work we should incline to set some limit of age for the aspirants.

A native gentleman writes complaining of the hostile attitude hitherto assumed, against efforts to spread the evangelical doctrines, by men in high political stations in the new southern provinces of Cautin and Malleco. The Supreme Government is thought to be non-committal rather about it.

A Chilian correspondent says, Sept. 18th, "I received the package of pamphlets *La Perfecta Contricion*, and have distributed them and still am doing so with great acceptance."

The s. s. *John Elder* was detained from the 17th till the 23rd before sailing to Liverpool.

Miss Williamson, daughter of the late Mr. James W., arrived in the s. s. *Cotopaxi*, as did Mr. and Mrs. Sandiford.

Mr. Keogh who has been quite ill is improving.

FINANCE

Donations to the "Record."

Monthly subscriber, a lady, \$1, for August and September ...	\$ 2 00
Another lady, the same	2 00
Mr. H. G. Birrell, £1.....	10 00
Mrs. Mary L. Miller.....	20 00
Rev. John M. Allis.....	10 00
One who lends a hand	5 00
	\$ 49 00

Sheltering Home.

Mrs. G. T. S., California.....	\$ 25 00
" B., a present of dried peaches.	

El Predicador and Spanish Tracts.

Mr. Archibald Macqueen, London	\$ 50 00
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Valparaiso Bible Society.

Mr. H. G. Birrell, £3	\$ 30 00
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SERMON

PREACHED IN UNION CHURCH, VALPARAISO, SEPTEMBER 4TH, 1887, A. M.
AT THE CELEBRATION OF THE LORD'S SUPPER, BY THE REV. DR. TRUMBULL.

TEXT: They all murmured, saying that He was gone to be guest with a man that is a sinner. — LUKE 19, 7.

A minister had been invited to visit a penitentiary and preach to the imprisoned inmates; and as he left his lodgings for this purpose, a young man of pleasant exterior belonging to the house asked permission to keep him company. Granted, of course, the request was. It was pleasant for the preacher to have so spontaneous an auditor. The youth listened with attention and seemed interested. The orator felt the aid of his sympathy. On their way home afterwards the young man remarked: "Sir, I should think those men in the prison would be unable to resist or neglect your appeals; I should expect them to accept at once what you assured them Jesus is offering them so freely. They need the Saviour, certainly." The preacher also felt that. But he wondered how his young companion might himself be feeling, and so said to him: "My dear young friend, have you accepted Christ?" He replied: "No, I have not as yet accepted Him." "Then will you not do it now?" said the Christian. The other replied: "Well, the truth is I only thought you spoke to those criminals, and did not understand it as referring to me." "But, rejoined the other, while they need it; you do also. The pardon which is to them offered through the blood of Jesus is for you too. His blood was "shed for

many for the remission of sins, (Matt. 24, 28.) He is the propitiation for our sins, and not for ours only but for the sins of the whole world," (1 John 2, 2). The young man had not thought of that before, and admitted having been mistaken. But his mind was so favorably impressed and disposed that he promised he would begin to consider. He began. Then he prayed for heavenly light, and received the gift of the Holy Spirit, who convinced him of sin, showed him his personal need, and caused him to realize that he too was guilty before God, had a soul to save and was a sinner in danger of the wrath to come. His conviction was not wanting in pungency, until finally he perceived the value of Christ's shed blood and repenting believed unto salvation.

The case of those who criticized our Saviour was similar, only their censure had more of bitterness and prejudice in it, and less of sympathy. For among men who have not yet accepted Christ, there are numerous divisions, classifications, grades, degrees and distinctions prevailing, on account of which many fail to realize that there exists a bond of union between sinners which brings them all into one species. The distinctions sinners make among themselves are as imaginary and fantastic as those that often prevail in fashionable life. One sits hearing in the church and fancies how well the sermon fits his neighbor, not dreaming that it applies also to himself.

1st. There are sinners who reproach themselves for the slightest fault, and are dissatisfied with the very least want of conformity to God's holy commands in their conduct, who are impatient with themselves on account of every failure to comply with their vows and duties.

2nd. But then again, there are those of refinement, culture, amiability, nice social qualities, generous and benevolent, who yet live entirely without thoughts of God, although when sinners are spoken of, they have no suspicion that the term refers to them. They have no idea that any one is a sinner unless he is vulgar, coarse, impolite or fraudulent. It is not a term they would apply to gentlemen and ladies.

3rd. Again there are those of a totally different type, so much aware of their fault that they are utterly and completely desperate. They offer no resistance to temptation, but yielding to the current are borne onward by the stream. Their estimate of self is painfully low. Their iniquity is so great that they cannot be induced to take up a hope, nor to make any effort to obtain a hope. Some time ago one who had passed through these feelings fell into extreme melancholy, then into aberration of mind, and then destroyed his own life!

4th. Others equally wicked, possibly in a way even more reckless, plunge into profanity, foul language and evil conduct, and yet lifting their heads high are never depressed; express wonder why Christians mourn about guilt; cannot perceive what there is to mourn over; or, if severe with others, are never anything but self-complacent and loud in avowing that they are as good as the best, and perhaps better.

I.

Now it appears to Jesus that all who have sinned against God come into one and the same category, and are sinners whatever may be the type or method or measure of their disobedience. And He came into the world desiring not to condemn any of them. The whole world lay in sin, but He desired to draw the whole world away from sin and to save all. To the heavy-laden He wishes to give rest, to the poor in spirit, wealth of soul, to the sick, health, to the lost, safety. And yet the proud, the self-sufficient, the self-satisfied, the opinionated, the reckless, the unwilling, have no hindrance in their way. If they will consent to approach to Jesus, they too shall be welcome. The only fitness He requireth is that the need of Him be felt. There can be no barrier save that which an incompatible state of mind interposes.

II.

Christ's task is easiest with those who are troubled at their want of conformity to God's holy law, and grieved at every

recollection of even small acts or thoughts of disobedience. True, the Saviour carried his cross even for them, and for them died upon it, but as soon as that work of propitiation had been performed and was "finished," He could readily bind up their hearts, already broken, that waited to experience his sanatory and healing power.

The greater difficulty existed in the case of those who in their own estimation were whole, who were not convinced of sin, whose moral sense was so deadened that they were strangers to remorse. How were such to be reached! How can hope be imparted to those not self-condemned and who feel no need of hope?

Zaccheus felt emphatically enough his need of hope, but had despaired of securing it. By vote of the society in which he lived, and by his own conscience, he was an outlaw. He felt mercy was not for him: how then was Christ, in his saving and compassionate errand, to reach such a man, such a class of men. In fact, how was He to reach both these classes; those impervious to conviction and therefore proud, those crushed under conviction and therefore despairing? Each class needed work done, not only for them, but in them. In fact work done for them was rendered nugatory and in vain, until the required work in them could be accomplished. Once humbled and contrite the one class, and hopeful and resolute the other, by coming to the Cross and submitting to God's requisitions they should both instantly obtain a good hope with Him. Zaccheus did so. He came, he submitted, and obtained a good hope immediately. New resolutions brought him into harmony at once with the Saviour. The moment he said: "I will obey," that moment forgiveness became his. He surrendered, making a promise of loyalty for the future, and the record of his life for the past, however dark, was forever obliterated. Jesus went straight with him to his home to break bread with him, and it was this association with one who had been an offender against the rules of integrity that called forth the censure in the text: "He hath gone to be guest with a man who is a sinner."

III.

Jesus, to be understood in this, must be thought of as associating with all classes, gross offenders as well as those of a finer style, in order to benefit them all.

1. He did not refuse to deal with those whose conduct had been less gross. It was not a disadvantage when a man could say as the young ruler said: "All these have I kept from my youth up," even though he said it scarcely knowing the full import of the words he used. Jesus, however, was pleased with the youth, "loved him" it is said, and only sought with the greatest patience to deal frankly with him and show him what he still lacked in order to be right, correct and perfect with his Maker. He did not flatter him, but neither did he condemn him. He simply called on him to "love the Lord his God with all his heart and mind and soul and strength." The young man was evidently moral, correct as the world goes, pure and of a good life. And this Jesus recognized and approved of.

2. But at the same time Jesus stooped to the despised and even associated with the degraded. Dishonest men and reckless women received notice from Him. He was not harsh to repel the woman, a "sinner," who wept in Simon's house bedewing his feet with her tears; neither would He join in the popular hue and cry against another woman, a wife arraigned on the charge of unfaithfulness. But, while seeking to animate her to lead a better life, He sought also to bring home to her accusers' hearts a sense of their personal need and guilt. Not excusing her sin, He said: "Let him that is without sin cast the first stone." Not a stone was cast. And to her he said: "Neither do I condemn thee; go thy way and sin no more."

IV.

And yet perhaps there was nothing in which Jesus was less understood, in fact more censured, if not maligned: and this by the more correct sort of people, respectable people who sought to maintain the decencies of social life and even to observe the claims of religion. That He, an emi-

gent teacher of morality, had gone to be guest with an extortionate tax-gatherer who had robbed the community, was just shocking. It seemed like going to dine with a house-breaker or a burglar, because no account was made by the critics of the penitent language Zaccheus had uttered, which made all the difference in the world. In view of his language there was nothing on Christ's part to cause surprise, nothing inconsistent, nothing contradictory. There was no favor to immorality shown by Him, no encouragement to the man who had done wrong to continue doing it; but only an effort to induce and encourage him to do wrong no more.

Zaccheus and his friends had been cast out from good society. They had deserved to be. But Christ would restore them, lifting them up if dejected, instructing if mistaken, and showing a sympathy intent on their recovery. "Applied Christianity" is the Lord's effort to lead men to newness of life, to new intentions, new obedience. Jesus showed the delinquents that God's love did not exclude them, that there was forgiveness with God, that there was reason to fear Him, but not to despair. He sought to introduce them to better society than the very best. He would have them seek to become sinless, and so fitted for the celestial companionship "of just men made perfect" and of heavenly angels, a company innumerable around God's throne.

At the same time his compassion would care for those other mistaken, proud souls, who thought themselves holy and in no need of repentance, because they were not so bad as some that were worse, or were better than others whose defects were more evident than theirs. These also needed renewal through his grace, and pardon through the atonement He was to make. And as it was a kindness to that young man, who heard the preacher offering the Gospel to the convicts without realizing that he needed it, to open his eyes to see his destitution: so Jesus by producing a hunger and thirst that would draw all men unto Him, to eat the bread He has provided and drink the living water, shows only the kindest love. "He went to be guest with a man that was a sinner:" but was

it possible for Him to go to the table of any man without doing that? Could He go to yours or come to mine and not be guest with a sinner? No, for "all have sinned and come short of the glory of God," even those who may appear better, and may be better than their neighbors are.

In fact Jesus was to prepare a place and spread a table in heaven, at which none but sinners were to sit. His table on earth is the symbol of that on high. He invites "every creature" to it; bids his Gospel be preached to all. He would have all the guilty become his guests, will spread over them the banner of his love, give them an affectionate welcome, and provide the free gift of a wedding garment, pure and without spot, that each may put it on and wear it.

Now to conclude:—

1. When He became a sinner's guest, it was that the sinner might be his guest. And so He invites each one of you to-day. Do not refuse because you feel so guilty and are so much at fault, since his blood cleanseth from all sin, if in good faith you accept it. Do not refuse because imagining you are without guilt, which would be on the other hand even a greater mistake. It may cost you something in the way of pride to admit you need salvation, as really as prisoners in a jail or publicans and outcasts do. But you should admit it, because it is true.

2. And, now, a proof that the Christian doctrine is no product of merely human thought, but is from God, is to be found in that it is so different from what men naturally feel about themselves. Simple the Gospel is, and yet men are unable to see how much they need it until the Holy Spirit convinces them of their sinfulness. When his supernatural light comes into the soul, that is the Gospel through the blood of Jesus comprehended. But oh, how long before it is!—and for how many!

3. Christ has made provision for *offenders*. Such are welcome. No offenders are unwelcome, save such as deny that sin is exceeding sinful. Welcome in your sins no one of you can be. But repent of them and forsake them, and no words

can overstate the freeness of the gift Jesus waits to bestow upon your soul.

4. His condescension consisted in letting Himself down to the level of offenders against God. He came from Heaven to Earth to be guest with sinners, to eat with them in order that He might have them eat with Him. He allowed sin to be condemned in his own flesh, that you might know how evil a thing it is, without suffering its punishment in your own person. Admit Him, therefore, to your house and heart to become your guest and you shall become his. He stands at your door to-day and knocks with an invitation. Leave Him not to stand there. Open the door. Invite Him to enter and abide with you, to sup with you, to sanctify, pardon, save you. Believe on Him, the Son of God slain but risen from the dead again, and you shall have life eternal in his Name. Let me press on your attention the supreme importance of paying thorough heed to this matter to-day. You should give all the attention to it immediately that you ever intend to give it. Do not run the risk of exclusion from Christ when you come to die. Do not be presuming, or negligent, or inattentive, or fond of sinning, so that when you knock at Jesu's door He shall refuse to admit you or disown knowing you, or say that He never has known you. Consent not to be the prey of such disappointment, such anguish, such banishment from the presence of the Lord and the glory of his power. Call rather on the Redeemer to assist you in learning to relish the Bread of Life here on Earth and now in Time, so that you may enjoy the felicity of sitting down at the marriage supper of the King's Son with Him hereafter in glory.

FOREIGN

The following is a letter from a Medical Missionary's wife to a friend in Valparaiso, dated Nazareth, May 30th, 1887.

There being no hospital in operation just now... we hope that God will be pleased soon to remove the obstructions out of the way, and we be allowed again to open one. The work without this is

very one-sided, as both in a missionary and medical point of view it can be carried on so much better in a hospital than in the daily work of a dispensary.

The Turkish authorities seem to regard Medical Mission work with special suspicion just now. There are several such agencies in this country, and all are treated with harshness, and difficulties put in their way. The late Miss Mangan literally sacrificed her life in her efforts to obtain permission to build a hospital after she was stopped by the officials, going twice herself to Constantinople on the business when she was anything but well. And after all, she was not permitted personally to see the fruit of her exertions, as the *Firman* arrived a few weeks after her death. That hospital is now, however, finished, and at present contains some twenty beds, where patients of all kinds and creeds are kindly received; and it remains as a memorial of one good woman's exertions.

In April Dr. Vartan and I took a trip to Damascus. While there we were the guests of the Medical Missionary, who is, like Dr. Vartan, the agent of the Edinburgh M. M. S. This Mission has been established over three years in Damascus, and is already doing good work. We had a very interesting tour, extending over nearly a month. Our journey was made on horseback with but one attendant. Our first halt was at Tiberias, where we spent two nights with Dr. Torrance; thence to Safed, the highest town in Palestine, and generally supposed to be 'the city set on a hill' referred to by the Saviour. It is now one of the four Holy Cities among the Jews, Tiberias, Jerusalem and Hebron being the others. The great majority of its inhabitants are Jews, who come (principally from Europe) to live in idleness and on charity, and die there. From thence we crossed the Jordan by a Roman bridge, still in good condition, between Lakes Merom and Galilee, and pursued a North-eastern route through the fertile pasture lands of Hauran, till on the afternoon of the fourth day we reached Damascus, a beautiful but very Eastern-looking old city embowered in

fine gardens, which encircle it for two or three miles round.

There is in Damascus a good, steadily-worked Irish Presbyterian Mission with two ministers, a nice church, and small congregation, along with a number of schools both in the city and outlying villages, under their charge. They have also a good girls' school; and others under the charge of ladies of the English Church. Then [there is] the Medical Mission. And I am glad to say they all seem to work harmoniously. Just while we were there the Governor was trying to interfere with Dr. Mackinnon's work; but the English Consul was endeavouring to help him, and so far effectually.

On leaving Damascus we went to Beyrout taking Baalbec on our way, and crossing on the road first the Anti-Lebanon and then the Lebanon ranges. The scenery all the way was grand. Baalbec is magnificent. It needs to be seen to be realized. These enormous pillars 60 feet high, composed each of three stones eight feet in diameter, the roof (when standing), walls, doorways, niches for statues etc. covered with a profusion of the richest carving; the extent and size of the whole place, as well as of the individual stones, strike one as truly marvelous. And yet before God's touch it is as nothing, as many cracks, the work of earthquakes, testify.

We did not go to the Cedars, they being too far off for our time.

After a few days in Beyrout, where our two oldest children are this year at school, we came home by the coast through Sidon and Tyre. A very wonderful subterranean tomb has been lately discovered at Sidon; but owing to the highly civilized and enlightened mind of the Government, they were preventing any one from seeing it, so we had to be content with a refusal to explore. But the American missionary there, who had been the first European to see it, gave a wonderful description of white and black marble sarcophagi, statues both white and painted, and all in a most perfect state of preservation, with hardly dust on them. The entrance was accidentally discovered on the hillside by some stone-breakers. I do not

know if the age or history of the tombs is known.

You ask if I have visited Jerusalem. Once, more than ten years ago. Then I spent a week there. The *country* and the *scenery* of this whole land is intensely interesting, but there is to me no interest in the so-called sacred places. I cannot see how living in this country can promote, or even increase, spirituality of heart or mind. Of course it is intensely *interesting* to see places in which *such acts* were once wrought, but I feel more and more that 'God is a Spirit' and his worship must be spiritual. I dare say seeing so much here of pilgrimages, by so many poor creatures who, at every turn of their toilsome journeyings through this land, kneel down, kiss the earth, carry off as treasures some water or flower etc., knowing all the time so little of the true meaning of what was done here, tends to make me feel this more than one at a distance can understand. And then, life is so much the same, home anxieties and the outside work so alike in all lands, that one is apt to forget where one is living.

We see many travelers here in Spring. This season is just over now. A new English-Church bishop has just been appointed to Jerusalem. He is expected here on a visit through his diocese next week. He is reported to have ritualistic tendencies, but we cannot speak from knowledge yet. The missionary stationed here is a thoroughly pious, hard-working man, who I am sure would not like to be brought in contact with anything of that kind.

Your rainy season is, of course, our Summer. Certainly *six* inches of rain was a very poor season, but even an average of *sixteen* must, I think, often mean drought of a serious nature. Here we should consider that a very poor quantity: our average is about *twenty-four* inches. Though last year we have had less than *twenty*.

We hardly know yet how things will be arranged with the Government,—whether the *hospital* will be finished, or whether the *house* must be given up. We are strangers and sojourners, and our Master will let us live here as long as He sees

necessary; and what more do we need to know?

Suicides in Russia.

Up to 1864 the suicides in St. Petersburg reached only an average of 50 a year, the returns now show 206 per million inhabitants, a number which is exceeded in no other European capital except Paris, where the proportion stands at the enormous figure of 402 per million; in Berlin it is 170, in London only 87. The economists argue that in the ten past years the price of meat in St. Petersburg has become 20 per cent. dearer, and lodging 35 per cent., but this is hardly enough to account for an increase of 300 per cent. in suicides; and the doctors show that half the suicides are drunk when they die, and that lunacy has advanced with equal strides.

A Candid Confession.

Senator Foster, of Connecticut, told a story about Governor Trumbull of his State, who on the occasion of a riot ascended a block and attempted to quiet the people by a speech, when a random missile hitting him in the head felled him to the ground. He was hurt, and as his friends were carrying him into his house his wife met him at the door, and exclaimed: "Why, my husband, have they knocked your brains out?" "No, they haven't," said the Governor, "If I'd had any brains I shouldn't have gone there.—*Boston Budget*."

Politeness is to goodness what words are to thoughts. It tells not only on the manners but on the mind and heart; it renders the feelings, the opinions, the words, moderate and gentle.

Science.

A Russian claims to have discovered a process for reducing petroleum to crystals for transportation, to be easily reconverted into liquid form.

—Dr. Rush considers that the German people are largely indebted for their exemption from pulmonary diseases to the strength and volume their lungs acquire in the practice of vocal music, which is well-nigh universal among them, extending from childhood to old age. The education of the voice and practice of singing, involving the proper exercise of the organs of the throat and the lungs, should form a part of physical education.

—A mercurial thermometer held in the sun's rays, and not in contact with any other body, will show but little rise in temperature, the radiant heat being reflected from the bright surface of the mercury, like light from a mirror. But, if the bulb be coated with lamp-black or some absorbent of heat, a rise in temperature will be indicated at once.

The rays from the sun may be passed through a lens of ice, and concentrated to a sufficient degree to ignite combustibles placed at the focus, without melting the ice of which the lens is formed.—*Popular Science News*.

—In British experiments, last year, copperas proved a valuable fertilizer for many crops.

—An assistant to Prof. Virchow, Dr. Grawitz, finds that one-third of the cases of muscular rheumatism are shown by *post-mortem* examination to be due to trichinæ, or pork-worms.

Of 48,000 votes cast in the recent election in Washington Territory, 15,000 were cast by women.

The Zenana Medical College of England, in its six years has sent out seventy ladies as medical practitioners for mission fields.

—The telegraph line built by the French in Tonquin recently failing to work, it was found that the chief of one of the native villages had appropriated a quantity of the wire to his own use, and replaced it with a cord of vegetable fibre.

—"Harper's Weekly" says: "A citizen who knows Wall Street informs us that women are very popular as clerks and copyists in that neighborhood, because their employers are not afraid of their divulging the secrets of the shop. They

can be trusted, better than the ambitious male employees, not to give away points."

—Bishop Hare said in a sermon, lately, that not long ago he camped by a little stream in Dakota, and his half-breed driver and a prowling wolf were the only living things he saw. Six months later at the same spot he was in an elegant Pullman car that had stopped at a thriving town of a thousand inhabitants, with paved streets, and stores with oranges and bananas displayed in front!

—Blankets are manufactured by the Navajo Indian women of Arizona, who card the wool, spin the yarn, and weave the blankets with sharp-pointed sticks. It requires from one to four months' time. So skillfully and firmly are the blankets knit that they will shed water for twenty-four hours.

—A Florida perfumery company has built a factory at Jacksonville, and next spring will start a two-hundred-acre flower plantation. They now have one at San Mateo, and are putting seven acres in flowers at Jacksonville. They have five million flowering tuberoses bulbs, many hundred thousands rose geraniums, and in addition buy all the roses, yellow jasmines, orange blossoms etc. that they can secure.

Thirteen years ago a hospital was started in London on the plan of discarding the use of alcohol except where every other means failed. Since the beginning only four cases out of thousands have been treated with alcohol, and the per centage of recoveries have been much larger than in any other hospital.—*Boston Journal*.

The ruin of young men is accomplished by the facilities offered for obtaining alcoholic stimulants. Saloons destroy them. An exchange paper says with truth:—A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is, Whose boys—yours or mine? our boys, or our neighbor's?

In the National Museum, Washington, in the zoological section, is a department devoted to bird's eggs. 42,000 bird eggs are packed away in little trays placed in

cases along the walls of the building. The eggs vary in size from that of the tiniest humming-bird to that of the giant bird, whose remains are found in Madagascar.

Not Lost on the Air.

A very interesting incident occurred in the early ministerial life of Mr. Spurgeon. Thirty years ago or more he was invited to preach in the Crystal Palace at Sydenham. Would his voice fill the immense area? Resolving to test it, he went one morning to the palace, and thinking for a passage of Scripture to repeat, this came to his mind: "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Pronouncing the words he felt sure that he would be heard, and then repeated the verse in a softer tone. More than a quarter of a century later Mr. Spurgeon's brother, who is also a pastor, was called to the bedside of a man, an artisan, who was near his end. "Are you ready?" asked the pastor. "O, yes," answered the dying man with assurance. "Can you tell me how you obtained the salvation of your soul?" "It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was then without God and without hope. All at once I heard a voice coming as if from heaven which said, 'It is a faithful saying and worthy of all acceptation, that Jesus came into the world to save sinners.' By these words I was convinced of sin, Jesus Christ appeared to me as my Saviour, I accepted him in my heart as such at the same moment, and I have served him ever since."—*Christian Secretary*.

The following is a transcript of the direction of a periodical received from London:— "Rev. W. E. Dodge. Mission to the U. S. of Colombia. Valparaiso, Chili."

THE RECORD.

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The Young Men's Institute.

At the meeting of Sept. 26th, Mr. Duncan M. Henderson read a carefully prepared paper on Philip II. of Spain, which was listened to with great attention by an audience, intelligent but far too small. In the absence of Mr. Wm. Macqueen Mr. Harry Fraser occupied the chair. Mr. Dodge, secretary, read a succinct account of the proceedings of the previous meeting. The essayist strove to judge the life and policy of Philip as kindly as possible, saying all that could be said in his favor, though not in entire exculpation of his conduct. The general tone of remark from the floor was more severe; but the exercises of the evening were very instructive and very interesting.

This was the last meeting of the season.

THE SEAMEN'S MISSION.—The Brit. barque *Hopeful*, which had put in dismasted, has been purchased at private sale for £375, about \$3,600 currency, for a bethel. She has been already docked and cemented. She is an iron hull of 500 tons carrying capacity. The Dock Company and the Tug Company both shewed favor to the enterprise. Messrs. Beith, Hardie, and the chaplain Rev. Mr. Thompson are the committee of management, and are to suggest future plans for fitting up the vessel. Messrs. Williamson Balfour & Co.

have given \$1000 towards the enterprise. As soon as the consent of the Chilian Authorities can be obtained the location of the hulk will be finally settled. The Maritime authorities and the Provincial have expressed the most favorable disposition, and it is hoped all difficulties will shortly be removed. The American Seamen's Friend Society in New York has given a promise to contribute handsomely to this scheme of a hulk, in addition to the very generous annual allowance they make and have made for the last three years, to sustain the chaplaincy. While it is true that assistance for the hulk has been rendered by residents on shore, the fact stands out most encouragingly that the bulk of the amount contributed, \$7,000, has been given by masters and crews of ships. The hulk will accommodate from 200 to 250 worshipsers.

RAILWAYS.—A joint committee of the House of Congress has reported favorably regarding the proposal to contract loans for £3,000,000 in order to construct, during the next four years extensive lines of railway North and South, as well as branch lines to the mountains on the coast. Osorno is the farthest point south at present indicated. The credit of the country is so good in Europe that no doubt is entertained of the practicability of raising the loan on favorable terms.

— Union with Christ is the cause of holiness, not the effect. Union with him is one of the first steps in the Christian life, not the last.

— God's will is to "satisfy us early with his mercy, that we may be glad and rejoice all our days," and not merely at our dying hour. Only let him have his own way with us in all things, and what beautiful lives ours would be! How bright for ourselves; how helpful and life-giving to others! How full of this world's pleasant things; how free from this world's hurtful things! How full of joy and peace and health.

MR. MICHAEL LUIS KEOGH died on the 26th ult. His remains were taken the following day from the English Hospital to the Matriz church, where costly funeral services were held on the 28th, in the presence of foreigners and natives, his friends. Mr. Keogh took an active part in the British Benevolent Society, and in the Anglo-American Ambulance in the time of the Cholera. He was an active member of the society recently organized, called the "Catholic Union." His adhesion to Rome was decided. He was 45 years of age; a native of London, and of an Irish family. Mrs. Dr. Burt was his sister.

SEÑOR DONOSO.— On Sunday, Oct 2, the reverend presbyter, don Salvador Donoso, resigned the rectorship of the church of the Espiritu Santo, Plaza Victoria. He has held it fourteen years. He read to the congregation the Archbishop's acceptance of his resignation. His congregation which is very numerous had striven hard to dissuade him from resigning. He is very much beloved. His successor, named by the prelate, is don Cristóbal Villalobos. It is supposed Mr. Donoso will continue as Gobernador Ecclesiastico.

AN OCTOGENARIAN.— In the convent of the French Fathers died on Sunday evening Father Matthew (Mateito) 86 years of age. He came to Chili in 1838 when that convent was founded, and has borne a part in the instruction of the children during the half century that has

passed since. He was very much beloved by the children. *La Union* says:—"He died on the day of the Virgin of the Rosary, and in the very moment that he was invoking her. It seems as though he let fall the rosary from his hands to take hold on the robe of the Queen of Heaven who was passing."

The provincial of the convent has said: "The child, the delight of the house, the magnet which drew to it the abundant blessings of heaven, has left us. I used to feel very tranquil and secure at the side of this aged man. I believe that if any day there had come any calamity or great misfortune on this house, it would have been enough for me to lift up in my arms *ese niño anciano* in order to conjure the severity of heaven."

BURNING THE SCRIPTURE.— One who promotes the distribution of the Holy Scriptures recounts a talk recently had in the capital with a friar, a redeмпtorist, as follows: "Having last year had a conversation with him, when he told me they were burning our New Testaments by dozens every day, I asked him now, after a respectful salutation: "Are you still burning our little Testaments?"

"Yes, we are still burning them."

"When will you see that a church which commands to burn up the word of God cannot be the true church?"

(He had told me that they knew very well the New Testament is the Word of God, and that our translation is a good one, *not mutilated*.)

"Do not speak to me that way," said he; "Christ said 'I have not come to bring peace upon earth but the sword.'"

"You cannot deny though, that in Christianity the highest principle is love, but if you want to spread the Christian faith by the sword, you are more like a Mohammedan."

He replied: "Christ said, 'He who will follow me, let him bear his cross and come after me.'"

I answered: "I think you have a very small cross to bear here: in this convent you have a good life, good health, are fat and, as I understand, fled hither to avoid the temptations of the world, so to

have as little cross as possible. But this is not the command of Jesus. The Word of God teaches us that we are to stand *in the world* and against its temptations of all kinds" ...

Further on, the monk proceeded to say: "You are responsible for selling these bad books. Why do you not give up this business and join the true Catholic Church?"

"I cannot but think" I said, when once your own conscience shall be aroused, you will come to see which is the true Catholic Church, for I cannot conceive that your conscience is awake when you are burning intentionally the Word of God."

It is terrible to see how these poor monks and priests are bound in the chains of Rome, and blinded by the splendor of their church to work directly against the explicit will of God, imagining thus to serve Him.

Mr. Krauss, the friend who has communicated to the *Record* the above notes, writes further: "The other day, entering a convent I found a friar engaged in cheerful conversation with some young ladies of the higher class of society, an elderly lady standing behind; some business was going on and money was transferred for some wonderful stones just blessed through the intercession of a saint; each lady receiving a small image went away.

Some minutes before the conversation in the convent, I met a young Chilian who told me that during eight years he had been in the Seminary of the Jesuits, with Mr. Vidaurre, and took the first prize in philosophy, but that the more his teachers strove to shew him the falsity of Protestantism through Catholic writers, the more he perceived that Protestantism was better than Romanism: although now he could believe nothing, neither in the one nor in the other, since it seemed to him too foolish to believe that God should have sacrificed his Only-begotten Son for men. I told him that even in this, God has shewn his love, which He has as the Supreme One, and which passes all understanding. "But why," replied he,

"did not God create men without the possibility of sinning?"

"Because He desires to have free worshipers, who should love and serve Him willingly, not as machines and not as slaves."

"Indeed" he answered, "that idea is sublime, beautiful and true. I never thought about the matter in that way."

May God grant him to understand the Gospel, and also lead him to obey it.

The conversation shews that even the instruction of the Jesuits will lead sincere and thoughtful minds to Protestant views.

—

ESTANDARTE CATÓLICO.—This journal reports an attempt made by some unknown miscreant to set fire to the printing office, and with great reason calls on the authorities to ferret out the crime.

—

Importance is attached in Europe, Oct. 2nd, to a projected interview between Prince Bismarck and M. Crispi of the Italian Government. It is thought it will have some bearing on a reconciliation of Italy with the Vatican, and may mean an agreement between Germany, Austria and Italy to preserve the peace of Europe.

—

CHILI MISSION.—Mr. Robinson having, after a month's patient waiting since the arrival of the ship, at length succeeded in getting his furniture through the Custom House, proceeded to his station in Quillota, Sept. 29th, Mr. Garvin accompanying him. He has secured rooms adjacent to the chapel, where services have for some time been held.

—No further word has come regarding the Rev. Mr. Bloomer, yet he may be here before the 1st of November; coming probably by way of Liverpool. He will take up the work in English in the Union Church, Santiago. Mr. Allis will then take the Spanish service, and Mr. Vidaurre proceed to Quilpué, whence it is proposed he shall make itinerant tours extending from Viña del Mar through Limache, Quillota, San Felipe, Los Andes, Nogales, and possibly Llaillai.

—From Mr. Cameron direct news has not come; only the fear prevails that cir-

cumstances may impede his return; which would be much regretted.

—Very recent intelligence from Mr. Lester is likewise wanting.

—Mr. Jorquera at Concepcion and Mr. Bercovitz at Constitucion, are working actively as helpers.

—The Instituto Internacional in Santiago is prospering. The education is satisfactory and the number of pupils increasing. The evangelical instruction communicated does not hinder the prosperity of the institution, nor diminish the confidence of parents in it. It is conducted in no sectarian way, but the Saviour is honored and his word is taught. Daily household worship of praise and prayer is maintained, and Meetings are held on Sunday mornings with Christian exhortation, both in Spanish; also on Sunday evenings in English, when others also attend. Many come from the railway; as many as 40 or 50 at times.

—The impression created by the abusive treatment Mr. Garvin met with in Los Andes has caused surprise and regret. Chagrin we feel that at this day such things should be practised in opposition to a Christian minister in the Aconcagua valley, and that weak-kneed officials should permit such shameful violation of the law of the land to occur with apparent impunity. The penal code brands it as criminal to interrupt the worship of God when practised under Evangelical forms, the same as under those of the Established Church. It is a painful duty to add that the press in Santiago shewed little care about the affair, for when Mr. Garvin had written his account, and Mr. Vidaurre prepared it for publication, in a matter of less than a column, two of the daily papers, the *Epoca* and *Los Debates* declined to publish it as of public interest, and only on the payment of thirty dollars. Had it been a matter of some transient political interest it would have caused far greater impression.

Chilians have still a good deal to learn regarding men's religious rights. Their regard for religious liberty is sometimes warmly expressed, but their comprehension of the thing meant is very platonic.

Still let us hope the final emancipation of Chile from idolatry and idolatrous practices in the worship of the Most High is coming on. For that we toil. For that we pray. May the time arrive when the sons and daughters of the country shall, through loyalty to Jesus Christ stand up for Him and his pure truth.

ADMIRAL LATORRE sailed for Europe Oct. 1st, where he is to superintend the construction of a new ironclad, and the thorough overhauling of the *Cochrane*.

ADMIRAL URIBE takes the post of Marine Commander in Chief.

THE CATHOLIC ASSEMBLY is to hold its third annual session on the last day of December in honor of Pope Leo XIII, who that day completes his fiftieth year in the priesthood.

COMING ELECTIONS.—The clerical journals are loud in asserting that frauds have been committed in making out the lists of largest tax-payers, from whom the judges of election are to be chosen. The *Union* says: "The fraud could not be more evident than it is—the public has pronounced its definitive judgment without appeal, in view of documents and irrefutable proofs." "Still" it adds "the Santiago judge, don Demetrio Vergara, contrary to all expectation throws out the allegations presented by the representatives of the Conservative party."

"This partial sentence was appealed instantaneously. Will it be confirmed or revoked by the Court of Appeals. We still have faith in the higher tribunals of our country... though it begins at least to look doubtful... If the Bench confirms the sentence of the Court below, we shall go into the contest with the discouragement of those who know beforehand that they are to be vanquished with bad weapons."

Thus our clericals affect to think they lose the elections always; the real reason being that the country has left them behind. The majority do not continue to believe in a policy that puts Italian priests above the prerogatives of the nation. It provokes a smile to read the assertion, made by a political party that has only

ten members in a Chamber of a hundred Deputies, that the *right* is not to be theirs of electing a majority for the incoming Congress.

YACHT RACE.—The *Volunteer* distanced the *Thistle* in the race of the 27th ult. as well as in that of the 30th. The winds the first day were very light, on the second day it blew almost a gale. Twelve minutes ahead the *Volunteer* came in.

MAILS TO NEW YORK.—Letters received from U. States dated August 18th mention the simultaneous reception of letters ranging "from April up to July 9th—a huge mail, via Panamá."

Another correspondent in the States says, Aug. 18th, "Your letter of April 9th reached me only a week or so ago, probably owing to the delays in the mails by quarantine."

LIVERPOOL.—In contrast with this, another person, under date May 30th, in England says: "Your letter of April 20th reached me in 36 days via the Cordillera. As the Valparaiso post-mark is April 22nd, it really occupied only 34 days in transit. The Buenos Ayres mark is May 2nd."

Clear it is that whenever the mountains are disencumbered of the present overabundant snow that will be a very expeditious mail route for Great Britain.

THE MOUNTAINS.—When Mr. Dodge and his companions visited the mountains they went in beyond Bismarck hotel at Rio Colorado, traversing the snows until they reached the Juncal house, whither they went from the *casucha* after passing a night. The paths were entirely covered with snow, the drifts in some spots very deep. The river was crossed once, twice and again in seeking the best route instead of following the usual road along the northern bank. Finally they had to leave their mules at the *casucha* and proceeded on foot to the farthest point reached. They arrived at Rio Colorado, on their return, with toil enough, at midnight, having been compelled to abandon one mule which was entirely exhausted, done up and unable to come through to the hotel.

OTHER TRAVELERS.—Twenty-four hours later, after they had left Juncal, two other travelers, engineers of the transandine railway, señor Pretot and a companion, Mr. Grant Dalton, reached that point having come over the summit 2500 feet higher, from the eastern side of the Andes. These had left the Puente and Baños del Inca and come over on foot through the ravines of the pass. Such were the masses of drifted and accumulated snow that no animals could get through. The new travelers were hailed as victors when they reached the hotel at the Rio Colorado.

THE MAILS.—Mr. Dodge and his companions were followed by the mail going east. This was borne by three men, one carrying charcoal for fuel, one provisions and the other the bag containing letters. These bravely set themselves to go forward, ascending to the Portillo and the plateau beyond the Inca's lake, and finally to climb the last mountain, Iglesias, whence they would descend to the first *casucha* in the Mendoza river valley, Las Cuevas, proceeding then to the Puente del Inca, Punta Vaca, Paramillo, Uspallata, Villa Vicencio and Mendoza.

CASUCHAS.—These are huts built of brick and mortar, like large ovens, with simply an opening for a door, because doors really there remain none, if ever there were any, and another opening equally bare for a window. These were built in the time of the Spaniards, it is said; and are designed to be refuges for travelers who may be overtaken by snow-storms. As these sometimes last for weeks the need of some sort of refuge will be evident enough. Many a life has been sacrificed there, through cold and hunger. The *casuchas* are about two miles distant from each other; on the Chilian side of the mountains there are five in all; and on the Argentine side three or four. The opinion prevails with the common people who traverse the mountains that these *casuchas* are haunted by the souls of persons who have suffered and perished in them. Especially is this thought to be the case with Las Cuevas, where refugees

from the tyrant Rosas perished in large numbers.

MR. LOPEZ.— Letters have been received from Mr. Lopez dated August 16th at York Harbor, on the sea-coast of Maine. He expected in 20 days to return to Princeton and resume his studies, early in September with renewed earnestness. He said: "The pamphlets and papers you send me from Chili are most welcome, as they keep me well-informed of the progress of the mission in that promising country."

Mr. Lopez had received from Europe news of the death of his only sister, the last surviving member of his family.

MR. WM. TRUMBULL was with Mr. Lopez. He anticipated a speedy return to New Haven, at the close of August, visiting New Jersey and New York friends until college should reassemble.

— Aug. 30th, they were to leave for New Jersey Sept. 1st. Had received no Chili mail for 15 days.

Interments in the Foreigner's Cemetery.

August 11th, Henry F. Peters, native of England, murdered March 12th in Cautin province, 34 years of age.

August 14th, S. M. Clarke daughter of W. J. Clarke, one year.

August 14th, David, son of Alexander Mc Houl, 10 months.

August 26th, William C., son of F. Theis, 14 months.

September 5th, Charles M. Lever, 15 years.

Sept. 8th, Thomas J. Savory, captain of s. s. *Lautaro*, 48 years.

Sept. 10th, Augustus, child of A. Lindiz.

Sept. 13th, Kate Helen (Cummings) wife of David Burns, native of Great Britain, 35 years.

Sept. 16th, Carlos Schwartz, Germany, 36 years.

Sept. 19th, Arthur Piadesson, Germany, 33 years.

Sept. 21st, Theodore Thiessen, Germany, ship-master.

Sept. 25th, Walter Runciman, Scotland, ship-master, 55 years.

Sept. 27th, James Mitchell, England, seaman, 28 years.

SERMON.

PREACHED IN UNION CHURCH VALPARAISO, SEPTEMBER 25th, 1887, BY THE REV. DR. TRUMBULL.

TEXT: Say unto them, ye shall be holy for I the Lord your God am holy.— LEVITICUS 19, 2.

Divine Compassion and Human Misconduct.

Holiness is purity. It means virtue. Men are called to practise it as their rule of action, utterance and emotion. This call to be holy is built upon the character of God; men are to strive to bear his moral as well as his mental image. Endowed with intellectual powers resembling those of the Creator, you are commanded to use yours as He uses his. Expand the thought and it stands as follows:— God is holy, and men are bound as subjects of his government, creatures of his hand, sons of his creation, to be his sons resembling Him in principle and conduct.

The word *holy* in the Hebrew Scriptures signifies set apart from common uses, especially from selfish, sordid, sensual, base uses. The Temple was to be holy, not desecrated with images, but set apart for the exclusive worship of the Almighty. To remember the Sabbath day and keep it holy, was to interrupt the current of worldly pursuit, diversion and desire, reserving the hours for thought about God and for his service. In like manner his People were to be holy, were set apart in a land by themselves, under a peculiar legislation, segregated from other tribes so as to escape from idolatry, venality, irreligion, profanity, vices and errors of creed. The standard of holiness was not a mere sentiment, not a hazy, mystic feeling, but a plain, explicit code that took hold on conduct and behavior, by statutes, commandments and laws, ten in number

which affect every relation in life between man and men, between man and his Maker; presenting a series of examples of respect for the Almighty and equity toward our fellow beings. This standard, according to which God called on the Israelites to be holy, is that according to which He summons men of every age and race to be holy, because He is so.

I.

Our first inquiry, therefore, shall be: What does God mean when he says that He is holy? This thought is often repeated. The admiring query of Moses, Exodus 15. 11, is: "Who is like Thee glorious in holiness?" The Psalmist, 145. 17, declares: "The Lord is holy in all his works." The rapt utterance of the angels' song, which Isaiah overheard in the vision of God, 6. 3, is: "Holy, holy, holy, Lord God of hosts!"

1. Holiness is separation from moral evil. It refers to the state of mind distinct from action, which precedes action and continues after it. 'Tis a deeper, a more profound view than action. It goes down below conduct, and relates to the hidden springs of thought and feeling. David, moaning at the recollection of his sins, prayed for "a clean heart and a right spirit." He besought God: "Take not thy holy Spirit from me." The Spirit is styled Holy, because his official task is to make human minds pure. We are exhorted, 1 Chron. 16. 29, to worship Jehovah in the highest form of the beautiful, in *tó kaló* of the Greeks, in purity of intent, desire and imagination—"in the beauty of holiness." God in this sense is the highest excellence: his throne is white, for holiness encircles it; his heavenly abode is filled with light, the gates are pearls, its pavement pure glass, crystal; all being images of his excelling moral character and rectitude divine.

2. It would not be proper to say God is without sin, for sin is the act of a subject. Sin is any want of conformity unto or transgression of the law God has given to his creatures. All his creatures are under it; but He is not under his own statutes. And yet his law is only an ex-

emplification of his principles adapted to our circumstances. For a subject to be holy is to comply with this exemplification of God's principles; whereas for the Creator to be holy is for Him to act on those same principles in his more elevated range. He could not obey a law to love his neighbor as himself, for he has no equal. No more can He love his Creator, for there is no one higher than Him who is the Highest. His laws for men are simply the application of his own rules of conduct to suit their case, of his holiness, which consists of an undeviating attachment to rectitude.

Holiness in the Creator is unselfishness, benevolence, an aim to promote the truest welfare of all other beings. To our neighbour love worketh no ill and, therefore, is the fulfilling of God's law given to us, since He is love. He in no case violates the spirit of the law he has given us. He sacrifices no man's and no angel's interest to advance his own. All are in his hands, but all are safe, for the holiness of the Judge of all the earth is such that He will ever do right.

3. Let it here be added that God's holiness is connected with his supervision of the conduct of his creatures. He finds no pleasure ever in anything sinful. He often forbears to punish, and yet every act of disobedience awakens in Him sorrow, repugnance and disgust. He shrinks from doing injustice; He is grieved to see it done. In the view of God as a ruler there is that which ought to impress us very much touching his holiness, for it has originated the whole apparatus of grace.

—So anxious God is to bring men to be holy that, in addition to the revealed code, he has commissioned his Spirit to enlighten us as to its meaning, to convince us of our departures from it, to produce in us repentance and impart to us power to obey it. Sin weakens the will of the sinner. He that commits sin becomes its captive. The Holy Spirit is, therefore, offered to set him free; and when welcomed emancipates him to the extent of creating in him a new heart, new power to will. The process of the Spirit's work may not be the easiest thing to ex-

plain, but God through love of holiness waits to impart his Spirit to such as seek salvation just as a parent imparts bread to his weak and hungry child.

— Impelled, further, by this same desire to promote holiness God has sent his Son from heaven to exemplify all practical rectitude. When word-painting had exhausted its power in describing holiness, then the Son became man, was born of a woman, made under the law, in order to be perfect, without stain or spot or defect, fulfilling all righteousness; was tempted like as we are in every point, and yet without sin; and this in order that we, by reproducing his life in our own, might cease to do evil and learn to do well.

— Next after this come the sanctions of Jehovah. He sits upon his throne not indifferent to human conduct, but concerned about it more than about aught else. In tones of affection He invites us to be holy, by his law instructs us in the nature of holiness, by his Spirit offers to strengthen us, gave his Son for an example to us, and now throws his judicial authority into the scale to induce us to choose his way. He offers rewards of untold brilliance and infinite duration, setting over against them stern statements, words of warning, accents of alarm; intimations of wrath to come that echo up and down the ages, foreboding sorrow for such as will not repent and pursue that holiness which God loves.

Thus earnest is He to eradicate the mildew of evil, to remove the corroding rust of crime, to cleanse the defiling stains of immorality from the lives and consciences of his creatures!

God is holy, 1st, in that He acts on principles of rectitude, and in all his dealings adheres to that which is pure and fair; 2nd, He has planned the machinery of grace and government in favour of righteousness among his subjects; and 3rd, He has sent his Son, the brightness of his glory, the express image of his person to bring many sons and daughters unto glory through holiness.

II.

What next, is meant by the call to a

human creature to be holy as God says He is?

1. At the threshold we encounter, first, the fact that holiness in a man is not sinlessness. The will of God is our sanctification, but sanctification is the work of making holy. He that needs to be made holy is not such yet: is in so far sinful, has sinned, is defiled and needs to be made clean. An angel may advance in holiness, but for us the work to do it is to reform and break off transgression. Men are to recover health being now infected, ailing, leprous. And yet as health is the same thing whether you speak of it in connection with a well man, who never has known a day's illness, or one who lies on a couch of debility and pain; in either instance health means perfect soundness,—

2. Just so holiness is a condition of absolute purity, whether in the case of a man who has sinned often or an angel that has never sinned at all. In the angel, holiness is continuance in well-doing; in us it is restoration. For the sinless it is to go on and keep pure; for the disobedient it is to turn and become pure.

By consequence, repentance enters into holiness for us. We, in becoming holy, have to be converted, to cease to do evil and learn to do well, to go back on the path we have been following. Newness of life, hating things once loved and loving things once hated, new obedience, is a distinguishing feature in that holiness to which God calls us and without which no one shall ever see Him.

The great Scriptural sanative and restorative in this matter is confidence in God, especially in those representations of God that Jesus the Messiah has given. "This is the victory that overcometh the world even your faith," faith in two special items, i. e. that God is, and that He is the unfailing rewarder of them that diligently seek him. Now holiness is the enthronement, with your confiding consent, of God's authority and of his principles, in your thoughts, beliefs, desires, choices and actions. The heart that honorably receives God as its king, surrenders to his control, bows to his commands and aims to be in all things accepted of Him, is in the way of restora-

tion, is in training, is under treatment; is in the way of holiness, is becoming holy, and to the perfection of sanctification will infallibly attain.

That there are grounds for anxiety connected with this deeply important theme of holiness it is impossible to deny. The sincerest believer's attainments in the cultivation of his heart are so far from the divine standard, and the best Christian's life so defective in his own conscientious estimation, that even the eye dimmed with penitential tears looks forward fearing lest after all God may reject him. That, however, hardly makes the question turn on the right issue, for safety is in Christ made to hinge on complete surrender and intention rather than on perfect compliance and fulfilment. "My little children these things I write unto you that ye sin not. And, if any man sin, we have an Advocate with the Father, Jesus Christ the righteous," (1 John 2, 1.) If you do not surrender to God in Christ, my lips are sealed, and I am dumb. I dare not bring you then the comforting message I would like to bring you. But if you desire and aim and resolve and promise to be holy with God, even though you find occasion to mourn over your falls, then have you an advocate with the Father, to whom you can make appeal for his intercession, for his aid, for power, to love with your whole heart and mind and soul and strength, in the very same breath that you solicit his intercession and the sprinkling of his atoning blood upon you anew.

In fact, the more truly any one accepts Jesus crucified, because of unholiness and guilt before God, the more tenderly alert will he be to remove from his mind and conduct every thing sinful and unholy. Because not under law but under grace, for that very reason the believer would put away sin and dwell in the Beulah-land of perfect obedience, not as a slave but as a son, pardoned, beloved and therefore loving and loyal.

Let me, in closing, recommend you all to take up again the Cross of Jesus as the means for cultivating holiness. That is the lever for prying sin out of the soul. Do not hope for pardon as a thing of course, but take it through the atoning

blood of the Lamb. If that be received, it will make you more pure, not only from guilty stains but from all transgression. He will wash you and will make you clean.

...Once a preacher found a woman washing wool at a stream of water by the road, who surprised him by at once recognizing him; she said that a sermon of his some time before had done her great good. "Yes?" said he; "and could you tell me the text?" Coloring up she answered that she could not remember the text. "Sir," she went on to say, "my memory is poor." "But if you cannot remember what it was, how can it have done you good?" he replied. "True sir, she added, but it was about Jesus and how he died for sinners; that I ken, but," holding up the dripping sieve in which she had the wool she was washing, as the water fell from it she added, "though my mind is like this sieve which does not keep the water long, yet it runs through and cleans the wool, and so the words I heard passed through my heart and by God's grace have cleaned it. Since I took Christ, I do not love sin as I did, and every day I ask the Saviour to wash me and make me clean."

This almost inaccurate and yet really correct account is that which thousands give of what they have experienced as the result of coming to Jesus, the Slain Lamb. Primarily coming to Him for pardon and escape from peril and condemnation, they have found in Him sanctification also and learned to love the holy law of God.

Let then the great effort of your life be to accept Christ crucified, and then to grow in holiness and promote it in others. Listen to the call of the Lord: "Be ye holy." Avoid all that hinders your resembling Him. Seek to bear his likeness. Follow what promotes holiness within you, and all that can foster it around you. Holiness is the Wedding Garment. Without it there can be no sight of the Lord, no seat retained at the marriage supper of the King's Son, no mansion among the many at God's right hand, no entrance into Heaven. To have holiness is to be a partaker of the divine nature; is to belong to the general assembly of the church of the first born whose names are written in Heaven. They that remain unholy

will be lost forever, but to the holy an abundant entrance will be administered into everlasting life.

"And what doth the LORD require of thee, (Micah 6, 8,) but to do justly, and to love mercy and to walk humbly with thy God?" Here is the entire duty of any man; but it is the duty of every man. It were vain to allege having fulfilled it. Who then will resolve to commence trying to fulfil it now? Repent and believe on the Lord Jesus Christ and thou shalt be saved. There is no condemnation to them that are in Christ Jesus that walk not after the flesh, but after the Spirit. Would you not like to be sure that you are forgiven? to know that you are accepted of God? to be certain that you are ready to meet Him? Well, then why not deal frankly with Him and secure complete peace by a true act of faith? Keep nothing back, but surrender all. "The LORD will bless the righteous. With favor will He compass him as with a shield," (Psalm 5, 10.)

FOR EUROPE.—Miss L. R. Sutherland and Miss Browne embarked in the s. s. *Colopaxi* Oct. 1st.

Also Messrs. Pretot and Dalton, engineers, for the River Plate; and the Bishop of Ancy for Rome.

Mr. Lester writes that Mr. Cameron has resigned, and the Board accepted his resignation.

Mr. Lester is anxious to return to his work.

BRITISH CLAIMS.—The claims of British subjects arising from the recent war with Peru are soon to be settled with the British Minister, by the payment of a lump sum of \$100,000 gold. This arrangement has been concluded in regard to all remaining claims with two or three exceptions which the Joint Commissioners are to adjudicate. This mode of settlement was first agreed upon with the German Minister.

A similar arrangement it is hoped may be perfected with France, Italy and Spain

regarding claims brought forward by their citizens or subjects; negotiations to that effect being now under discussion and the best spirit prevailing.

THE CHOLERA.—The steamer *Alesia* from Italy has brought this malady to New York. She had 600 passengers. They are cared for at the quarantine islands. Fourteen have died. The rest were to be detained eight days.

It prevails in Rome where 41 deaths Sept. 29th were reported. The Vatican has been alarmed. In Catania it has prevailed badly, 127 cases daily.

THE FRENCH REPUBLIC.—Chilian clerical journals seem fond of copying from Parisian journals articles that ridicule the Republic and the President.

PERU.—Ere long colporteurs are to be sent to Peru to undertake a more thorough distribution of the Holy Scriptures. From N. York a notice comes that Mr. Milne had laid a plan before the Am. Bible Society for overtaking the work for South America more effectually than has yet been done. That is the quarter from which we had hoped relief was to come, but our cry is: "Send, Lord, by whom Thou wilt send," and if help comes from any other direction shall welcome it.

FINANCE

Donations to the "Record."

Mr. P. M. Wessel.....	\$ 10 00
Mrs. M. L. Miller.....	10 00

By Mr. F. Muller.

Captain Butters.....	\$ 2 00
Mate, s.s. <i>Paquete de los Vilos</i> ...	1 00
Chief engineer, "	1 00
Carpenter, <i>Guinevere</i>	1 00
Mr. Alexander Simpson.....	1 00
A friend, s.s. <i>Itata</i>	1 00
Two friends, s.s. <i>Limari</i>	1 40
A friend, s.s. <i>Carlos Roberto</i>	1 00
" " <i>Puno</i>	2 00
" " <i>Thane</i>	50

Mrs. S..... 10 00
 \$ 41 90

Sheltering Home.

Mr. P. M. Wessel \$ 10 00

Can you guess them ?

The *Derby Transcript* (Conn.) gives the following list of questions each to be answered by the name of a well-known author, English or American. It will form a pleasant entertainment for evenings; and will interest people of a literary turn. Should any one care to send answers to the *Record* they are invited to do so.

1. A kind of linen.
2. Something worn on the head.
3. Belonging to a monastery.
4. What an oyster heap is sure to be.
5. Teaching a man to eat.
6. A lion's house in a desert.
7. Dupes kneel low to kiss him.
8. Makes and mends for first class customers.
9. Represents the dwellings of civilized men.
10. A name that means such fiery things,
You can't describe the pains and stings.
11. Not one of the four points of the compass, yet inclining to one of them.
12. A chain of hills containing dark treasure.
13. Always adolescent.
14. Hump-backed but not deformed.
15. An internal pain.
16. 1st. Means of communication 2nd. Merit.
17. Three syllables beginning with fifty.
18. Brighter than most others.
19. A most vital part of the body.
20. Ladies' garments.

FOREIGN

(From the *British Weekly*.)

An excellent comment on preaching with notes is afforded in the following story told by Dr. Binney of London to a friend:—Among my flock there is a shrewd, clever Scotch body. When I am puzzled about a passage I sometimes call on her, talk to her about it, and get her to give me her opinion. I am sure to get from her some side-light at least. On one occasion, in a moment of unusual frankness, she said to me, 'Aye, Mr. Binney, when ye cam hither first, and I saw ye tak oot the papers and pit them on the Buik, I said to mysel', What ever is the chiel aboot, that he canna preach the everlasting Gospel withoot the papers? But noo, Mr. Binney, I am aye gleg to see the papers, for when ye tak them oot, and lay them on the Buik, I say to mysel', *We'll hae a deal mair sense the day.*'

FJIANS.—The U. States Exploring Expedition visited Fiji in 1840 and found the people cannibals. Methodist missionaries went thither afterwards, and God has wrought great changes through their exertions. When the venerable Baron Hubner sailed round the world, a hale old man of seventy, he was puzzled to find the cause of the wonderful transformation in the Fijians. Officers said it was the effect of settled government. Merchants said it was trade. Knowing that the change had taken place before any foreign government was there, and before traders had set foot on the islands, he asked a missionary who said: "I can only account for it in one way. I believe in God, and account for it by the influence of the Holy Ghost." The great diplomatist, a foreigner and a Roman Catholic, reverently bowed his head, and said, "So do I."

— The only live church in this world is a missionary church. The genuine Christian is one who is a missionary to the whole world. Beloved brethren, do not content yourselves with home mission work alone. The world is larger than your parish.

— "Go ye into all the world and preach the Gospel to every creature." That command comes to every church and to every loyal servant of Christ in all the world. "Go" in person, or by your representatives, in the person of the missionaries whom your offerings and prayers enable to go.

— The missionary spirit is a *prayerful spirit*. It has learned to call on God for men; it is intercessory; it offers real prayer. Prayer that only asks with endless repetition for one's little selfish matters, is not worthy of the name; it is only saying grace. And when a Church can only pray for showers of mercy large enough to fill its own spiritual cistern, it can scarcely be said to pray for the kingdom of our Father with the Spirit.

— Mrs. Baker, a missionary of the Church of England in Travancore, arrived on the field in 1818, when there was neither church nor school. Now at that place one sees thirty-nine stone churches with 20,000 Christians, and with 104 school-houses and places of prayer.

JAPAN.— It is twenty-five years since Protestant missions began in Japan. After the lapse of seven years there was but one baptized convert, six years later there were but ten. Now there are 120 churches, 8,000 communicants, and not less than 250 native preachers.

— The growth of the Presbyterian mission, in Canton is as follows: "During the first 10 years but one convert was received; at the end of the second ten years the number was less than ten; at the end of the third ten years it had reached one hundred, while in the last ten years the number received has been nearly seven hundred."

MUSIC IN GERMANY.— The largest tuning fork probably ever made anywhere is the one recently manufactured at Hanau for the Physiological Institute at Leipsic. It weights over 27 kilos, and gives 14 double oscillations a second.

IVORY.— It takes the tusks of 75,000 elephants to supply the world's piano keys, billiard balls and knife blades.

LAW.— A young American lawyer being employed to defend a culprit charged with stealing a pig proceeded to deliver the following brilliant exordium:— "May it please the Court and gentlemen of the jury, while Europe is bathed in blood; while classic Greece is struggling for her rights and liberties, and trampling the unhallowed altars of the bearded infidel to dust; while America shines forth the brightest orb in the political sky— I, with due diffidence, rise to defend the cause of this humble hog-thief.

THE COURTS.— "Pray, my Lord," said a gentleman to a respected and rather whimsical Judge, "what is the difference between law and equity courts?" "Very little in the end," replied his Lordship; "they only differ as far as time is concerned. At common law you are done for at once; in equity you are not so easily disposed of. The former is a bullet, which is instantaneously and charmingly effective; the latter is an angler's hook, which plays with its victim before it kills it. The one is prussic acid, the other laudanum."

— There was an extraordinary glut of salmon on a Saturday in August, in the Central Fish Market, London, accompanied by an extraordinary demand. The finest cuts were obtainable at 8d. per lb. An immense quantity of splendid salmon was sold at 6d. and 7d. The news of the glut soon spread, and crowds of working men and women surrounded the stalls determined to have for once a Sunday salmon. The fish came from Scotland.

KRUPP.— Herr Krupp of Essen, Prussia, the famous maker of steel cannon, died July 14th, aged 75 years. He was left fatherless at 14. He succeeded to the control of the forge his father had conducted. From this beginning came the monster establishment which supplies half the world with cannon and turns out immense quantities of material for peaceful purposes. The works occupy 500 acres and employ 19,000 persons. He was the owner of 547 mines.

WOMEN.—One of the most successful women of the United States is Miss Mary Tillinghast, who has made a business of decorative art. Vanderbilt paid her \$30,000 for a new species of tapestry hangings for his house. She also supplied the designs for the stained glass window just erected, in Grace Church, New York representing Jacob's dream.

—Mr. A. S. Barnes, the school-book publisher of New York, has set aside \$40,000 to erect a building for the Young Men's Christian Association of Cornell University, of which institution he is a Trustee.

—A few rich Chicago Presbyterians are to give \$250,000 a year for five years to Lake Forest University, an Institution near Chicago.

—The Chinese Government has ordered that every foreign missionary shall henceforth hold a passport from his actual nationality. All other passports will be invalid.

—According to the State Register of Des Moines, fifty prohibition counties in Iowa have had no inmates in their jails for the last year.

—A clergyman who lately crossed the Atlantic wrote home that one evening, when just about to leave the captain's room, the captain produced a Bible and asked him to read and pray. "I want you to pray," said the minister. "Oh," replied the son of Neptune, "you heave away at reading, and we will both take a pull at prayer."

—The New York *Independent* says:—The bishops will have to settle among themselves what the "historic episcopate" is before they can tell whether Presbyterians and Baptists possess it or not. According to the best Anglican scholarship of the day, Baptists and Presbyterians do now possess the historic episcopate of the first century, but not that of the third or fourth.

—It is claimed that Robert Ingersoll has made \$100,000 by his lectures against Christianity, financially eclipsing Judas, and has crucified Christ afresh.

—No wonder the Bishop of Exeter made excuses for having introduced con-

firmation among the inmates of the Western Counties Idiot Asylum, for whatever chance they had of recovery before he went there, they certainly were *confirmed idiots* when he left.—*Funny Folks.*

THE AMUSING SIDE of war is shown in the following account. The smallest garrison that ever surrendered with the honors of war was that of Vincennes during the Revolution. Governor Hamilton, the English commander at Detroit, appeared before the town with a considerable force of British and Indians and demanded its surrender. Captain Helm was in charge with but a single man. He however, made a show of resistance and Hamilton desiring to avoid bloodshed, offered him the honors of war. The terms were formally accepted, and the valorous captain, with colors flying, marched out his one soldier, to the disgust of his captor and to his own relief.

—The following announcement is very significant. His Holiness may have a poor opinion of the faith of England, but is sound enough regarding the soundness of English commercial integrity. He must feel that their works are more sure than those of other countries that respect his Primacy more than the British do. A journal says:—"The Pope derives \$540,000 from capital left by Pius IX., deposited now in English banks, \$200,000 from rents, and \$300,000 from "Peter's pence," gifts of Roman Catholics in all parts of the world."

—In this country few persons imagine how intense is the heat in North America, or dream how fatal the results of it are. For example in Chicago, in two days July 17th and 18th, Sunday and Monday, during the excessive heat, 263 infants died.

In Philadelphia 31 deaths from sunstroke occurred on Sunday, 23 at Pittsburgh and 21 at Cincinnati.

—At the same time the wind in other parts prevailed with alarming and destructive power. At Waupaca, Wisconsin, came a terrific cyclone, Sunday afternoon, accompanied by thunder and lightning. Two hotels, a church and many private residences were totally or partially wrecked.

— Will Galileo ever come in for canonization? The civil power has honored him in the city of the Cesars. May the church yet make the amende honorable and remove the stain from her brow which formerly she placed there. A monument to Galileo has been erected in Rome, in front of the Medici Palace, on the Pincian Hill, where he was imprisoned, on which is this inscription, "Galileo Galilei was imprisoned in this palace for having said the earth revolves around the sun."

King Humbert of Italy, although temperate in all respects and a notably small eater, has been an excessive smoker. He became a sufferer from nervousness, sleeplessness, and asthma, but no sooner had his physician told him the cause than he exclaimed, "From this day forth I will not smoke another cigar or anything in the shape of tobacco."

The above needs no comment. Do not miss in our vicinity need to accept the same advice? Would not health be improved and nervousness diminished were they to act as resolutely as King Humbert?

FRANCE.—Still the Republic has domestic enemies who plot against it, and would themselves consent to be its monarch rather than it should be without one. One such aspirant, ready to sacrifice himself in order that his country may again become a kingdom, is the Comte de Paris, who in bidding farewell to his friends on the Island of Jersey said: "We shall win before long. Monarchy will come without violent effort and by gentle transition, for our organization is in training, and everything is ready. The new Government will get into immediate working order, and on the eventful day I, helped by all good Frenchmen, shall be king."

The French cabinet is said to look on his manifesto with supreme disdain.

FIJI.—The recent statistics stand as follows: 236 chapels and preaching places; 55 native ministers and 785 local preachers; 26,889 communicants.

PERSIA.—Fifty years ago two Americans rode on horseback into the gates of Qroomiah. They were Drs. Grant and

Perkins. The whole population eyed them with suspicion. At length they opened their first school in a cellar, with seven small children in attendance. Since that day more than one hundred men and women from the churches of America have freely given themselves to the work of elevating this far-off people. Many have laid down their lives for Persia. At the end of the first twenty years they could count only 158 members in their churches. There are now 1,800.

— The largest fact in the whole horizon of the Church to-day is this:—*Six hundred millions of living men have never heard of the Son of God who came to save the lost.* Heaven has provided salvation for them. It was done long ago, and yet never has any disciple of Christ gone to them to tell the news. Here is no question of church polity or denominational precedence, much less of church ritual or church architecture; no call to perplex ourselves primarily over pulpit niceties, or church windows, carpets or music. Here is a question regarding six hundred millions of immortal men living in sin because we are neglecting to tell them what to do to be saved!

Bible Presentation at West Point.

The Ladies Mission School Association, whose special object is to provide religious reading and in other ways further Christian work in the army and navy, has given in trust to the American Tract Society nearly \$2000, the annual income to be used in providing Teachers' Bibles, or other religious books, for presentation to the graduating class of the military academy at West Point.

The annual presentation occurred on Monday, April 11th, when the cadets were given a half-holiday, the whole corps, with a considerable number of interested friends, assembling in the chapel for the occasion. The class having previously been offered an opportunity to choose between the Teachers' Bill and several other valuable and to the cadets especially attractive volumes, sixty-two out of sixty-six preferred the Bible.

The general arrangements were in charge of Rev. Dr. Shearer, Secretary of the American Tract Society. The Rev. Dr. S. H. Hall of the Seamen's Friend Society, and Rev. A. C. Frissel, were also in attendance. The Rev. Dr. Postlethwaite (chaplain) presided at the services, of which the chief feature was an address by Rev. Dr. William M. Taylor. The strictest attention was given throughout. A good soldier knows how to listen, and it must also be acknowledged that some men are "born to command." The two seemed to have been brought together. While the message was spoken by authority and in the name of the Lord of hosts, it came no less with the tenderness of a loving father and of an elder brother. It will be good news to the friends of the cadets to know that a devoted Christian lady, the wife of one of the officers, conducts a weekly Bible class among them, the number now in attendance from the four classes being sixty-five.

Morning Prayer.

As now I wake to meet the day,
I pray the Lord to guide my way:
If I should die before I sleep,
I pray the Lord my soul to keep.

R. B. T.

BELGIUM.— In Belgium there is a drinking shop for every forty inhabitants. Thirteen liters is the average consumption per person. In a new law to repress drunkenness it was proposed that no debts contracted in taverns, where liquors are drunk, shall be recoverable at law. The legislators hesitated to make intoxication a crime because it is difficult to define when a man is intoxicated! Employers, wives, sons and daughters can tell.

The following has been clipped from a *Liverpool daily*:—

INCOMES IN AMERICA.

In the United States very ordinary men get from 5,000 dollars to 8,000 dollars a year, or as much as a Cabinet officer. Dr. Norwin Green, president of

the Western Union Telegraph Company, is paid 50,000 dollars. So is Chauncy M. Depew, president of the New York Central railroad, and Richard M. McCurdy, president of the Mutual Life Insurance Company. The best paid minister in New York is Dr. Hall, a man from the north of Ireland. His is the smallest church in town. (The largest rather; it has 1,800 communicants, Ed. *Record*.) He gets a salary of 20,000 dollars a year, and makes 5,000 dollars by his newspaper and magazine articles. He is given a luxuriously furnished house as well. Dr. Morgan Dix, the chief pastor of Trinity Church, the wealthiest in America, receives 15,000 dollars yearly. Of the editors, Mr. Stone of the *Journal of Commerce* is paid 20,000 dollars. He is the president of the Associated Press, very wealthy, lives in Brooklyn, and has a mania for choice flowers and plants; his collection is worth over 250,000 dollars; Charles A. Dana, editor of the *Sun*, is paid 15,000 dollars salary, is also a large stockholder in the paper, and his income from this source is quite 100,000 dollars. Before the paper began to decline the sum was nearly 200,000 dollars. Of the physicians, Dr. Fordyce Barker probably makes the largest income. His reputation as a consulting physician stands very high. He is said to make from 50,000 to 60,000 dollars a year. Dr. A. L. Loomis, a specialist on throat and lung troubles, makes about 50,000 dollars. Dr. J. T. Metcalf makes about the same amount. Dr. L. A. Sayre, the great surgeon who mended John L. Sullivan's broken arm, makes 40,000 dollars. The legal profession is very remunerative. Colonel Bob Ingersoll and Roscoe Conkling are both said to be making over 100,000 dollars a year. Joseph H. Choate makes considerably over that. So does Senator Evarts.

— Bridget sent to crack some nuts in preparation for Mrs. B—'s little dinner party, entering with a few badly cracked nuts upon a plate said: "Ah, indade, Missus: I'll lose me place before I break me tayth a crackin' any more of thim nuts, Me jaw's all lame now so it is."

How a Young Jew found Christ.

An intelligent Jew in Montreal, related his Christian experience in a fellowship meeting, the substance of which, in broken English, was this:—

“The Spirit of de Lord take hold of my heart in my fader’s house in Germany. He make me feel so bad, I could not eat my food or take my rest.

“My fader said to me, ‘Why you no be happy? You mope round, just so miserable as can be. Plenty of money, why you no be happy?’

“I say, ‘Fader, I find no peace for my soul. De money won’t buy peace for my soul. I lie down and die one day, and den what good de money to me, and where go my poor soul?’

“By-and-by I reads in a paper about one Dr. F., Jewish Rabbi in Canada, dat find Messiah. I say to myself, I go to Canada to find dat Rabbi dat find Messiah. When I come to Canada, I ask de first thing, ‘Where is Dr. F.? and dey tell me he live in Hamilton. I go to de city of Hamilton, he not at home; no find him for two weeks. Then one man show him to me at a public meeting, and I look at him till de meeting was out, and as he come I say to him, ‘You Dr. F.?’

‘You Jewish Rabbi?’ ‘Yes.’

‘You find Messiah?’ ‘Yes.’

‘Well, you give me two lessons, and I pay you!’

Dr. F. say, ‘Come to my house, and I give you many lessons, and not charge anything.’

“He talk to me, and talk to me, but I no find Messiah.

“Den I go to de Catholic Church and talk to de priest to find Messiah. De priest tell me about de baptism and de holy water; and I say, ‘Go away wid your water, I wants to find peace for my soul.’

“Den I go back to Dr. F., and he say, ‘You Hebrew scholar? Now take your Hebrew Bible and read what our prophets say about Messiah. Take your pen and write down de exac’ description dey give of Him, especially the fifty-third chapter of Isaiah; and when you get de prophetic directions how to find Messiah, take your Greek Testament and search, and you will

find, as face answers face in a mirror, so de New Testament answers to de Old, and dat everyting de old prophets say about Messiah was fulfilled in de Person of Jesus of Nazaret. When your judgment be convinced, den bow down on your knees and pray to Got in the name of Jesus, and you find Messiah in your heart. He save you from all your sins.’

“So I followed de instructions dat Dr. F. did give me, and my judgment got convinced, and I bow on my knees, and I cry, ‘O Got of Abraham, Isaac, and Jacob, Got of my faders, I pray to Dee in de name of dy dear, suffering Son, Jesus Christ; I be convinced from dy holy books of de Old and New Testaments dat He be Messiah which Dow has sent into de world to save sinners. Dow knows what a great sinner I am; but Jesus come to save de chief of sinners. I trust my soul to Him; I believe He can save me. O Got, have mercy on my soul, and save me from my sins for Jesus’ sake. I believe all Dow has say about Jesus, and I take him as my Saviour.

“While I pray I feel more and more bad, and I tou’t my poor soul he must go to hell. Den, I say, if Jesus Christ bore my sins in His own body, and redeemed my soul wid his own blood, my soul he not need to go to hell. Den I give my soul to Jesus, I believe in Jesus, and just so quick as lightning I finds Messiah. He save me from my sins. He fill my soul wid unspeakable joy. My soul he find a home in Jesus. He abide in Jesus now for tree years, and I know him more and more, and love him wid all my heart.”

He proceeded to tell of some remarkable answers to prayer he had experienced, and such was the artless simplicity of his story, and the light and unction of the Holy Spirit shining through his broken utterances, that when he sat down there but few dry eyes in that large assembly. He was at that time engaged as a colporteur and Bible-reader to his people of different languages in the city of Montreal.—*Am. Paper.*

THE RECORD.

No. 258. Valparaiso, October 21, 1887. Vol. 16.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

Peru and Bolivia.

The day of the redemption of these Republics from the thralldom of ignorance and error touching the Gospel seems far distant. Every expectation that is raised recedes like the mirage of their deserts. Millions sit in darkness, some civilized and luxurious, some half-civilized, some quite barbarous, but all without any worthy knowledge of the Gospel, without any knowledge at all of the Holy Scriptures, and without any thorough education of the people that deserves the name; while still the years pass without even an attempt being made by any one to reach in order to evangelize them. The extremest forms of idolatrous practice may be seen in the churches of their inland towns and villages. People there are without God and without hope. So called Christian ceremonies are really orgies of dissipation, revels instead of acts of devotion, feasts, not of piety, but intemperance. This is the condition, religiously, of dwellers on the northern shores and in the inland towns of the coast, and, in spite of any feeble calls we utter on their behalf, the streams of Christian interest and attention flow past them indifferently if not indignantly. As missionary fields they are neglected, not sown, not irrigated, but positively shunned. The churches in Great Britain and North America are uninformed about them. The missionary

organizations decline to give them a thought.

For example the Presbyterian Boards of Missions in Scotland, consider that these fields, into which British commerce penetrates beneficently, are "in America," and hence that they have no call, possibly no right, to send missionaries to them.

The Congregational churches in England, of the London Missionary Society, for a similar reason exonerate themselves from all responsibility about Bolivia and Peru.

Even in America the Congregational churches of the American Board say it concerns not them, and refuse to attempt anything for either Peru or Bolivia, because the Presbyterian Board is working on the coast five hundred miles further south, as though in some unaccountable way it had assumed the charge of the entire coast from Chilóe to Panamá.

The Methodist Foreign Missionary Society, waiting for the progress to be made by that sarcasm on evangelistic labor called the "Taylor Mission", folds its hands and "passes by on the other side."

The Union Church Missionary Society of Valparaiso has neither funds nor heart nor vital force of any sort to attempt, for the coast, anything beyond the support of the Seamen's Mission in this harbor.

The Presbyterian Board in New York, which really strives to do something effective for Chile, declares itself meanwhile

unable to cope with any of the tasks presented to its attention, to the north of Arica, in Bolivia, in Peru, in Ecuador or in Colombia.

Turkey, China, Japan, Africa, Egypt, Persia, Spain, Mexico and Italy all are cared for. Scores of men are sent, hundred of thousands of dollars are expended for their evangelization. A holy emulation moves different churches to go into those fields and "contend for the faith." But the emulation regarding the tribes and nations up among the Andes, and on their western slopes seems to be, for the great missionary organizations in Great Britain and America, which can most completely leave them alone; as though this were a peculiarly favored district, discovered at last, to which the command: "Go ye therefore and teach all nations" did not apply, was out of place, not obligatory, and might be calmly, nay coolly, neglected and put off, by those to whom the lamp of life has been entrusted, and to whom are confided the life-giving oracles of the Redeemer.

Individual Effort has not been entirely wanting.

The apathy of Organized Christian Effort must not lead us to ignore the zeal shown by a few individuals however. Some have attempted handsome and generous things in the way of education, the distribution of Holy Scripture, printing Christian Literature and maintaining the preaching of the Gospel to foreigners, and in fact somewhat to Chilians. Nor are the results to be despised either: only had the seed-sowing been ten-fold more abundant, the harvest might have been sixty-fold more copious.

But our grievance is that the organized Christian Associations, in Britain and N. America, for foreign missions, have not only not done great things in Peru and Bolivia, but have not even when solicited so much as made the attempt.

Alcohol.

— It is proposed in Santiago to lay a tax on alcohol and its manufacture in different branches. *Los Debates* has argued

in favor of such a tax on moral grounds, urging that intemperance should be checked. With a measure of surprise we notice that the *Union* in a leading article speaks jocosely of this view taken by its cotemporary. Surely any thought of combating the ravages of alcoholism deserves the most respectful consideration. It is gratifying to see that an influential daily journal urges such a view. Crimes abound, and, as in other countries, so here statistics show that alcoholic indulgence is the most prolific source of criminality. Witness the following note of police arrests in this city in one day, (Oct. 6th):—

drunk in the streets.....	3
dead drunk, borne in carts	4
for quarreling	5
assault	1
disorderly	4
disturbance in the theater	2
refusal to pay coach hire	1
abuse of confidence (\$52.)	1
stealing box of packages of tea.....	1
coachman leaving his coach.....	1
committed by magistrate.....	1

Evident it is in these figures, taken at random for a single day, that the drinking usages of Society work the greatest social damage here in our country.

It was in fact stated two or three years ago by a member of the House of Deputies that fifteen cases of bloodshed occur on an average every day in the year in Chili; and the predominating cause is the one now spoken of. In Chillan a youth twenty years of age has just shot his father in broad day light in the street, and has confessed before the Judge that he had been taking *copas* i. e. drinking, and knew not what he did. Three months ago a physician in Santiago rushed into a house and stabbed his most intimate friend: he too had been taking copious draughts of brandy. An awful case occurred there six months ago in the death of a mother, and of her daughter whose mutilated remains were found dropped piece-meal along the railway between the capital and Llaillai: and beer in a restaurant, followed afterwards with *Vino de la Vida*, and rum-punch with some drug in it, came out on the trial to have been the means employed to work out the most ne-

furious of crimes. Two women are in their graves, one young man is a fugitive from Justice, and three are in the penitentiary to-day as the result. Really it does call for most serious reflection and the most zealous and self-denying endeavour on the part of citizens, educators, editors, philanthropists and parents to do something to check this dreadful course of things, and to remedy so prevalent an evil.

— The annual meeting of the Union Church Corporation was held Oct. 18th. Dr. Trumbull presided. The sale of the Union Hall was reported, as well as the satisfactory arrangement of the western boundary of the site on which the church stands. The Treasurer, Mr. John W. Hardy, reported the annual income of the Congregation to have been 8,838 dollars, and the expenditure \$8,477 leaving, with former balance of \$200, \$560 in Treasurer's hands. The Reserve Fund amounts to \$1251.50. To fill the vacancies occurring this year in the Board of Trustees Mr. William R. Henderson and Mr. John W. Hardy were re-elected.

— Machinery costing eighty thousand dollars, brought from Europe, for the manufacture of ale has been set up in Limalche.

PRINTING IN SPANISH.— From the *Patria* printing-office a sweet hymn: "Creed en Jesus", confide in Jesus, from the pen of our evangelical Chilian poetess, Miss Hidalgo, has just been issued, accompanying a discourse translated from the *Record*, on Romans 5, 1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This is No. 20 of the *Predicador*, the Preacher, which contains also a neat translation of the trials of an Edinburgh youth of abstinence principles on entering as an apprentice in a mason's business, who was informed that he must treat the workmen to a bottle of strong drink while he saw it was working out their ruin. He refused to comply with their rule. And though

an attempt was made to browbeat him, he yet finally conquered and won their respect; while he avoided a personal temptation, he maintained his principle not to encourage others in following the dangerous drinking usages of society.

Twenty-five hundred copies of this number of the *Predicador* have been put into circulation. The cost has been fifty dollars.

No. 21 of the *Predicador* is in type and will be ready for distribution this week, containing a tender narrative *La Plegaria de Mariquita*, Mollie's Prayer, and a discourse on 2nd John, vs. 8: "That we receive a full reward": the Preacher's Compensation.

Aid in the distribution of copies of this publication among Chilian readers is solicited by the editor, Dr. Trumbull, Post Office, casilla 202, as also in meeting the expense of printing which will be most welcome and will be acknowledged.

"¿Qué creen los Protestantes?"

A reprint, 10,000 copies, of a Madrid publication translated from the French: "What do Protestants believe?" has just been struck off for the Tract Committee of the Chili Mission. It contains the conversation of an evangelist with a group assembled in a village where false prejudices had been fostered against Protestants; the curate, a magistrate and the common people taking part. Heretofore this tract has been a favorite, though only a few hundred copies have been circulated. Now it will be scattered widely in this edition. It costs \$100.

No. 22 of the *Predicador* goes to-day, Oct. 18th, to the printer, containing an important incipient related of himself in his earlier life by the famous and successful admiral Farragut of the U. S. Navy, and a discourse on our Saviour's words: "Your father Abraham rejoiced to see my day," John 8, 56.

— A native gentleman, a merchant, writes: "You can send me as many periodicals and publications touching Christianity as you see fit. I shall distribute

all with pleasure. I have received a copy of the *Faro*, light-house, from Mexico, and several of the *Estandarte*, standard, from B. Ayres; which have pleased me."

— The steamer *Aconcagua* arrived on the 18th inst. A large number of nuns came. The Rev. Mr. Bloomer has not come in her, nor been heard from save that he was to leave N. York Aug. 20th for Liverpool.

Scatter the Holy Scriptures.

— A native gentleman now occupied in preaching the Gospel in the South was first enlightened by reading a copy of the New Testament in Spanish.

— A Protestant Chilean lady, active today in Christian work in this country, states that what first led her to become a protestant was her father's reading to her from the New Testament while she was still quite young.

The Mission.

MR. CAMERON.—As our last number went to press word came that Mr. C. would not return to Santiago. Domestic circumstances made it difficult if not impossible. He consequently had offered to resign and the Board of Missions had accepted his resignation.

MR. LESTER.—Mr. L. had been actively engaged in presenting the cause of education in Chili to Christian churches in the U. States; especially the primary school, Escuela Popular, and the Institute for Boys, the Internacional, as valuable adjuncts if effective work is to be accomplished by the Mission.

Mr. Lester was desirous to get back to his task, in this land where for years now he has been working, and which is dear to him by tenderest memories. No definite word has been received signifying the period of his embarkation. He had addressed many congregations, and needed rest. An interest was shown in hearing from our distant and but partially-known field. May he succeed in eliciting an increased interest among the American churches for the Gospel in Chili.

QUILLOTA.—Mr. Robinson writes: "The services in the chapel are not very largely attended; only about 20 last Friday night and Sabbath evening, and not so many at Sunday school, Sabbath afternoon. Of course I can take no part in the meetings as yet. I wish I could, and hope to do so in due time; but it will not be for some weeks yet, I fear, perhaps even months. There is much to be done before a flourishing Evangelical Church shall be built up in Quillota. There are many here, I think, who have lost faith in the Catholic church, but they have not yet learned to believe in any thing better. May the time of awakening soon come! So far as I can judge Señor Cortez does as well in conducting services as could be expected.

"This evening" (Oct. 7), Mr. R. adds: "attendance about 30, besides several who stood around the door and listened part of the time. Good order. People heard attentively."

The Rev. Mr. Robinson is now stationed in Quillota. He has sent a copy of a journal published there in which the abuse Mr. Garvin met with last month in Los Andes is recounted with a zest that implies approval. Even disgusting details are given, which for the sake of decency, it could be hoped are exaggerated. The present Intendente of San Felipe, the province to which Los Andes belongs, would tolerate no such shameful interference with one coming thither on the peaceful errand of showing the doctrine of Jesus, were he made aware of the facts. So, at least we are assured by one who is acquainted with him.

A copy of the *Quillotano* containing the article in question has been forwarded by "two readers" to the clerical daily in Valparaiso suggesting, in case its editor considers it "worthy", that it be reproduced in the columns of *La Union*: the public will then know the shameful facts; should the article not be copied it then will be condemned by the most respectable and enterprising of all the church journals.

P. S. It has not been copied in the *Union*, to Oct. 21st.

VALDIVIA.—The Rev. Mr. Schmidt has

been heard from by wire at Valdivia. He held his first Sunday-school on the 9th; the same day also his first administration of baptism. As the apartment for divine service had not been finished in all its preparations, the first meeting was to be held a week later, Sunday 16th, when Mr. S. intended preaching on Romans 1, 16: "I am not ashamed of the Gospel of Christ," a text especially appropriate to the occasion. Mr. Schmidt desires the sympathy of all who love the Lord, and their prayers that his ministry in Valdivia may be acceptable, and conducive to the welfare of those he seeks to serve, at whose request he has come to them from Europe in the Saviour's name.

COPIAPÓ.—A friend of the truth writes: "Mr. Scott and his wife left Copiapó on the 22nd ult. They borrowed the cash for their passage. We were so sorry for them to go, but after they had the interview with Dr. Lowery they were almost crushed. Poor people! what a sad mistake this self-supporting mission is, to bring people out to suffer. So soon as Mr. Scott arrives in New York he will go direct to see the Committee. So we are left alone again without a pastor. The meetings on Sabbath evening are kept up; so also is the Sunday school. We are only a few that meet together, and yet, though it seems so hard to have a congregation as it should be, it is good to go up to the house of the Lord on the Sabbath."

—The Union Church Sunday-school which had been held in the Union Hall is henceforth to meet at 2.30 p. m. in the Church, commencing on Sunday, Oct. 23.

—The annual picnic is to be held Nov. 1st at Quilpué.

—In the new Law of Primary Education dated August 10th, 1887, it is enjoined in Art. 10, paragraph 3, that the Christian doctrine and morals are to be taught.

—The Colporteurs of the Valpo. Bible Society are to set out for Callao this week by the German s. s. *Neko*; a supply of Scriptures, left in Callao last year, augmented by a new stock to be taken hence

will serve for distribution, until others come forward from England.

CURIOUS.—The *Mercurio* gives an amusing incident as having occurred recently in Santiago in a church. The *prima donna*, Mrs. Teresina Singer, is a careful observer of the precept of the Mass. Whether it was in the Church of San Francisco or that of San Agustin that an amusing occurrence took place, we know not; though it was natural enough, with our practices of piety.

Mrs. Singer went in to Mass without the manto, or church shawl, and with a bonnet on, as the practice is everywhere except in Chile. Having reached the presbiterio, or altar rail, a "devout" woman said to her in a very angry tone:

—I say, *gringa*, take your bonnet off.

She looked in wonder and with some alarm at the woman, not knowing exactly what to answer her.

—I tell you to take off that bonnet, *gringa hereje*, you heretical English woman, said the other.

The offending one replied in terms partly Spanish partly Italian:—Indeed, I am no heretic (*hereque*); I am as true a Catholic as you are.

—Pretty Catholic indeed, with your bonnet on your head in the church!

—But, lady, I wear my bonnet according to the usage in Rome.

—What Rome! what folly! take off the bonnet you irreverent woman!

—But I assure you that in Rome bonnets are worn in the Basilica of St. Peter. They are indeed.

—Take off the bonnet at once or go out of the church! was the reply.

Yes, lady, I will take the bonnet off: but do allow me to pray, *pregar*! ...

She then removed the bonnet and knelt down to listen to the Mass.

FIRST COMMUNION.—Twenty young ladies, who have been educated in the convent of the Nuns of the Sacred Hearts of Jesus and Mary, partook of their first communion, Sunday the 8th in the chapel of the convent. The communicants assembled in the drawing-room dressed in the usual white garments, with large light-

ed candles, and were conducted in line to the chapel by the chaplain, Father Pascual, who had prepared them for the solemnity. Having said Mass, he then addressed them in a brief exhortation and gave them the communion. This was at eight o'clock in the morning. At three in the afternoon the renewal of the vows of baptism also took place, the same priest addressing the young ladies.

At both ceremonies a large number of ladies and gentlemen, parents or relatives of the girls, were present.—*La Union*, Oct. 11th.

POST OFFICE.—Postal orders for points within the territory of the Republic can henceforward be drawn for sums amounting to one hundred dollars; hitherto they could only be drawn for forty. It has been promised that orders might be drawn for foreign countries through the Postal Union, but as yet this convenience is not realizable. Neither is the Postal Parcels arrangement carried into effect for foreign lands, as was intimated more than a year ago.

—Mr. J. W. Firth has been recently in Santiago treating with the Government for a grant to construct a cart-road from Tacna to La Paz. He returned North Oct. 7th.

—In the case of J. B. Garcia, a lawyer, señor Ramon Cerda C., was called to order twice by the chief-justice of the Supreme Court, for remarks, in his defense of his client, señor Robustiano Vega, against Judge Leoncio Rodriguez, of the court below. His Honor insisted that he must confine his remarks to the defense of his client.

—The building occupied for several years by the Liceo de Niñas, Academy for girls, in the Almendral, has been called for by the Government, the proprietor, for the use of the Battalion "Pisagua" which has been quartered at the prison, in buildings poorly adapted for military barracks.

—January 1st, the barracks also of the Civic Artillery, behind the Matriz Church, now occupied by cholera orphans, will be given up to the authorities. The orphans are very few in number, and will be lodg-

ed in a house to be rented for the purpose. They ought to have been placed in the Asilo del Salvador. The funds that were raised and appropriated to their support would be well used now if given to the Asilo; much better than being invested in another establishment.

A very sympathetic letter that has refreshed our spirit has been received from the Rev. Dr. Calkins of Newton Mass. in reply to one accompanying a translation of his account of the "Faithful lawyer." He says: I am especially pleased... that you give my true story another class of readers. I have a daughter who, though she has never read a word of Spanish... is able to follow you by her knowledge of Latin and Italian... Please remember you have the prayers and sympathy of us all in your arduous and blessed work. I am glad of these close bonds uniting us with our foreign workers. Accept my thanks for your kind letter and believe me faithfully yours. **WOLCOTT CALKINS,**

Minister of Eliot Church, Newton, Sep. 9th.

An English journal offers the following item of news regarding matters near Valparaiso.

The Successor of Robinson Crusoe.

"De Foe took the adventures of Alexander Selkirk for the canvas of his Robinson Crusoe. The island on which Selkirk lived for years belongs to Chili, and has remained uninhabited until 1872, when a Swiss, named Rodt, rented it from the Chilian Government, and established on it an agricultural colony, which now is in a flourishing condition. M. Rodt, who is about 40 years old, entered the Austrian army in 1864, fought against Prussia in 1866, was at Paris during the siege of 1870, and fought at Champigny. At present he is the quasi-sovereign of Robinson's island (Juan Fernandez), under the suzerainty of Chili, which, however, has not yet been invoked. He exercises all the governmental, judicial, and administrative functions, and things are said to thrive under this one-man régime better than in any country in the world."

Considering how diminutive the population of the island is, this is richly inventive!

FINANCE

Donations to the "Record."

Desert	\$	5 00
Mrs. M. L. Miller.....		10 00
Monthly subscription, a lady ...		1 00
Monthly donation, a lady.....		1 00
Mr. F. W. Schwager.....		10 00
Mr. Richard Tonkyn.....		5 00
	\$	32 00

To the Herald.

Desierto	\$	5 00
Mr. Richard Tonkyn.....		5 00
	\$	10 00

Valparaiso Bible Society.

Mr. Richard Tonkyn.....	\$	10 00
" Moses Bercovitz		10 00
A lady		100 00
	\$	120 00

Spanish Tracts and Predicador.

Mr. M. Bercovitz.....	\$	10 00
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Seamen's Mission; "Bethel Fund."

The following sums have been donated to the "Bethel Fund" since the last report in the *Record*.

August 19th—British bk. <i>Scawfell</i> , Capt. Charles.....	\$	18 00
" 25th—Brit. bk. <i>Kinloss</i> , Capt. Bolton.....		10 00
" 31st—N. A. bk. <i>Albert Russell</i> , Capt. Cane.....		21 00

" 31st—Brit. bk. <i>Hopeful</i> , Capt. Garston	10 00
" 31st— Miss <i>Helenita Chase</i>	42
Sept. 3rd—Brit. bk. <i>Glen-dovey</i> , Capt. Williams...	25 00
" 10th—Brit. bk. <i>Adventurer</i> , Capt. Jones	25 00
" 10th—Capt. Chase, s. s. <i>Cuchapoal</i>	25 00
" 15th—Brit. bk. <i>Swansea Castle</i> , Capt. Runciman..	24 00
" 16th—Mr. and Mrs. Wm. J. Daniell	10 00
" 16th—Mr. Inho Ihneu..	10 00
" 16th—Mr. David Foxley jr.	5 00
" 23rd—Messrs. Williamson Balfour & Co.....	1000 00
" 24th— Capt. Butters £1.....	9 60
" 26th—Brit. bk. <i>Iron Queen</i> , Capt. Kelley.....	1 00
" 27th—Brit. bk. <i>Bengainn</i> , Capt. James.....	5 00

These gifts have brought the amount in hand up to a little over *eight thousand dollars*.

F. THOMPSON, chaplain.

Valparaiso, Oct. 5th, 1887.

Capt. Walter Runciman late of the Brit. bk. *Swansea Castle* died in the English Hospital after a few days' illness and was buried on Sept. 25th, 1887.

F. T.

Ollas del Pobre.

For August and September the following sums came in of the amounts promised:—

Una señora Chilena.....	200 00
Rev. Wm. E. Dodge from Union Church cholera-collection fund.....	\$ 180 00
Messrs. Williamson Balfour & Co	100 00
Don Adolfo Eastman.....	100 00
" Carlos Garcia Huidobro..	100 00
" Carlos Waddington.....	100 00
Rev. Dr. Trumbull	90 00
Rev. don Salvador Donoso...	90 00
Una señora Chilena.....	80 00

Mr. Hamilton Beith.....	50 00
Don Jorje Ross.....	50 00
“ Prudencio Lascano.....	50 00
Doña Carmen Q. v. de Urme- neta	40 00
Mrs. Fabian.....	30 00
“ B. A. Miller.....	20 00
Mr. F. W. Schwager (by D. T.).....	20 00
Herr G. Soltau	11 00
An English lady.....	10 00
Caballero Chileno (by Herr Dieffenbach).....	10 00
Don Manuel A. Velasquez ...	10 00
Mr. Charles Biggs.....	5 00
Total.....	\$ 1296 00

Of this amount there have been paid over to the Treasurer of the Ladies' Society, Mrs. Eloisa K. de Lhoste, in seven instalments \$ 1160 00 and to the same lady for the *olla* in calle Tivolá, in care of Mrs. Béeche..... 40 00

In all..... \$ 1200 00

Leaving a balance of ... \$ 196 00

which it is prepared to hand in part at least to the ladies having charge of the *olla* at the Asilo del Salvador, (doña Louisa Arrieta de Lyon, doña Rosario Otaegui and doña Carmela Ross). This *olla* provides food daily for two hundred and fifty poor children, who come in to school and are entirely distinct from the children belonging to the *Asilo*; it is to be maintained to the end of the year, in fact to be continued permanently as it has been for the last fourteen years.

The *olla* de la Matriz, under care of the Rev. Cura Manero, is also suggested as needing aid. The actual disposal of the fund remaining will be left to the Ladies' Society of Relief.

In rendering the final account of this charity it is gratifying to refer to the responses that have been given to the call for assistance in it. They have surprised me by their promptness and generosity. Aid has been rendered to more than fifteen hundred persons during the winter, many

of them widows and small children, and all in extreme want, without food to eat and physically unable to earn money wherewith to procure it. The personal applications for these gifts have not been numerous; ten of the twenty-three donors responded spontaneously to suggestions merely made through the press, while those applied to by better or otherwise have all given, with the exception of one courteously declining because of other calls, and only three who failed to reply altogether.

While I desire to return many thanks to such as have afforded assistance by their contributions, let it at the same time be added that the persons who have rendered the most effective service in the whole matter have been such Ladies as have taken personal charge of the four *ollas*, purchased the supplies, investigated the need of applicants in their homes, and supervised the daily distribution of the food: in fact, not only during the two months of August and September, but during the last eight months since the cholera commenced its ravages among the inhabitants of our city in February.

The Ladies' Relief Society has lessened suffering and diminished disease by these endeavors to supply food to the hungry, as well as to furnish the destitute with bedding and clothing.

The destitution is not yet at an end. Two *ollas* at least, as mentioned above, are still in operation, so that should any one charitably disposed desire to assist still further in the matter, I will receive donations, acknowledging them in these columns, and forward them to their destination for appropriate use.

DAVID TRUMBULL.

— Oliver Wendell Holmes once perpetrated some rather atrocious pun, asking Abraham Lincoln to respond to a toast at a small impromptu dinner. All the gentlemen were in dress suits except the distinguished guest, whose first words were: “ Gentlemen I make the same plea in extenuation of my dress as I do of that joke you have just heard. It is Holmes' pun (homespun). ”

SERMON

PREACHED BY REV. DR. TRUMBULL IN
UNION CHURCH, VALPARAISO, OCTOBER
9TH, 1887.

TEXT: The children of Israel
could not stedfastly behold
the face of Moses for the glo-
ry of his countenance, which
glory was to be done away...
Moses put a veil over his
face.—2 Cor. 3, 7 and 13.

The Three Veils.

The surest things cannot be seen with the eye. The most durable are invisible. Only the eye of the mind can perceive that which can support us throughout the whole of life, or can ensure a long one, or can sustain us when we depart out of life.

There have been men who were favored with a mental vision so strong and clear, that, like the eagle looking at the sun, they were able to gaze at and behold the throne of God, to see mentally Him that sitteth upon it. In this respect no one has ever surpassed the Jewish Lawgiver, Moses; nor has any one else exerted an influence so extensive as he,—excepting of course the Messiah, the Son of God, who in anticipation of his own ministry raised Moses up and sent him to be a leader, teacher, and commander to his people. Moses devoted his life to seek the Lord, to find out the Almighty. He considered nothing too great a sacrifice for this purpose. Study, reflection, prayer, abstinence, protracted separation from the haunts of men, the sacrifice of wealth or the chance of gaining it, the relinquishment of even a royal career, were the price he freely paid in order to learn the principles of true religion, so as to know them himself and communicate them to his countrymen and fellow-men.

The text refers to an occurrence narrated in Exodus chapter 34, when Moses, descending from the mount where he had communed with God in unprecedented intimacy of intercourse, came down and was sorely disappointed to find the people, with the consent and connivance of his brother Aaron, their chief religious teacher, had relapsed into the idolatrous prac-

tices current in Egypt, that land of bondage from which they had come, and were worshiping the golden calf. In despair and impatience, that can hardly be excused, he dashed the two stone tablets containing the ten written commandments of Jehovah upon the ground, reducing them to fragments. The Lord after a little directed him to prepare two others; he did so, and after spending forty days and nights, writing a new copy of the same commandments, vs. 28, came down with his face presenting so strange an appearance as to startle the people and make them afraid to approach him. Called by him they returned, however, first Aaron, then the leaders, and then a large company of the people, he veiling his face while he conversed with them, until he went in again to speak with the Lord.

Touching this the apostle in the text says: "Moses put a veil upon his face that the children of Israel could not stedfastly look to the end of that which is abolished": which means that they could not:—

1. Respond to the manifestation of deep feeling seen in his features after his prolonged converse with the invisible God. What had taken place in those forty days and nights is very briefly recorded. The sacred code was given then in a new edition, but unquestionably he, who as God's messenger received it from Him and brought it to the people, must have experienced emotions deep, searching and spiritual, that stirred his soul to its very depths. And hence when, on his descending, men of a lower condition religiously who were less interested than he, who were not spiritual but even coarse, approached him, it is not strange if they felt out of harmony with him. Their feelings were so unlike his, they sympathized so little with his thoughts about the invisible God, they realized so imperfectly that "God is," that, when they saw a supernatural glow on Moses' features, they shrank away and were alarmed, feeling how infinitely superior the state of his mind was to their own.

2. And yet Paul says: even Moses' teaching was short of perfection, was fraught with imperfection, was by no

no means complete, was only a defective representation of God, his mercy, his holiness, his rectitude and truth; and was in time to be superseded, although it still was more than their meager thoughts of God could bear. Moses, however, seeking as far as possible to adapt himself to their rudimentary notions and aiming to lead them up higher, humored them: while hoping to elicit their attention and cultivate in them a spirit of true devotion and obedience, he set himself to study out the expression of the plan God bade him set before them, in a system of symbols as in the Mount he had been taught.

I.

In this voluntary vailing of his face by Moses the apostle traces, in writing to the Corinthians, a further analogy and deeper resemblance, saying vs. 14: "Until this day remaineth the same veil untaken away in the reading of the Old Testament." Paul is not speaking of Moses' cotemporaries but of his own, the readers of the Old Testament whom he had to deal with; men who devoted their lives to its most careful perusal, study and elucidation. Such of them as could, sought to possess copies of the Old Testament. The reading of it, every Seventh Day, formed a very large part of their public worship. And yet, they failed to see, in the Messiah who had come from Bethlehem and Nazareth, the counterpart of the Messiah represented beforehand in the Lamb of the Passover and in the Scape-goat of the Atonement. Notwithstanding the wonderful discourses of Christ and his wonderful works, they rejected Him, turned away from and refused to believe on Him. They read, and heard read, the predictions that had been made about Him, but read blindly; there was a veil on the reading so that they failed to discern the true significance of the ritual and of the prophetic record.

II.

In verse 15 the apostle returns to make a still more specific Mosaic reference, again saying: "Even unto this day when

Moses is read the veil is upon their heart." It had been, first, a veil concealing his face, then it became a veil covering the perusal of the Old Covenant, and preventing the cheerful reception of the provisions of the New. And now comes the third veil. The reason why they could not comprehend the true significance of the salvation God sought to reveal to them, in the Messiah, was in themselves, was an outgrowth from their own failure to comprehend Him. "The veil" says the apostle "is upon their heart." The fourteenth verse has an explanatory phrase identical almost in meaning with this: "Their minds were blinded."

This calls attention to the solemn fact that in the reading of the Bible, in every part of it, a great deal depends on the spirit, the disposition the mind, the heart with which one undertakes the perusal. The difficulty with the men Moses had dealings with, and sought to lead in the way of holiness and salvation from sin, lay in the dull thoughts they allowed to possess their minds about their Creator.

And with their successors, the cotemporaries of the Apostle, it was just the same. They failed to accept Christ, their minds were blinded, because they were inattentive, and did not give careful heed to what the Christian teachers said Jesus had taught. Self-willed they were, determined to have their own way, proud influenced by party-spirit and by the claims of sect. Their pursuits, too, were earthly, selfish, sordid; their aims not elevated, not holy, not Godly. They were unwilling also to accept Christ's calls to service, not inclined to lay themselves and their lives and faculties an offering on his altar. Prejudices kept them from taking the pearl of great price, and indifference held them back from seeking the inestimable treasure hidden in the field of the Saviour's invitations and promises.

And it is very painful to see how many to-day, in like manner, deprive themselves of these blessed benefits. As it was in the time of Moses, and as it was in the time of the apostles, so it is in our time. As it was in the desert near Sinai where the law was given 3500 years ago, and as it was in Jerusalem, where our

Lord was crucified and his apostles told of his resurrection 1850 years ago, so it is in this city where we dwell. Here persons read the Scriptures and a veil is on the record of God's loving grace. Moses is read and not understood because the veil is upon the reader's heart. The blessings of salvation are dwelt upon, exhibited, emphasized, and men besought to accept them, often to little purpose in the improvement of their hopes, in the comfort of their lives, in their preparation for trials or for peaceful and happy deaths and departure out of life, simply because "a veil is on their heart."

III.

But need this continue? is it a matter of fatality? of predestination? No indeed, for when the heart of any one, such as those now described, shall "turn to the Lord the veil shall be taken away" (vs. 16.) Turning to the Lord is the true remedy. Christ accentuates men's fears, but only in order to give them brighter hopes. He makes the sense of duty far more intense, but makes the prospect of pardon clearer. He alarms the conscience, but it is that He may drive the soul out of expectations that are unreal and false, and that cannot profit, and induce it to become the possessor of gold that is true, pure, bright and durable. Christ shows a high standard of character and insists on our effort for its attainment, but He makes the prompt offer of augmented spiritual assistance to ensure our success. Let every one then in this house turn to the Lord. Seek Him and you shall find Him. Ask his assistance and you shall have his assistance. Call on Him to enroll you as a new follower in his train, and he will answer you sooner and more effectually than you imagine. He will subdue you unto himself so that you shall find it your greatest pleasure to keep his commandments and do his bidding. He will rule you, and He will also defend you, will restrain and conquer all your enemies. To "turn" to Him, in its first and simplest form, is to speak to Him, to ask from Him the shedding of the oil of his grace into your mind

and life. To turn to Him, next, is to supplicate the forgiveness of your sins at his hands through his own priceless blood. And to turn to him is, finally, to promise Him your obedience, to accept what he has taught as true, to surrender to him and in profession and confess him before the world with holiness of deportment in your speech and conduct.

Remember, then, the veils and avoid them all. There was the veil which a good man had to put on his face in order to save the feelings of imperfectly sanctified men who could not sympathize with his glowing devotion, burning piety and engrossing sense of God's existence and presence: that was the first. The second was, and still is, that which formerly hindered readers of the Old Testament, and now hinders readers of the New, from seeing Messiah who is present in both "the brightness of God's glory and the express image of his person," the true and sole revealer and declarer of the invisible Father in Heaven. Then there is the third veil, that which lies on the *heart*, blinding the mind, and hindering it from perceiving the Light which lighteth every man that cometh into the world. This is the veil that it concerns every one here to have taken away from his own heart. In Jesus Christ it can be. In Him it has been removed for many...

In Germany a ^{* * *} healthy youth became anxious about his soul. He was distressed and cast down. His father asked him why was he so dull when he had very want supplied by his wealth. "Because", answered he, "nothing gives me peace with God." Hearing of another Jew, a learned rabbi who had found the Messiah, he crossed the Atlantic to see him; he directed him to read the 53rd chapter of Isaiah and make his prayer to Christ; to compare the anticipations of the Old Testament with the fulfilments of the New. At first he made rather indifferent progress. He then applied to a Roman priest, but made no more progress. Again returning to the study of the Old Testament, he re-read Moses and his symbols, and the correspondences in Jesus. Then beginning

to pray to Christ, his troubles did not diminish but were deepened rather; his sins seemed to grow worse and to become more numerous; he felt he should be lost, so great was his guilt, so little his strength.

But soon the veil was taken away! The light came. He saw that Christ had laid down his life for him, had shed his blood for the remission of his sins, and reasoned with himself thus: "If Jesus Christ bore my sins in his own body on the tree and redeemed my soul with his blood, then my soul need not be lost, need not go to hell." To Christ he gave himself. He believed in Jesus. He, too, found the Messiah.

His experience in all this was that of hundreds, thousands, millions even, and there is no one present here to-day who may not have the same experience and find the same peace. Only lay aside refusals, evasions, delays, and at once turn to the Lord. Every veil will be removed, and you then shall see the Son of God as your own Good Shepherd; shall feel in your heart the pulsations of new emotion, the beatings of new life; shall under his Spirit's operation pass from death into life, into peace, consolation and hope; shall be ready to die or in the highest sense prepared to live. There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.

FOREIGN

THE REV. E. F. HOWE.—When Dr. Trumbull and family spent the year 1880 in Newtonville, Mass. they were very happy in attending the church of which Mr. Howe was the pastor. He had already heard of him through the Hon. Thomas H. Nelson, U. S. minister to Chili.

Mr. Howe was genial, bright, thoughtful and most active in his ministrations. He contributed greatly to the enjoyment of the Chilian exiles. It was amusing afterwards to hear him recount, which he did repeatedly, the feelings that were awakened in his mind one bitterly cold January morning, when the entire State

of Massachusetts lay under a heavy robe of snow, as he found four visitors in his humble parlor, Dr. T., his wife, and two daughters, and heard them say they were "missionaries from S. America." He feared it was to be a visitation! and what should he do! It proved such a relief to him, as he confessed afterwards, to know that they only desired him to tell them where they could find a place to board: and used to say it was a still greater relief when he found them, later on, ready to help in sacred Music, Sunday-school, Bible-class, Prayer-meeting, and in measures for paying off a debt that clogged and embarrassed his active little church.

News comes now of the death of Mr. Howe on the 11th of August. He had removed to Peoria, Illinois, whither he had been called to be pastor of an important church. Our last letter from him was dated a year ago in California, whither he had gone to recruit. He was battling against that enemy to life in New England, pulmonary disease. For the last six months he has been laid aside; and now we deplore to hear that his bright, instructive, cheerful ministry on earth has terminated; and with warm sympathy bring a tribute of grateful memory to lay it upon the grave of one who for the Lord's sake "showed us no small kindness."

Alaska.

In 1867 Secretary Seward effected a purchase of Alaska for the United States, paying Russia \$7,200,000; three years ago it was organized as a civil and judicial district. At present, the chief industries are carried on by fishery and seal-fur companies. In 1880, the catch was eight thousand; in 1883, thirty-six thousand; and in 1885 sixty-five thousand, valued at \$5 each. Between 1871 and 1883 in 12 years \$5,000,000 was paid to the United States Government in rents and taxes. There are also mines of coal, lead, copper, silver, and gold, and a vast growth of fir, spruce and cedar, which will some day prove of great value. Lieut. Schwatka has twice been on expeditions to this great North-western territory, and is

sending home reports of his discoveries, which are full of interest.

It is of larger area than the States of New York, Pennsylvania, Ohio, Illinois, Iowa, Michigan, Wisconsin, and Missouri together, and eight times larger than England and Wales.

Alaska has a volcano eight thousand feet high. The Yukon River is from fifteen to twenty miles wide, its entire length two thousand, and it empties with such a volume into the sea that the ocean is fresh water for ten miles out. The temperature at times falls a low as fifty-eight Far. below zero; though as a rule it is mild, on account of the Japanese Current.

Peter the Great set on foot the expedition which finally discovered Alaska. In 1725 the explorers set out to cross Siberia toward the east; one of their leaders was Behring, a Dane, long in the Russian service. He did not land in Alaska till seventeen years later, and died no one of the islands off the shore which bears his name. Spain, England, and France also sent out exploring expeditions; and Russia established a trading company, which long sold the furs of the region.

You can live better in Boston on seven dollars a week, says one who has tried both places, than you can in New York for thirteen. You can buy more baked beans in Boston for ten cents that you can in New York for twenty-five. You can get in Boston a roomier street car, a cleaner one, a slower one, and nearly always a civil reply from the conductor. You have in Boston more girl-waiters at the restaurant and more chat from them. You have in Boston a better average sermon, especially if you hear Phillips Brooks, who preaches inside or outside his creed, just as his inspiration takes him, and manages so to sugar coat a liberal pill that Cotton Mather himself would not know what he'd really swallowed.

A directory of Los Angeles, California, just completed, makes the population of the city 55,488. Allowing 25 per cent. for the exaggeration and enthusiasm of "boomers" Los Angeles would still have over 40,000 inhabitants. It is destined

to be the second city on the Pacific slope. Its capital is its climate. Eastern people are flocking into Southern California by tens of thousands. Most of the class who go there have money, but do not want to do much business. They simply want to live in quiet, and are paying very high nominally for lands, but in reality are buying the balmy and bracing air.

SELECTED

What the Grace of God can do.

A party of students took passage on a swift-going steamer. During the trip, Mark Howells, a representative of a well-known western institution, undertook to entertain his auditors with his views of God and the Bible. Asserting boldly his disbelief in the Supreme Being, he declared this to be a world of chance, and ended his harangue by challenging discussion. Not one of the thirty students who had been within the sound of his voice had uttered a word of remonstrance; several had either assented openly to his theories, or laughed gleefully at his witticisms.

He had, however, an attentive listener in a young lad who occupied a quiet corner in the cabin, a boy not over seventeen, and hailing from one of the small colleges in northern Ohio. After the defiant challenge he waited a moment, for some of the older students to take up the defense of the cause that was dear to his heart, but as every tongue remained silent, rose slowly and, in a quivering voice, said: "Sir, I have a question to put to you."

"Very well, my child," remarked the other condescendingly, "ask a hundred if you like."

"My mother was left a widow with three little children depending on her, and hardly any thing in the world to call her own except a Bible. But by following its directions, and trusting in God she was enabled to keep a roof over the heads of us little ones, and to supply us with food and clothing. Five years ago she went home to heaven, leaving her charge

in the care of her covenant-keeping God. The rich legacy of a Christian mother's love and example has proved a good inheritance to me, for I have Jesus with me to-day, who supported her through all life's journey, and went with her down into the valley and shadow of death. I have neither riches nor honor, but I am happy, because I know that there is a mansion awaiting me beyond the skies. This is what religion has done for me and mine. Now, can you tell me what atheism has done for you?"

"Well, my young friend, I would be very sorry to take from you the little comfort you possess, but—"

"Please keep to the point, sir," insisted the boy. "You promised to answer my question—What has atheism done for you?"

The challenger again endeavored to evade the question, but the feelings of the students gave vent to applause, and the vanquished skeptic was compelled to leave plain, unassuming John Marlow in possession of the field.

Howells retired early, still chafing from the discomforts of the defeat he had suffered, but it was that question which his lips had refused to answer that kept tormenting him long after its propounder was peacefully slumbering.

At midnight, a wild cry of fire brought the startled passengers, pale and trembling, upon the deck. The captain retaining his presence of mind showed by his prompt action, that he was master of the situation. Just as the last boat was pushing off, Howells, who had only a moment before been aroused from his heavy slumber, rushed from his berth, crying for help.

"The boat is now over-full, and every life-preserver has been taken," shouted the captain, above the roar of the flames.

"My God! then I am lost exclaimed the young man, for I cannot swim," unconsciously calling upon the Being whose existence he had denied so recently.

"Then take my life-buoy and put it on; for I can swim," said a voice at his side, and before he could remonstrate, John Marlow had leaped fearlessly into the river. A few minutes later, and the heat

forced him to follow the brave lad's example. Both reached the shore in safety, and when Howells a little later related the heroic deed in the presence of the students, one of them, a Christian, who had failed to stand up for his Master when reproached, said:—

"That is what the grace of God can do for a boy."

"Then, his religion is better than mine, for atheism could never make a boy act like that," admitted the skeptic. That night's experience had wrought a wondrous change in his way of thinking. When the King comes to make up his jewels, John Marlow will wear no starless crown.—*Cumberland Presbyterian.*

"Jesus does love Me."

A little girl once went to a minister and said, with tears in her eyes, "Please, it's a dreadful thing, but I don't love Jesus."

"And how are you going to love him?" he replied.

"I don't know. Please, I want you to tell me." She spoke sadly, as if it were something she could never do.

"Well," he said, "the disciple John, who loved Jesus almost more than any one else, says: 'We love him because he first loved us.' Now, if you are going home to-night saying in your heart, Jesus loves me, I am sure that to-morrow you will say, 'I love Jesus.'"

She looked up through her tears and said very softly, "Jesus loves me." She began to think of it, as well as to say it; about his life and death on the cross—and she began to feel it too.

The next evening she came again, and, with a bright, happy face, said, "Oh, sir, I do love Jesus to-night, for he loves me!" —*S. S. Messenger.*

Saved by a Hen.

BY FRED MYRON COLBY.

Three hundred years ago in France a religious war was going on, and all over the country there were battles and sieges, many cruel things being done, and a great

many good people lost their lives. No one knows all the misery it caused, for often a family would be divided, part being Catholic, who believed in the Pope, and a portion Protestant, who did not believe at all in the Pope.

After a while hostilities ceased, and a hollow peace was patched up between the contending parties. The Huguenots numbered among their chiefs some of the bravest and noblest men in France. Two or three of the royal family were inclined to their principles, but their most devoted adherent was Admiral de Coligni. Sixty years old, a gray-headed, grave, benevolent nobleman he was who, you would think, could have no enemies. But the pious Coligni, who at one time had saved France in a great battle, had two bitter and deadly enemies; one the Duke of Guise, a reckless young nobleman of twenty-two; the other the queen mother, Catherine de Medici, a selfish and ambitious woman of fifty-five. These two persons, with several other Catholic leaders, devised a horrible plot, by which to get rid of Coligni and at the same time, they hoped, strengthen Catholicism. This was to organize a band of soldiery, and at a stated time, when everybody was unsuspecting and asleep, let them loose upon the populace with orders to slaughter all the Huguenots they found.

And one summer night, the 25th of August, 1572, the Massacre of St. Bartholomew began. It was a fearful time. Men, women, and children were butchered; nobody was spared unless he was a Catholic and wore a cross on his hat or arm. Almost the first person killed was Coligni. Two days before he had been shot at and wounded, by some one who evidently meant to kill him, and was ill with a sort of fever consequent from the wound. When the first alarm was heard, his chaplain, M. Merlin, was with him reading the Scriptures. A number of persons rushed into the chamber, announcing that the courtyard was full of soldiery.

"Say me a prayer, M. Merlin," said Coligni. "I commit my soul to the Saviour."

In a few moments the mob was heard coming up the stairway.

"Save yourselves, my friends!" cried the aged admiral. "You will have time. As for me, they can only shorten my life a few days."

The good clergyman and the others ran up stairs and got out of the house through the tiling of the roof, Merlin clambering over the roofs of the houses, in a direction from the Louvre. In attempting to jump from one to another in the darkness, his foot slipped, and he fell several feet, lodging in a hay-loft.

He was not hurt by the fall, and when he saw where he was, concluded it was a fortunate accident, and was thankful at having stumbled upon this place of safety. No one would ever think of looking for him there; the Lord had guided his footsteps. But it was a long while before he ceased to tremble; on every side he could hear the cries of the brutal soldiers: "Kill, kill the Huguenots!" and everywhere the screams and groans of the murdered and dying Protestants. It made his blood run cold to think of the cruel, wicked work that was being done. Merlin had kept his Bible with him as he fled, and, as he lay there in the hay-loft, we can imagine him turning over the pages, and comforting himself with the precious promises in the sacred Word. The hours passed slowly, and he began to grow hungry, but did not dare leave his retreat for fear of discovery, which, of course, meant death. Starvation stared him in the face if he remained there; however, he preferred to trust to God's mercy rather than man's.

As he lay there, exhausted and almost helpless, M. Merlin heard a rustling upon the hay like that of some object stepping carefully over the loft. Had his enemies tracked him thither, and were they coming to capture him? He glanced fearfully out from beneath the hay with which he had covered himself. He felt greatly relieved to see that only a hen was hunting for a nest. Soon everything was quiet again. The fowl retired after a while as stealthily as it had appeared, making not even a cackle, much to the fugitive's relief.

"Surely," thought M. Merlin, "the Lord is feeding me, for He hath sent the

fowl to provide food for his servant." He crawled very carefully out of the hay and crept to the nest, which was near by. In it were three shining white eggs. He broke the shells of two and ate them, leaving one for a nest egg, hoping that biddy would come again.

And biddy did come the next day, sure enough, and laid another egg, much to Merlin's great joy and need, for he was very hungry. Three days remained he concealed in the hay-loft, and each day his friendly visitor laid an egg for his dinner. This was all the food he had, but it saved him from starvation. On the night of the third day he managed to get away safely and found the house of a friend. He lived many years after this, but I do not think he ever forgot how a hen once was the messenger of heaven to bring him comfort and relief in a time of great tribulation.

John Knox' Courtship.

A curious anecdote, of Knox's marriage to Lord Ochiltree's daughter, is contained in a letter written by Mr. Robert Miller, minister of Paisley, to Wodrow, the historian of the sufferings of the Church of Scotland, dated November 15th, 1722. It is as follows:—

John Knox, before the light of the Reformation broke out, traveled among several families in the West of Scotland, who were converts to the Protestant religion. He particularly visited Lord Ochiltree's family, preaching the gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, a table, stool, and candlestick for the prophet, and one night, about supper time, said to him, "Mr. Knox, I think you are at a loss by want of a wife?" To which he said, "Madam, I think nobody will take such a wanderer as I." To which she replied, "Sir, if that be your objection, I'll make inquiry, to find an answer against our next meeting." The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great Re-

former and a credit to the Church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. The lady addressed the second daughter, who answered as the eldest. The lady then spoke to her third daughter, about nineteen years of age, who faintly said, "Madam, I'd be very willing to marry him, but I fear he'll not take me." To which the lady replied, "If that be all your objection, I'll soon get you an answer." Next night at supper the lady said, "Sir, I have now been considering upon a wife for you, and find one very willing." To which Knox inquired: "Who is it, Madam?" She answered, "My young daughter, sitting by your side at the table."

Addressing himself to the young lady, he then said, "My bird, are you willing to marry me?"

She answered, "Yes, only I fear you will not be willing to take me."

He said, "My bird, if you be willing to take me, you must take your venture of God's providence as I do. I go through the country sometimes on foot, with a wallet on my arm and a Bible in it. You may put some things in it for yourself, and, if I bid you take the wallet, you must do it, and go when I go and lodge where I lodge."

"Sir," said she, "I will do all this."

"Will you be as good as your word?"

"Yes, I will."

Upon which the marriage was concluded. She went with him to Geneva. And as he was ascending a hill she got up to the top of it before him, taking the wallet on her arm, and sitting down said, "Now, goodman, am not I as good as my word?"

DANGERS OF ITALIAN TERMS.—*Organist*: "All wrong, all wrong. The base and tenor should be pianissimo."

Base and Tenor: "That's so. We forgot."

Organist: "And the soprano and alto should be forte."

Soprano and Alto (indignantly): "Forty! Well, you'd better send for our grandmothers if you want so many."

THE RECORD.

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SELECTED

An Old Man's Blessing.

More than two hundred years ago, there lived in the north of England a little girl, who, being sole heiress of her grandfather, a wealthy gentleman, was far more indulged than little girls should be. Sir Richard Cradock felt he could not do enough for this one hope of his ancient house, and spoiled his granddaughter, never refusing her anything. Left thoroughly untrained, Dorothy, at six years of age, though naturally a child of generous impulses, was intensely willful, domineering, passionate. She would not brook the slightest contradiction; one day, when denied some pleasure on which she had set her heart, she ran a knife into her arm in revenge, and so seriously injured herself as to imperil her life. From that hour her power over her grandfather was unlimited—no whim of hers was too capricious to be ungratified.

My readers will think what a weak, foolish man Sir Richard must have been to yield so completely to a little child. And indeed it seems so, as far as his granddaughter was concerned, although there was strength enough in his character too, but alas! for his own sake and for the little one in his charge, all that strength was turned against God who

had given it. He was a violent hater of the followers of Christ, especially of any who, for conscience' sake, had had to separate from the established religion of the land. To persecute and oppress such, he used all his power as a justice of the peace.

Shortly before that, John Rogers, the venerable godly minister of the neighboring parish of Croglin, had been ejected from his church for faithfulness to Christ. Though silenced by man, this true servant of the Lord looked above to a higher authority, and, in Christ's name, still preached the glad tidings of the grace of God, wherever his Master gave him the opportunity, regardless of the perils of such a course. This drew upon him Sir Richard's deepest enmity, who determined to silence the faithful voice, though he heard it not. Discovering where Mr. Rogers was next expected to preach, he sent two spies to bring him the names of any whom they recognized at the meeting. These he forthwith summoned into his presence, along with the aged minister himself. They obeyed tremblingly knowing that they had the worst to fear from this bitter enemy of the truth.

As they awaited, in deep anxiety, the magistrate's appearance in the large hall, the troubled reflections of Mr. Rogers were pleasingly distracted by the entrance of the pretty little granddaughter of the owner of the mansion. Dorothy

came tripping in gaily, and gladly responded to some overtures of friendship made her by the venerable minister, who was very fond of children. He took her lovingly in his arms, and seating her on his knee, told her the sweet story of the Good Shepherd who laid down his life for the sheep, and invited her to become one of His little lambs. Thus, pleasantly engaged, the dear old man had almost forgotten the sorrowful occasion that had brought him there, when his tale was interrupted by the arrival of a messenger from Sir Richard, to inform him and his friends that, in consequence of the illness of one of the witnesses, the inquiry into their case must be postponed to a later date.

On the appointed day, the little band of Christians again appeared at the magistrate's house, and, after a very short trial, were found guilty, and condemned to imprisonment. Sir Richard withdrew to write the order which was to deprive all of liberty, and to close the mouth of the faithful preacher. Then Mr. Rogers again thought of his little friend. It was not long before Dorothy came bounding in, and flinging her arms affectionately about his neck, expressed her delight at seeing him. As she sat on his knee, tasting some sweets he had brought her, she asked inquiringly why he had come.

"I believe", he replied "that your grandpapa is going to send me and my friends to jail."

"To jail! why, what have you done?"

"I have done nothing but preach Christ, and my friends have done nothing but listen to me."

"My grandpapa *sha'n't* send you to jail," she replied passionately; "indeed, he *sha'n't*."

"But he is going to do so, my dear child. At this moment, I believe, he is writing the order for our imprisonment."

Without another word, Dorothy dashed from the hall, and flew upstairs to her grandfather's study. With violent kicks, and blows from her head, heels, and fists all at once, mingled with piercing screams, the willful little damsel attacked his closed door, until Sir Richard was driven, very unwillingly, to admit his tiny assailant.

"What are you going to do with my dear, good old gentleman, who is down in the hall?" she demanded, peremptorily.

"Little one, that is nothing to you," replied he. "Run away now, there's a good child."

"But I won't run away, for he tells me you are going to send him and his friends to jail;" and, bursting into passionate tears, Dorothy added, "if you do, I'll drown myself in the pond, as soon as they are gone; I will, indeed."

Past experience had taught Sir Richard that this was no idle threat of his grandchild; knowing she would certainly carry out her intention, he felt compelled to give in with the best grace he could. Carrying the order he had just written in one hand, and leading the excited little Dorothy by the other, he walked down to the hall, where Mr. Rogers and his friends prayerfully awaited him.

"I had made out your mittimus to send you all to jail, as you too well deserve, he said; but, at my grandchild's request, I now drop the prosecution, and set you at liberty."

As the others, overcome with grateful surprise, bowed their thanks, the venerable minister went up to the little girl, and laying his hand lovingly on her fair, young head, raised his eyes to heaven; and said, slowly and impressively: "May God bless you, my dear child." "May the blessing of that God, whose cause you did now plead, though as yet you know him not, be upon you in life—at death—and to all eternity."

Before Dorothy had sufficiently recovered, from the solemn effect of the dear old saintly man's blessing, to utter a word, he had passed out with his companions, never to cross her path again in this world.

Years rolled by. The wayward child had grown up to be a no less willful maiden, before whom, in the full bloom of youth, the world opened very fair. Beautiful and very rich, being now possessor of her grandfather's large estate and fortune, Dorothy was flattered and admired by all. Her life was spent in a constant whirl of gaiety and worldly amusements; although, while outwardly she was one

of the gayest, there was in her heart a weary void, an increasing sense of dissatisfaction with herself and with all around her, an aching desire for something better. Through all the round of diversions in which her life was spent, the memory of that one incident in her childhood followed her; never did she quite lose the impression made on her childish mind the day the aged Christian man had placed his hand on her head, and called down on her God's blessing. With all her apparent carelessness, she longed, from the depths of her soul that that prayer might yet be answered.

A slight illness at length interrupted Dorothy's life of pleasure-seeking, for a time. Nervous about herself, and more unhappy than ever in her mind, she sent for a physician who, through God's mercy to her, proved to be a true child of God. On inquiring what was amiss with her, she replied, "I do not ail much as to my body, doctor, but I have an uneasy mind that I cannot get rid of."

"Truly, madam," said he, "I was the same as you are, until I met with a certain book, and that cured me."

"Book!" exclaimed she; "I get all the books I can lay my hands on, all the plays, novels, romances I hear of; but, after I have read them, my uneasiness remains the same."

"That may be," answered the doctor, "and I do not wonder at it. But as to the Book I speak of, I can say of it, what I can say of no other I ever read, that I never tire in reading it, but begin to read it again as if I had never read it before, and always see in it something new."

"Pray, doctor," asked Dorothy, "what book is that?"

"Nay, that is a secret I do not tell every one."

"But could I not get a sight of that book?" she inquired.

"Yes," he answered, "if you will speak me fair, I will help you to a sight of it."

"Pray then get it me, doctor, and I will give you whatever you please."

"Promise me one thing, and I will bring it to you; and that is, that you will read it carefully, and if you should not see

much in it at first, that then you will give it a second reading."

Delighted at the thought of obtaining this wonderful book, which could soothe her mind, Dorothy readily gave the required promise. However, the doctor, not fully trusting her, paid two or three visits without producing it, greatly to his patient's disappointment. At length, one day, thinking both her curiosity and interest aroused, he drew from his pocket a copy of the New Testament, which he reverently placed in her hand.

"Bah!" exclaimed Dorothy, contemptuously; "Why, I could get that at any time!"

"So you could, young lady, but remember that I have your solemn promise to read it carefully."

"Well," said she, "I have never read it before, but I will give it a reading."

Dorothy at once began its perusal, and her attention before long was riveted by God's Word. She found, as the doctor had told her, that there was something of eternal importance in it; yet, far from giving her peace, it deeply increased the trouble of her soul.

With recovered health she went afterwards to London, and by a fresh round of fashionable pleasures so-called tried to throw off the gloom that hung like a heavy cloud upon her heart. But all in vain; this world failed, as ever it will, to satisfy the deep aspirations of a soul that was thirsting after God. And now the Lord who had before drawn near to her in his loving mercy, aroused her anew to seek the Saviour, in Whom alone is life and peace. The manner in which He wrought to effect his purposes of grace for this wandering sheep, whom He had lovingly sought, is so marvelous, that we might be almost ready to think it but a cunningly devised fable, had not the narrative been received from her own lips, in later years, by the pious son of the aged saint of God who in her childhood had blessed her. Truly God's ways are more wonderful than anything that we could imagine, or than we even read in fiction.....

One Saturday night Dorothy had a vivid dream. She was in a meeting, in a strange place, listening to an address from

one she had never seen before, on the words, "Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee." Awaking from the dream nothing remained to her of the sermon but the text; the person of the preacher and the room of meeting were however, still before her eyes with intense distinctness. The impression left on her mind was so strong, that she told her lady-companion the next morning at breakfast that she was bent on going at once in search of the place, and was determined not to give in until she had found it, even if she had to seek from one end of London to the other.

The two ladies at once sallied forth, entering each church and chapel that they passed, but only to leave again, as Dorothy would not linger in any place that did not exactly correspond to her dream. The morning passed in fruitless search, and it was not until one o'clock had struck, and all the services were over, that they gave up. By that time they had reached the heart of the city, where Dorothy proposed they should dine, and so be ready to resume the quest as soon as the afternoon services began.

After a short rest, nothing daunted, she again set forth with her companion. An hour later they entered a meeting-house in the Old Jewry. At the door-way Dorothy exclaimed in delighted surprise, "Here it is at last! This is the very place I saw in my dream!" As the preacher took his stand at the reading desk, she added in an amazed whisper: "This is the very man of my dream, and now, if all hold true, he will speak on the Psalm number 116 (vs. 7)."

Very fervently Dorothy joined in the prayer for a blessing on the hearers, and then eagerly listened for the text. Sweetly the gracious invitation fell on her ear, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Dorothy almost held her breath in the intensity of feeling with which she then hung on the lips of the preacher, while he spoke of that rest which the Saviour so freely offers to the heavy laden, and invited any stricken ones present to find it there and then in Him. As she listened, peace, like a river, flowed into her thirst-

ing soul; her weary heart found rest in the Saviour's green pastures.

Dorothy was saved—not only rescued from wrath and judgment, but saved to be resolute for Christ in an evil day, when the path of discipleship was a more dangerous one than it is now. The whole energy of her character was from that moment at the Lord's disposal; the determination of will that had stamped her early days, being now bent to his, did good service in bringing her out the more boldly on the Lord's side, whose will from henceforth she delighted to do. Having found her own company, she readily abandoned a world that had utterly failed her in her day of sorest need and cast in her lot wholly with the despised little flock of Jesus, only valuing what she possessed of this world's goods in so far as she could cast them at her Saviour's feet.

The blessing of the Lord which maketh rich, and added no sorrow therewith, was then fully hers; that blessing invoked upon her childish head by the man of God, "in life, at death, and TO ALL ETERNITY."
— *Faithful Words.*

THE RECORD.

ADMIRAL CONDELL.—This brave officer expired at Quilpué Oct. 24 just after midnight. His father was a Scotchman of H. B. M.'s navy, afterwards in business in Chili and Peru. The mother was a Peruvian, doña Manuela de la Haza, sister of an Admiral of that name.

The son now deceased was born in Valparaiso, and entered the Naval School in 1858. His health has been for months very delicate. He commanded the *Covadonga* when the *Esmeralda* was sunk in Iquique harbor by the *Huascar* in 1879, and was pursued by the *Independencia* until the latter ran upon the rocks and had to surrender. He was a very active officer and highly esteemed. He was promoted to be rear-Admiral two months ago. The funeral took place in Valparaiso Oct. 26th, and was attended by an immense concourse.

— By special circular from don Fran-

cisco Freire, Intendente of the province and commander of the troops, and Admiral don Luis Uribe O. commandant of the navy, the following persons were invited to attend the funeral ceremonies:—the Secretaries of the Interior, of War and the Navy, and of Finance, the Consular Corps, Senators, Deputies, City-councillors, Chamber of Commerce, Military-officers, Civil-registrars etc. Meeting in the Intendencia at noon they proceeded thence to the church of the Espiritu Santo to witness the religious service. Masses had been said by successive clergymen throughout the morning from 6. 30 till 12 o'clock. The last to officiate was the Rev. Cura Manero, acting ecclesiastical governor. At the Intendencia the invited guests were received by Captain Miguel Gaona, of the Navy and Sergeant-major don Domingo E. Sarratea; and at the church by don Adolfo Escobar M. secretary of the Intendencia and don Santiago Vergara secretary of the Comandancia of the Navy. The church, which had been visited by immense crowds all through the day, and in fact throughout the previous evening, was most lavishly decorated; the altars covered from the ceiling down with black cloth, the doors, the columns and the presbyterium with black curtains ornamented with an immense white cross; the floor was carpeted, and each column ornamented with cypress; the casket was neat but very rich.

Thirty musicians and twenty-five singers came from Santiago.

The flags of the city residences, of the forts, public buildings and men-of-war were at half-mast. The newspapers were in mourning for two days.

H. B. M's. *Hyacinth* delayed her departure in order that her officers might attend the funeral obsequies.

Seamen from the various ships of war, Chilian, were landed.

The cadets of the Naval School formed the guard of honor.

After leaving the church at 3 p. m. the procession marched, with music and military escort to the naval monument in front of the mole; in the crypt underneath which the remains were deposited. Addresses were delivered by Mr. Zañartu,

secretary of the Interior, Mr. Altamirano, senator, Mr. M. Lira, deputy, and Admiral Uribe.

Wreaths and other symbols, numerous and costly, covered the casket and the funeral car.

The Banks were closed, the Courts adjourned, all business was suspended, and the entire city paused in its daily toil to render honor to the gallant officer who had fallen in death while yet in the prime of his manhood. He had endeared himself to his companions in arms, and achieved a name in the history of the Navy by his zeal, activity, courage and success. His most signal success was achieved at Iquique, May 21st, 1879, when pursued in a little steam sloop-of-war the *Covadonga*, of 4 guns, by the Peruvian frigate *Independencia*, of 22, he lured his adversary into shallow water, had the satisfaction of seeing him get aground, become entirely helpless among the rocks of Punta Gruesa, and haul down his flag.

— Gen. Marco Aurelio Arriagada commanded the entire Chilian forces on that occasion. During the war with Peru he crossed the Andes fourteen times.

— A son of Arturo Prat bearing his name, and another of Condell, 9 years of age, bearing his name, Charles, marched in the procession.

— Mass was said twelve times by as many different clergymen during the forenoon of the day of the inhumation.

— Don José Ignacio Vergara has been chosen president of the Senate. The *Independiente* appears to be annoyed at the choice.

— 59,000 dollars in paper money have just been destroyed by order of the Government.

— Copies of the *Predicador* have been returned from Maule; seven persons to whom they were sent having ceased to reside there.

We appreciate the attention of the Postmaster.

— The proposal to construct railways at a cost of \$30,000,000, through the country north and south with branch lines to the coast elicits enthusiasm in the interior.

— All business was suspended for the

race-day, Oct. 20th, by general consent of the houses, as published in the papers.

—The Government has ordered the payment of \$85 to Manuel A. Kohl, expenses of embarking the remains of the late General Kilpatrick, U. S. minister.

—A military parade ground and encampment, *poligono*, is proposed to be purchased in Batuco, 800 cuadradas in extent and costing about \$100,000. Troops will be encamped there constantly for exercise and drill.

—On the site of Nueva Imperial, which was destroyed two centuries ago by the aborigines and has just begun to be rebuilt, the fragments of an ancient Spanish mill have been excavated recently.

—The Astronomical Year-book is to be published again in Santiago; this is due to the exertions of don José Ignacio Vergara.

Peru and the Scriptures.

On the 24th ult. two colporteurs, Messrs. Krauss and Spandermann, embarked on the German s. s. *Neko* for Callao. They are to visit Payta and the ports coming south to Mollendo and then to go in to Arequipa. They may go to Tacna and possibly to La Paz.

The *Patria* is to be henceforward published earlier in the day. It has come out in the forenoon heretofore, but now is issued at 6 o'clock. That is the hour of publication for several of the Santiago dailies.

—With great regret we hear of the death of Miss Sears a teacher of music in the "Santiago College," and of a pupil, a daughter of Mr. John De Bow. Others were ill but had begun to improve, Misses Frelstone and Bray, Mr. T. W. La Fetra, brother of the principal, and two other pupils.

—Dr. Mateo Biggs died last month in Lima. He has been in infirm health for some time; troubled with extreme insomnia.

—On the 29th ult. the Rev. Wm. H. Boomer and Mrs. B. (née Bates) arrived from N. York and Liverpool in the s. s.

Sorata, in excellent health. Mr. B. consented to occupy the Union Church pulpit on the following (Sunday) evening; and did so with acceptance. For the immediate present he will render aid in the English service in Santiago, until the annual meeting of the Mission, at the end of the year.

—The installation of officers in the *Huelén* Lodge of Masons in Santiago is to take place on the 3rd instant; that of *St. John's* in Concepcion on the 5th; and that of *Bethesda* in this city on the 7th.

—The *Union* expresses its satisfaction in view of the decision of the Court of Appeals regarding the list of largest taxpayers in Santiago, from whom the judges of elections are to be chosen.

—Fifty-seven have been accepted, the heaviest amount being \$2,224 by Agustine Llona, and the smallest \$442 by Edward Edwards. They meet on the 20th instant to choose the judges of elections.

—The Chilean man-of-war, iron-clad, *Esmeralda*, is in dry-dock, Oct. 28th.

—Mr. F. J. San Roman reports extensive progress in the survey of the desert of Atacama which had been confided to him. Entering at Taltal he visited the different salitre works, going on to the important mining district of Cachinal, and thence to Paposo noting all the points of water supply.

EDUCATION.—Among the recent appropriations by the Senate are for the:—

University	\$ 154 562
National Institute	142 101
“ Library	18 210
Astronomical Observatory ..	19 210
National Museum	6 200
Botanic Garden	2 500
Conservatory of Music ...	17 440
Primary Instruction	1 307 245
Normal Schls. Preceptors, Santiago	22 306
Normal Schl. Preceptress- es do.....	19 484
Normal Schl. Preceptress- es in the South.....	14 408
Normal Schl. Preceptors in Chillan	43 648
Lyceums in the provinces..	446 500
It was proposed to add for the Lyceum	

in Angol, about to be established, 8,000; and 20,000 for furniture for the Medical School; the building for which is almost completed.

— Numerous earthquakes have occurred recently in Coquimbo, but without special injury.

— The West Coast submarine telegraph Co. on the 20th of October advertised that communication had been re-established between Antofagasta and Iquique, and messages could be transmitted again without delay via Panama and Galveston to the U. States and Europe.

MISSIONS.—Mr. Vidaurre went Oct. 27th to preach in Linares; he resides now in Quilpué and will itinerate from Viña to Los Andes, visting the intermediate towns.

Sunday Schools; Picnic.

The picnic was held at Quilpué Nov. 1st. Mr. Sanchez with his usual alacrity granted the use of his ample grounds. Mr. Crichton rendered valuable assistance in bridging the stream for the children and ladies to cross, and in transporting the furniture and provisions to the camping-ground. The Commandant of Police Colonel Lazo, with promptitude and cordiality consented to send the police force that was asked. Mr. Fraser, accompanied by a number of lady volunteers who prepared the sandwiches, went out the day previous to Quilpué. Mr. Blake was already on the grounds to superintend the preparations. The proprietor of the grounds requested that no horses should be used.

The Rev. Mr. and Mrs. Boomer were invited guests but could not attend. Games races, strolls, swinging, rope-jumping and foot-ball were the order of the day. Refreshments were delayed a little, but were enjoyed when they came, by the hungry lads. Mr. D. Foxley jr. had rendered great assistance in gathering the funds to cover the outlay, and Mr. Fraser in arranging for the trains; six cars were occupied, drawn by a special engine, leaving Quilpué to return at a quarter past six.

Here is a letter written by a little lad on arriving in England, by steamer from Valparaiso, which is graphic and will be its own recommendation to readers old and young. It is given without material corrections, save in punctuation here and there, and to change an occasional slip of the pen:—

Dear—

It is with great pleasure I write you these few lines, truly hoping you are quite well as it leaves me at present: the day we left Valparaiso we were sorry to leave you and our friends. I stayed up till ten o'clock taking my last view of Valparaiso, as we did not start till ten o'clock; after we got to Montevideo we were obliged to stay there three days, for we had a very heavy storm and had we been out of the bay, we very likely would have been wrecked; next port was Rio Janeiro, we got news there that three steamers had been lost, during that heavy storm at sea. We got there Saturday afternoon at four o'clock, and stayed next day till two. It was a splendid harbour all enclosed, except a small entrance where steamers and ships enter. Outside the harbour we saw the sugar-loaf, or Pan de Azucar; next port was Bahia, three days from Rio, we had the water nearly all the way like glass or a dead calm. Passing these Brazilian ports we learnt one or two words, as "not very bad," is *no fash mal*, and "very good" *está bong*. We got to Bahia Wednesday morning at four o'clock, it was a fine little port but very unhealthy. During the time we were there we saw many curious things, little monkeys performing, and all kinds of fruit. About one we left, and on our way to the next port we saw many whales and thrashers fighting in the ocean; we saw many little canoes sailing with the wind; we arrived at Pernambuco at two in the morning. We laid outside till daybreak; we saw many flying-fish, there were many kinds of birds and oranges and cocoanuts and pineapples. We left about twelve to cross the ocean, and in eight days came to St. Vincent. It was a small, but a very open and pretty place: as soon as we anchored there, little negroes came alongside in small boats; passengers would throw money in the

water and they would dive for it bringing it up in their mouths to show us. Sharks were round us in great numbers, on the hillside grew the shade of Washington. Next port was Lisbon, a very pretty place indeed with castles along the shore and Palaces on the hills. Next port was Pauillac up the river of Bordeaux; there was nothing but the green trees and grass. We then went to Plymouth at half-past three in the morning. We then sailed for Liverpool where we landed.

— Father Edmund (Hill) of the "Passionists" was advertised to preach in Viña on the 27th in English.

— H. B. M.'s *Hyacinth* sailed south on the 27th. Her seamen and marines were admired in the funeral procession of the 26th, for their perfect marching and bright uniforms.

VALDIVIA.—The first service held by Mr. Schmidt was attended by three hundred persons. The local paper, German, spoke very favorably of the movement; and all the tokens are most encouraging. A fuller account will be given in our next issue.

Authors, English and American.

The first list of authors, in answer to queries in our issue of Oct. 26, has come from the South. Here it is:—

- No. 1. Robert H. Holland
- " 2. Thomas Hood
- " 3. Matthew Prior
- " 4. Percy B. Shelley
- " 5. Geoffrey Chaucer
- " 6. John Dryden
- " 7. Alexander Pope
- " 8. Oliver Goldsmith
- " 9. Oliver Wendell Holmes
- " 10. Robert Burns
- " 11. Robert Southey
- " 12. Samuel T. Coleridge
- " 13. Edward Young
- " 14. Cannot find out.
- " 15. Mark Akenside
- " 16. William Cartwright
- " 17. Henry W. Longfellow
- " 18. Bishop Jewell? Hawley Smart?
doubtful

" 19. Lockhart? Bret Harte?
doubtful

" 20. Edmund Spenser?
* * *

Perhaps others may be heard from regarding the doubtful ones; or different names may be suggested in some cases. The major part of these are evidently correct.

FINANCE

Donations to the "Record."

By Mr. F. Muller.

Capt. Jones bk. <i>Dalhanna</i>	\$ 2 00
Chief officer <i>P. de los Vilos</i>	1 00
Second and third engineers s. s.	
<i>Ecuador</i>	4 00
A friend s. s. <i>Valdivia</i>	2 00
A " " <i>Pizarro</i>	1 00
	10 00
Mr. Frederick Spencer Stephen- son, café Lord Cochrane.....	50
Mrs. Alexander Balfour	10 00
" Mary L. Miller.....	10 00
Lady, subscriber per month.....	1 00
Lady, " " "	1 00
	\$ 32 50

Sheltering Home.

Buns and Marmalade were sent in for the children, from Mrs. Jenkins.

Spanish Tracts and Predicador.

Mr. Wm. J. Daniell..... \$ 25 00

— Mr. Francis Jerman von Hromada, a German, aged 72, died on the 1st instant and was buried on the 2nd, Dr. Trumbull officiating by request in Spanish. Mr. H. expired after a protracted illness. He had resided in Chili 36 years.

Mr. Spoerer, also a German, 73 years old, died a few days earlier.

SERMON

PREACHED BY REV. DR. TRUMBULL IN
UNION CHURCH, VALPARAISO, OCTOBER
23RD, 1887.

Messiah Alive.

TEXT: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.—1 THESS. 4, 14.

The Christian doctrine is more than the immortality of the soul. It embraces the pardon of sin, but it is more also than that. It signifies the entire repair of the damage of death, acceptance with filial rights and in fullest reconciliation with God; it signifies a future life which is to be one of splendid advancement, and in which the decayed and wasted body shall participate, through restoration, in the continuance of the life of the soul. So unlike was this to the current philosophical thought of the Gentiles about immortality, that it called forth ridicule when the first Christian teacher, standing before an Athenian audience, after he had come into Europe from the East, announced it as the basis on which believers in Jesus rested their hopes. "What" some had said, "will this babbling say?" Acts 17, 18. What he did say was just as solemn and in fact terrifying as anything could have been. Far more distasteful was it than any discussion of the abstract question of immortality possibly could be, whether asserted or denied. What the "babbling" said took on the definite form of a judicial announcement: vs. 31 "God commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by the Man whom He hath ordained, whereof He hath given assurance unto all men in that he raised Him from the dead."

The history adds vs. 32: "And when they heard of the resurrection of the dead, some mocked, and others said, we will hear thee again of this matter."

But if some thus spurned the declaration and others postponed its immediate consideration, that has not been the method of all. Millions have drawn from the resurrection of Jesus their sweetest

expectations. That it stands forward as the most salient item in historic Christianity no one can deny; more assailed it has been than almost any other item, and more has been said in its defense. It is the topmost point, the finishing apex of the pyramid of Christian fact and evidence. Renan, while he declined to accept it as true historically, admitted his inability without it to explain the hold Jesus has had and still has on the hearts of mankind, and his power in the History of the World. He says of him (page 3, 67): "The faith, the enthusiasm, the constancy of the first Christian generation is explained only by supposing that at the beginning of the whole movement there was a man of colossal proportions."

Speaking, further, of Christ when he was executed on Calvary this skeptical writer states: "His head fell upon his breast. He expired... Noble founder! thy work is finished. Repose in thy glory now. Thy divinity is established. A thousand times more alive and more beloved since thy death than during thy course of life here below, Thou shalt become so completely the corner stone of the human race that to tear thy name from the world would be to rend the world to its foundations. Complete conqueror of death take possession of thy kingdom, whither through the ages successive generations of worshipers shall follow thee!"

In these phrases the enigma is eloquently described, and its explanation admitted to be impossible. And it is so, unless the explanation which the Gospels and the Acts and the Epistles offer, be accepted as historic verity. Jesus since his death has done what no other has, because God raised him from the dead. The rejection of his resurrection fails, as just now seen, to unravel the problem which his success in founding and sustaining his church in the world presents; whereas its admission, in accordance with his own prediction and with the history penned by his disciples who for years were intimately conversant with Him, disentangles the problem fully, and furnishes a reason, as solid as the granite which underlies the Andes, for the hope that is in us. He was the Son of God

who descended from his throne to live our life and give his for us. He was the Son of God who having been murdered, legally, by his opponents rose alive again, reascended to that throne, and sitting there to-day intercedes for every suppliant and heeds every cry that rises to his ear. Each client is permitted to say: *Son of God, I beseech thee to hear me!* The petitions we may offer to our Head, adored because He was and is adorable, are: *Oh Lamb of God that takest away the sins of the world, grant me thy peace! Remit my sins! O Christ hear me!* To the "man of colossal proportions at the beginning of the whole movement" again to quote Renan, Whom God hath ordained to judge the world and who shed his blood for the world, the guiltiest and feeblest may appeal, and shall be heard and through Him shall obtain everlasting redemption.

I.

In the text the apostle says: *if we believe that Jesus died and rose again.* That He died most men are ready enough to admit. There are no special consequences growing out of his death merely, unless it was followed by his resurrection. That, however, brings in new elements of thought.

1. First, being a thing unheard of before save in a case or two where by his own power He himself had restored others to life, many because of its unprecedented nature *reject* the resurrection. Thomas was notably rash in rejecting it in this way for a time, and has had innumerable imitators equally rash who, alas! have not afterwards been convinced and acknowledged their error, as he did his.

2. If many reject, a great many more *doubt* about our Lord's resurrection. To do so is only a less active form of rejection. His resurrection is not regarded by the doubter as a real, positive, veritable fact. Granting it *may* have happened the doubter does not feel sure it ever did. And then the consequence is that he obtains no uplifting of hope from it, draws from it no certain expectation of eternal life in heaven, nor has a sure thought of

being saved by it. The doubter robs his soul of the peace which Jesus is anxious to confer upon him. This, which is not a benefit, is all the benefit that comes from doubting.

3. I said there are many who reject and very many more who doubt about the resurrection of Jesus Christ from the grave; but it must be added that a number immensely larger than either of these classes, or than both combined, *fail to consider* what the resurrection of Jesus signified; they fail to consider why he was dead, and then the force of the fact that the finger of the Unseen God brought Him back again to life is not really perceived or felt.

4. Those of you who believe, however, that He rose again, who are not content with saying so, but who really and truly accept this great unprecedented item in the history of the human race (of a slain man returning to activity after death, in fulfilment of his own predictions, and rising up through the air until in the heavenly empyrean a cloud received him out of the sight of his friends; and of his having gone to take a seat at the right hand of the Majesty on High), may be assured that you are not only doing justice to the recorded promise Jesus had given, but justice to the record left by the men whose hopes were enlivened, their fears quelled, their courage stimulated and their zeal in his cause intensified thereby.

II.

His resurrection is that on which He grounded his claims and based his assurances, claims such as no other makes and assurances such as no other gives.

1. He claims that men should build all their hopes on his promises, holding no others in contradiction to Him, because He rose from the dead.

2. He claims that they should yield themselves to obey Him in everything that He has commanded, and honor Him as they honor the Father, because his resurrection by divine power was the Father's endorsement of his alleged mission from heaven, which showed that He was a special envoy sent forth from the unseen

world to declare God, reveal God, and make God known to mankind.

3. He claims, further, that the entire human family should look to Him as the effective bearer of their sins, telling them that on account of his sufferings they may feel perfectly safe and sure of being pardoned; that through the gifts of his Spirit's grace they shall also be transformed into a character of complete perfection and be made to resemble God.

4. He claimed yet again that his resurrection was to be his Father's attestation of his doctrine, in which (doctrine) the statement bore a prominent place that all judgment was entrusted to Him, and the destiny of mankind lodged in his hands, of nations, tribes, families and individuals. Without hesitation or reluctance, He taught that He would raise up at the last day every human being that would repent and believe on Him, that no one could ever take them away from Him, or as he chose to phrase it "pluck them out of his Father's hand."

III.

This now, my friends, is the positive basis on which you are invited to rest your faith. The Messiah, having been predicted as to come, in the fulness of time appeared. He wrought wonders. As having authority He taught the deepest mysteries of the soul in its relations to God. He led a life of unequalled excellence, then bore a death that was as certain as it was disgraceful, and was laid helpless, lifeless in a tomb: there, however, He saw no corruption, but when loving hands came bringing spices to embalm Him, the higher forces of returning life had embalmed Him and made the work of those loving friends unnecessary. He was already alive from the dead. He went in and out among them for more than the term of a month, and then in mid-day rose up in mid-air, returning to his Father and their Father, to his God and their God.

This now is veritable history. It is attested by witnesses who saw it all, and who gave every evidence of their truthfulness that men could give; they relinquished their business, gave up their sins, part-

ed from their families, bore persecutions and laid down their lives, that they might attest these great occurrences of which they had been eye-witnesses. They stated that, though they had at first rejected, doubted, neglected the claims of Jesus and even deserted Him, yet by force of ocular evidence they had been led to take sides with Him again; and then declared this to be the actual history of what had transpired while they were with Him as his companions and disciples.

1. Let me, therefore, beg all you who are here this morning to realize that you are not asked to build your faith on any "cunningly devised fable," but on a record received from godly, painstaking, truthful men who hazarded their lives in making the record for your benefit, that you might be partakers with them of the blessed hopes of the resurrection.

2. That you easily reject it, is too true; that you can remain in an atmosphere of doubt about it, is too true; that you can negligently slight the great fact of the resurrection though not denying it, is also most painfully true; but what shall it profit a man if he shall gain the whole world and lose his own soul? *Cui prodest homini?* What, will be the result for yourself when the words of Jesus shine forth fulfilled in all their truthfulness, and you find that in rejecting Him whom God endorsed, you have thrown away your only chance of eternal life?

3. It is not a matter of mere reasoning and argument. It is a matter of history, written into the records of the race. God raised his slain Son up from the grave, that whosoever believeth on Him should not perish, but have life everlasting. But do not fail to remember the alternative; "he that believeth not on the Son shall not see life, but the displeasure of God abideth on him." O, how dreadful it will be through neglect to lose this ineffable inheritance!

What kind of an answer will it be to say to Jesus that you did not follow Him because you had doubts about this transcendent history of his resurrection! How awful, to admit at his Bar that you denied it, because you did not fancy bearing his yoke and keeping his command-

ments! How crushing to hear Him deny you, though for years you have been a communicant coming often to his table, but never believing really in your heart that God did raise Him alive from the dead!

Dear friends, linger not in the gall of bitterness. Remain not in the bond of iniquity (Acts 8, 23). Flee from the wrath to come. To the language of Burdsall's beautiful Hymn be persuaded to respond:—

The voice of free grace cries: Escape to the mountain;
For Adam's lost race Christ hath opened a fountain;
For sin, and uncleanness and every transgression,
His blood flows most freely in streams of salvation.

Be persuaded to give your attention to your soul and at once exchange present uncertainty for a sure and comforting hope. Some of you are not at your ease when you think of death; you need a better hope. O, then seek it. Relinquish all that weakens your hope. Cry unto God to help your unbelief. Christ will not fail you, if you will submit to Him. Be his loyal follower, and as God brought Him up alive from the grave to the glory of Heaven, so will he also bring you with Him to be in Heaven, a penitent, but pardoned, guilty, but forgiven, a sinner once, but a sinner no longer. You shall enter the blessed abode of God's people clothed in a spotless robe of "white linen which is the righteousness of saints"; and meanwhile, until that time of heavenly exaltation comes, shall be in this world (which to so many is a vale of tears simply because they are out of Christ) comforted and upheld and kept cheerful in prospect of these blessed and brilliant celestial anticipations.

The immediate decision, to which I beg leave to urge any one who is now hesitating, is exemplified in the following narrative which a minister of Christ has written:—

"During the revival in Washington, I saw one night sitting in one of the aisles, one of the most upright and exemplary young men whom I knew in the city. He had been brought up a Friend, of the Unitarian school; but, with his young wife, his counterpart in every way, was often at my church. As soon as the after-meeting began, I made my way straight to him, though not expecting to find him especially impressed. I thought that prob-

ably his cool, intellectual type of religion might take offense at the practical, straightforward work which we were trying to do.

Taking him by the hand, I said: "My brother, do you believe in the Lord Jesus Christ?" His reply was, "Yes, as an influence which has gone into the world's life, to leaven it and make it better and better." "But," said I, "the Lord Jesus Christ is a Person, and you must believe in Him as a Person. Will you believe in Him as a Person?"

He paused a moment, as if to take in all that this meant; as if to pass from the recognition of Christ's historic influence on humanity, through the life and teachings of one dead, to the belief in a real, living, risen Person. He then looked up and said to me, "I *will* believe in Him as a Person." My reply again was, "But, *do* you believe in Him as a Person?" He paused again, as if to take the measure of this new proposition; as if to transfer himself from a resolution to believe at *some time*, to a determination to believe at once: then looking up again he said, "I do believe in Him as a Person." "Very well," said I, "He is here as a Person; will you bow your head with me in prayer, and give yourself to Him, to be His forever?" "I *will*" he rejoined; and suiting the action to the word, bowed his head, and made the great surrender to Him whom God hath sent.

The next night, on the platform, in presence of more than two thousand witnesses, this young man, the descendant of men who had been leaders in the rationalistic circle from which he came, stood up and told the simple story of his transition from no belief to faith in the Lord Jesus Christ. From that hour till the present time he has been an advocate of Evangelical Christianity. Soon, removing to another city, he began to teach a Bible class, and sought to lead the young to the Slain Lamb of God who rose again from the dead.

* * *

O hesitating, doubting, undecided hearer, our prayer is that you may thus close with the waiting Saviour now.

—The number of communicants reported to the General Assembly of the Presbyterian Church, connected with the churches of its Missions in Chili is 448.

—There are 5 stations, 9 ministers, 4 probationers, 3 schools and 260 scholars.

FOREIGN

A Missionary's Arrest.

FROM A BOSTON CORRESPONDENT.

At the Missionary Rooms the startling report of the imprisonment of the missionary, the Rev. E. T. Doane, on Ponape Island, one of the Caroline group, by the Spanish authorities, occasions great interest and much concern as to the future of work in those islands. The Spanish took possession of Ponape last year, claiming the right of discovery; the decision of the Pope was against the claim of Germany. The American Board has maintained missions on these islands thirty years, and Mr. Doane is a veteran in the work. When the Spanish man-of-war took possession of Ponape, Mr. Doane was the medium of communication between the Spanish authorities and the native chiefs. At that time he was treated with consideration by the Spanish commander, and it was hoped the Spanish Governor and the Protestant mission churches might be mutually helpful. But during the interval there have been developed influences hostile to Mr. D. and inimical to the Protestant mission.

April 14th, the Governor arrested and sentenced him to fifteen days' imprisonment on board the *Maria de Molina*. Then his sentence was increased and, after two months' confinement on the *Maria de Molina*, he was sent to Manila to be tried.

The general charge is that Mr. Doane protested against the Governor taking possession of certain mission lands without giving a reason, maintaining that it was "arbitrary," though afterwards explaining that he did not intend to use the word "arbitrary" in an offensive sense. Mr. Doane has been denied a specification of

charges, but it has been gathered through friendly natives that he is accused of absurd and frivolous conduct; that he had put a girl in irons, had advised the natives to arm themselves and take the Spanish steamer, had influenced the natives to pray that the Spanish vessel might be wrecked and sunk, had hauled down the Spanish flag, had furnished the natives with munitions of war, and had interfered with trade.

The latest advices at the Mission Rooms from Ponape are of June 13, received August 29. The missionaries deputed one to proceed to Boston *via* China and lay all the facts before the Board. The copy of a letter from the Rev. L. H. Gulick has also been received, addressed to Admiral Ralph Chandler, commanding the Asiatic squadron, Yokohama, Japan, written July 21; narrating the facts, he calls attention to the action of the U. S. Government: "When two years ago the question of the possession of the Caroline and Marshall Islands was in moot between Spain and Germany, the Secretary of State of the United States informed both Germany and Spain that, whichever Government took those islands, the United States would expect that their interests in them, as having been a field of missionary operations, would be carefully conserved."

Dr. Gulick also sent a letter to Mr. Doane at Manila, dated July 21, in which he says: "We will do all in our power to assist you in vindicating yourself. I have already to-day sent you by telegram the sum of \$300, and I inclose a letter of credit of 700. You can draw on the latter as you may need the money from time to time. Do not hesitate to use all this, if necessary, in getting personal comforts and all the aid available for securing full justice... You will, of course, be very careful to have made as clear and full a written statement of your case as possible, sworn to before the United States vice-Consul, to be forwarded at once to your Society and to the authorities in Washington. Your case will inevitably come before the Governments, and it is very important that it be fully and accurately stated."

The Secretaries in Boston have laid all the facts and copies of documents before Secretary Bayard, feeling that the work of the Board is imperiled in these islands by the action of Spain, and hoping that prompt action on the part of our Government may lead to a full and clear understanding as to their rights, and secure protection.

A letter from Ponape dated June 13 and signed by the Secretary of the local society says:—"Mr. Doane has not had the least chance to defend himself; and was not told he was going to Manila, in time to take care of his personal property... The work never was in so good condition as when the Spanish ship came—church work, schools, everything. The wreck that has come in three months seems incredible. The public schools, with the exception of two, have been closed; the church services at one station are closed; we live in hourly expectation of a notice to close the boarding-school. We have to watch the girls day and night to keep them from being stolen and placed in houses where they will learn no good."

Mr. Doane wrote to Dr. Gulick, June 5, "Sixty-eight years of age and in prison!... For years we have been accustomed to hold prayer meetings on different parts of the island. Some little time before the advent of the Spanish we held three. Many high chiefs and kings joined the church. At once the story was started that we were gathering our forces and arming them to fight the Spanish. Indeed, it was circulated that the twelve churches we have on the island, with a thousand members, had all been worked up in the past few months so that the Catholics could not get a foothold... For weeks after my arrest, native chiefs and kings were summoned into the presence of the Governor and questioned as to my teachings in those meetings, and he was assured they were simply meetings to pray for the people and that the kingdom of God might come."

Latest letters from Mr. Doane at Manila confirm the previous accounts of his arrest, imprisonment, and transfer to Manila for trial. The Spanish Governor-general at Manila assures him, however,

that he will be set at liberty and sent back to his work at Ponape. A dispatch from Secretary Bayard to the Board in Boston says that the Government has no knowledge of Mr. Doane's release. Mr. B. has laid the facts before the Spanish Government at Madrid, and demands the liberty of Mr. Doane, his restoration to his work, and amends for the great injustice done him.—*Christian Union* of Sep. 8th.

The sums appropriated by the Presb. Board in various countries are for missions to the:

Indians in North America,	
11 tribes	\$ 28 839
The Chinese in do.....	17 900
Guatemala	4 536
U. S. of Colombia	5 789
Liberia, Africa.....	3 669
France, Belgium and Italy..	4 354
Corea	8 868
Gaboon and Corisco.....	20 216
Chili	23 089
Siam	37 928
Brazil	50 640
Syria	55 248
Persia	61 430
Japan	63 166
Mexico	80 597
China	102 626
India.....	113 317

The total amount expended by the Board in Foreign missions for the year had been \$722,531. A debt of 57,853 had been also canceled, and \$3,809 was the credit balance.

Mr. Wharton Peers Jones is lecturing in England as a Chilian agent of immigration. He stated that mechanics are needed, that sober men can hardly fail to get on, that wages are four and five dollars a day; that Government pays as much as 7, 8 and 9 dollars a day to skilled workmen, and that the country is 150 miles wide and 2000 long. He is reported, in our papers, to have stated that in Chili there are:—

of shoe factories.....	50
" paper "	3
" chocolate factories	5
" brick-yards.....	100

" soap chandleries.....	65
" tan-yards	136
" cabinet makers	45
" workshops of copper, silver and gold	150
" printing establishments.	150
" distilleries	100
" bakeries	300
" flour mills	600
" breweries	80
" saw mills.....	227
" coach factories	64
" starch "	40
" oil "	20

— A new Danish Evangelical Church has been dedicated at Minneapolis, Minnesota. The building is a queer design, in keeping with the architecture of Denmark. The service was according to the old Danish ritual, the ministers wearing black surplices with white ruffles.

— At St. James Episcopal Church, Chicago, silent service was conducted recently. It was the baptism of the child of the two deaf mutes; the sermon was preached in the sign language by a clergyman who was a deaf-mute.

— The Congregational Church of Colorado Springs, Col., is to erect a new church edifice.

— A new Presbyterian college at Alma, Mich., would open in September. Its equipment consists of forty acres of land, two buildings, and a permanent endowment fund of \$56,000.

— Mormon missionaries have succeeded in converting in South Carolina twenty-five families of poor whites, in the neighborhood of Savannah. It is said they preached that all who did not profess Mormonism before 1893 would be destroyed by fire, and that no woman could obtain absolute perfection in the future state who died unmarried. Many of the citizens were indignant, and notified the missionaries that they must leave the community.

— A new Methodist Church has been dedicated at Naugatuck, Conn. Bishop Foss preached the dedicatory sermon.

— A new R. Catholic cathedral at Providence was formally opened in July.

— A new Methodist Church has been dedicated at Cambridge, Mass.

— At the Methodist Church in Birmingham, Conn., \$800 was raised in behalf of the Methodist hospital to be erected in Brooklyn, N. Y.

Prof. C. L. Woodworth of Johns Hopkins University in Baltimore has gone to Germany to give readings from Pilgrim's Progress in the leading cities. His rendering of this wonderful allegory has awakened profound interest, in some cases religious conviction as well. His chief aim is to use his gift as a means of influencing souls for Christ. Mr. Spurgeon has written him, urging him to give the readings in London.

CAN IT BE TRUE?—The *Irish Times* tells of a case in which a gentle action served to allay rage:—

"A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey, belonging to an itinerant organ grinder, seated upon a bank within his mistress' grounds, and at once made a dash for him. The monkey, attired in jacket and hat like a boy, awaited the onset in such undisturbed tranquility that the dog halted within a few feet of him to reconnoiter. Both animals took a long, steady stare at each other, but the dog evidently recovering from his surprise, seemed about to make a spring for the intruder; at which critical juncture, the monkey, who had remained perfectly quiet, raised his paw and gracefully saluted by lifting his hat. The effect was magical, for the dog's head and tail dropped, and he sneaked off to the house refusing to leave it until his polite but mysterious guest had departed."

A Boston correspondent writes:—

"Even our daily papers are becoming alarmed at the regaining by diplomacy of the temporal power of the Pope. When brave old Bismarck succumbs to this persistent and wily foe, we may well take the alarm. For years he has stood like a break-water against the surging tide of ultramontaniam, but at last he calls upon the Pope for assistance, and we may rest assured help will only be given in return for pledges and compromises which will

endanger the whole of Europe and this country as well."— July 15. T. P. B.

There are 136 rectors of Protestant Episcopal churches in Massachusetts who reporting their salary to Bishop Paddock, show that the highest is \$10,000, the lowest 600, and the average 1,627. From this the Bishop draws two conclusions (1) That, while in the vast majority of instances the support of the clergy is not what it ought to be, there still is no occasion for exaggerated complaints. (2) The only practicable remedy under the voluntary system is to create a better public sentiment among the churches.

Thomas á Kempis Prayer.

The following gives voice to the truest needs of the soul:—

"LORD, I speed to thee, who knowest all things, to whom all my inward thoughts are open, and who alone canst perfectly comfort and help me. Thou knowest what most I stand in need of. Turn for me all earthly things into tenderness, all things grievous and contrary into patience, all things low and created into contempt and forgetfulness. Lift up my heart to thee in heaven, and do not send me to wander over the earth."

That ancient and famous city of Damascus, which was a place of importance 3800 years ago, under the name of Demesek, is busy now with plans for laying railroad lines through its streets.

The decease is reported of Bishop Wm. L. Harris of the Methodist church, who a few years ago visited Chili and ordained numerous members of the Taylor Mission, and preached once in Union Church. N. York papers mention his death Sept. 2nd, at the age of 59.

—The Chicago Inter Ocean asks: "Who ever saw a stuttering woman?"

—Sarah Bernhardt gathered in \$300,000 as the result of her tour in North and South America.

—In the recent interesting correspondence between Bright and Gladstone, the latter addressed his former colleague as

"Bright," who answered: "My dear Mr. Gladstone."

—Dr. McGlynn says: "In order to obey our Saviour must we obey every whim and caprice of the Pope, especially in matters in which he is grossly ignorant? The present Pope actually said to the bishops from New York and Massachusetts that he supposed they must have come by the Isthmus of Panama."

—She: "No, I can't give you another dance, but I'll introduce you to the prettiest girl in the room." He: "But I don't want to dance with the prettiest girl in the room. I want to dance with you."—*Punch*.

—When the thermometer stands at 110 degrees in the shade, the orb of day may very well be called the prodigal sun.

—*Tid Bits*.

—"Yes," said Miss Popinjay, "I have a beau, but have had him for five years. He is nothing but a beau of promise."—*Burlington Free Press*.

—There is less originality in profanity than in anything else. It is as old as sin. New Orleans *Picayune*.

—If the age of a nation may be computed as that of a tree is measured, by its rings, what a venerable institution our Republic must be.—*Life*.

—A little daughter of Justice Kyser, of Lexington, swallowed a silver quarter of a dollar. Dr. Hendrix made efforts to extract it, but only succeeded in recovering ten cents.—*Chicago Morning News*.

—The Rev. Mr. Sticker, D. D.—So you don't think I practice what I preach, deacon?

Deacon Kicker—Well, considering that you have been preaching on the subject of resignation for the last forty-nine years, I don't quite think you do.—*Tid Bits*.

—Father of the fair one—We close up here at ten o'clock.

Brass-headed beau: That's a good idea. It keeps fellows out who don't know enough to get inside earlier.—*Tid Bits*.

—Madam scolding her maid: "How is it, Françoise, that you clean my shoes with my tooth-brush?"

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Valdivia; Good News.

The *German Gazette*, for southern Chili of Oct. 22nd, brings the following paragraph of most interesting intelligence.

EVANGELICAL DIVINE SERVICE.—The first celebration of divine service, held last Sunday, in the locality which has been transformed into the house of the Lord, was attended by a large gathering: 300 persons were present. The service was conducted in the most dignified manner, and we have every reason to believe that those present were thoroughly satisfied. The reverential demeanor of Pastor Schmidt and his excellent introductory discourse contributed greatly to this. The first service has doubtless won many friends to the new congregation.

To this genial ^{***} notice corresponds the letter received from the Rev. Mr. Schmidt, and placed, translated, at our disposal by Mr. Soltan of this city. Mr. Schmidt writes: "I was very sorry that it proved to be out of the question to hold the opening service on the 9th of October; but the place selected, a *bodega* (i. e. a warehouse) had been recently vacated; and, what with putting in windows, painting the ceiling, hanging curtains, laying down carpets, opening a suitable entrance to the hall and painting its outer walls, every moment was employed until an hour before the first service on the 16th ult. I

directed invitations personally for nearly 400, and used every free moment to pay visits, though I was unable, even then, to get quite around to all. With one or two isolated exceptions, I everywhere met with a kind reception, and felt happy to make the acquaintance of a number of excellent men.

The service passed off according to program, as follows:—

1. General chanting by the congregation "Allein Gott in der Höh sei Ehre.

2. Liturgy:—"Glory be to the Father, and to the Son and to the Holy Ghost as it was in the beginning" etc. "Our help is in the name of the Lord:"—Response by the children's choir:—"Who hath made Heaven and Earth."

3. "The Lord be with you:"—Response, by children's choir, "And with thy spirit!"

4. Prayer; confession of sins. Response: "Amen!"

5. General chanting: "Oh Heileger Geist kehre bei uns ein."

6. *Sermon*, text Romans 1, 16: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

I. First part, Christ our leader: the strength of the Lord.

II. Second, Faith: surrender to the Lord.

7. General chanting: "Abide with us by thy grace, Oh Lord Jesus Christ."

8. Prayer and benediction.

9. General chanting: "Unsern Ausgang segne Gott."

"The whole service was little more than an hour. Nearly 300 were present though the space was limited. The hall had been so transformed that it was scarcely to be recognized."

* *

Mr. Schmidt suggested that Mr. Soltan should "communicate the essential parts of his letter to Dr. Trumbull." Mr. Soltan adds: "I beg, dear Dr. T., to add that the Lord has indeed heard us before we cried to him; and has covered our friend with the shadow of his wings. May his grace abide with our brother Schmidt, with his congregation and with us all!"

* *

The account now given corroborates the opinion long cherished that the Germans might be relied on to sustain the worship of God in the Gospel, if wise, good and educated men could be found to go in among them and preach Jesus Christ, as He is. And never did we feel so much impressed with the importance of seeking to consolidate and crystalize the Teutonic element, now existing in Chili and on the increase, into Christian churches, as at this present hour. That is the work of the Rev. Messrs. Schluyter, in Santiago, Schmidt in Valdivia and Beckmann in Port Montt. The first began in Santiago a year or more since, with only a few, but has now a congregation of 60; in December he comes to make a similar effort in Valparaiso.

These steps, though as yet inceptive, are highly important. The ultimate evangelization of the natives of the country, while neglecting the foreign protestant residents, and their families, German, English and American, is a scheme as utopian as it is illogical and impossible of realization. No such method of missions will work out the deliverance that is desired. Every missionary should acquire Spanish, but some of them must preach also in English and German, unless we desire to make ourselves a laughing-stock. It will not answer to neglect the foreign element, in the expectation that effective and durable

work can, then, be accomplished for the country at large. The purpose in founding the Chili mission in 1845 was to draw together the Foreign Protestants resident here, and to form a nucleus of evangelical life, of living atoms, of god-fearing believers, with whom and through whom the native circles were to be reached, souls converted, churches organized, preachers raised up and elders ordained, until Chili should indeed become a part of the kingdom of our Lord Jesus Christ. And what has been done in a measure here in this city ought to be and must be done at other points, in other seaports and other towns. Really we trust the German contingent is now coming up to render holy and effective aid.

UNION CHURCH.—At the Communion on the first Sunday in November 108 persons gathered around the Lord's table. Four were received by church letters from Scotland. None came forward to confess the Lord by profession. This has not occurred before since the present year began.

S. SCHOOLS.—The Port school meets now regularly in the church, the Union Hall having been sold and passed into other hands. On the 13th there were 76 present. The collection for missionary uses was \$4. 61.

The Almendral school continues to meet in the calle Independencia.

THE NEW HALL.—The plans are well advanced, and ground for the foundation walls is to be broken immediately. Mr. P. Mackay, Mr. John W. Hardy and Rev. Mr. Dodge have been assiduous in preparing them. It is confidently expected that the new building will further the best interests of the congregation generally, more especially in the education of the young in the ways of the Lord.

SPANISH TRACTS.—These including the *Predicador* continue to be printed, and flow out among the people. The Rev. Mr. Allis in Santiago, in union with señor Camilo Guzman and A. Daroch distribute about three hundred of each as it is issued; in Rancagua señor Casas Cordero receives 50 copies to put into circulation; a lady

is very active there in scattering 30 copies; in Concepcion Mr. Jorquera, in Constitucion Mr. Bercovitz, and in Quipué Mr. Vidaurre, distribute each 40 copies. To 18 persons throughout the country 10 copies each are sent for scattering among their friends, to 35, 5 each, to 12, 3 each. Then to individual addresses 500 copies are mailed. All assistance in scattering these publications will be most welcome. In this direction more might be done if friends would kindly take an interest.

Some are mailed to go abroad, to California, N. Mexico, Spain, Peru and Bolivia, besides to G. Britain to sympathizers with the work, and to the mission-house in N. York.

* * *

Here is a note just received manifesting the interest that one friend feels here:—
Valparaiso, October 12, 1887.

Please find enclosed five dollars, given to help forward the printing of pure, sound *Tracts* in Spanish. Oblige by acknowledging this small sum in the next *Record* published. With best wishes.— J. C. HODIE.

Specially welcome this missive is, first as it shows sympathy with a work not wanting in discouragements, and next as it aids to provide funds for the outlay that is unavoidable.

* * *

Occasionally an unfavorable response comes to our attention in sending these publications. One lady quietly returned a copy of the *Predicador* without a note or comment of any kind.

—A gentleman, to whose wife a friend of hers had asked it might be sent, returned it (with the other little tract about the diminution of homage to Christ through the use of wooden images of Him set up in churches and convents) censuring the sender in terms of great severity.

—A gentleman in the Capital informed a governess in his family that she could not be allowed to receive the *Predicador* through the Post, while teaching for his lady in his house.

—Another case somewhat similar has recently been reported, where censure was expressed by a lady who had never read the tract in question. Probably there are

many more of a similar nature of which we hear not.

—On the other hand a lady, of high standing socially, said: “Be sure and send me copies of everything you publish.”

—A native gentleman very much respected in social and commercial circles, spoke also to the same effect: another writes: “I always distribute with pleasure the copies you send me”: still another says he finds them “acceptable”: in Taltal a merchant carried a copy to his home because he was interested and pleased in reading it in a friend’s house: another wrote: “We seek to have the copies you send reach people in good standing here.”

From one quarter the question was sent: “Why do you seek to undermine the beliefs of the common people? Why not join with us Catholics in Work of Charity and Benevolence, and let our people alone?”

To this a reply was sent apologizing, if what had been done were considered intrusive, and mentioning the *Olias del Pobre* just then in hand and needing funds. The question was asked: “Would it be agreeable to join in so good a work?” To this no reply has as yet come to hand.

To sum up the matter of Spanish printing, it never before seemed as important as it does to-day; and we never were more resolute to continue and enlarge the circle of this effort. Just so far as funds can be obtained, the publication of Christian truth shall go forward, in the shape of translations of short paragraphs (*historietas*), in original verses and hymns from the pen of Miss Hidalgo; and in reprinting good tracts that have been published in Spain.

Faint yet pursuing! Is the motto.

No. 22 of the *Predicador* has just come in from the printer and been sent out by mail. It contains a nice story of a lad who answered a boastful skeptic, publicly attacking the Bible and Christ among the passengers on a steamer, by telling what the Grace of God had done for him. It then has a discourse on Abraham’s vision of Christ from the distant age in which he lived, John 8, 56, followed by an original hymn:

"The Soul's Prayer", a notice of Admiral Farragut, and a short notice on the Resurrection of our Lord, from the *Cristiano* of Madrid.

CURIOUS BAPTISM.— *La Nacion* of Buenos Ayres reports the baptism by Archbishop Aneiros, during a recent visit to the Argentine Indians, of five Indian females, belonging to the same family, composed of a mother, her daughter, her grand-daughter, her great grand-daughter and great-great grand-daughter. The prelate thought a similar instance had never occurred.

SOUTHERN PATAGONIA.— The Geographical Institute of Buenos Ayres proposes to that Government to give aid to an expedition designed to explore the Andes more thoroughly in the neighbourhood of latitude 51° South. Professor Sorondo, aided by Captain Castillo, proposes to spend five months in the region of snow, making observations and building winter huts, as also boats to descend to the Pacific. Eleven persons are to compose the expedition. It is thought the Government will render aid, and that possibly a long dreamed of passage from the Atlantic to the Pacific may be discovered.

EXCURSION OF SCHOOLS.— On the 11th instant the City Schools, accompanied by some private schools that had been invited, went out for a holiday to Viña del Mar in special trains. Some of the boys' schools furnish them with uniforms and small muskets.

— A Court of Appeals for Valparaiso has been proposed to Congress by the President. The most prominent Commercial firms in the city have presented a petition to the same effect. The number of cases before the Courts in Chili at the close of 1886 was as follows:—

Iquique.....	63
Serena	144
Concepcion	723
Santiago	820

In all..... 1750

The *Patria* urges that, since the territory embraced by the Court of Appeals in Santiago, including Valparaiso, contains 1,155,097 inhabitants, and Valparaiso is really the centre of commercial movement for the nation, it is of the highest importance, in order to the prompt and satisfactory administration of justice, that the new Court of Appeals be established forthwith: but adds the query: "What is the difficulty in the way? Where is the obstacle?" and answers: "It is exclusively in the Conservative party, which is determined, as stated by its leader don Carlos Walker Martinez, to obstruct every project which may give prestige to the present administration and the political groups which support it."

— One of our dailies gives the following: "The biblical legend, regarding Christ, as he was led out to Calvary, when some sinners (females, *pecadoras*) pitying his condition could not restrain their tears, tells how the Martyr of Golgotha, hearing their sobs and perceiving Himself to be the object of the compassion of such wretched persons, *desalmadas*, could not repress his indignation, but addressed to them the following memorable words: "Do not weep for me, who am a green tree and laden with virtues. Weep for yourselves and your children."

This may show that the Scriptures are not entirely unknown among our native friends. May their acquaintance with them become much more extensive and exact.

The Bible torn to Pieces.

To the Editor of *The Record*.

Dear Sir:— It causes me pain to see the prejudices that prevail among the people. I am a Chilian and love my nation, but, among other things, the people do not know how to esteem or treat the Holy Scriptures: a few days ago in a school one of the large girls, during the recess, actually tore the leaves out of the Bible. I am glad to say that her companions manifested their disapproval of her misconduct, and showed her that they were distressed at her acting so wickedly. Poor child of

prejudice, she will have heard her relations say that the Bible is not to be read by everybody. Perhaps you might say something about this incident. Do not, however, be too severe on my country-women. I hope they are yet to learn how good it is to read the Holy Scripture daily in the house, in the school, and every Sunday in the church. A good man once said: "Thy word is a lamp to my feet. It is my meditation all the day."—Yours truly,

A LADY.

We can only condemn and deplore so painful a manifestation of ignorance of the value of "the Scriptures" which Jesus commanded us to "search", John 5, 39.

To the Editor of *The Record*.

Dear Sir:—It may interest some of the readers of your paper to read the following extract copied from a letter from the United States. A lady writes me:—"Last mail I received two *Records* for which I am much obliged. I wish it were possible to receive them regularly. We enjoy reading them thoroughly, especially the sermons which are always so helpful."

A VALPARAISO FRIEND.

THE CUSTOMS.—The total income for September in the Custom-houses of the country was \$293,336 in silver, and \$2,449,802.50 in Government paper money, being an increase of 1,381,942 in paper, and a diminution of 305,742 in silver; the total difference in favor of Sept. 1887 as compared with the same month in the previous year is \$912,566.

During the nine months of this year \$13,646,214 have been collected in paper, and 4,491,694 in silver: an increase on Sept. of 1886 of \$1,886,090 in silver, and 114,293 in paper.

— Captain Chase of the *Cachapoal* reports having abandoned on the high seas, between Caldera and Coquimbo a vessel, the *Andrea Emilia*, Chilian, listing to larboard, which he took in tow for three hours but finding it impossible to save her cast her adrift.

— Mr. Edwards, Secretary of Finance,

was in Valparaiso on the 15th inst., conferring with the Superintendent of the Custom-house.

— Numbers are in prison on trial regarding the recent discoveries of frauds in the Custom-house.

— Nov. 15, the *Britannia* arrived from England, bringing among her cabin passengers: Mr. and Mrs. Trevor, Mrs. and Miss M. E. Campbell, Messrs. Thomas Balfour, Marcus McGregor, E. H. Harrington and C. H. Abell; also Mr. J. W. and Miss N. Millie, and Miss Kaulen in transit for Coquimbo.

The *Britannia* also brought from Talcahuano: Mrs. Drummond Hay, and Mr. E. A. Moyna.

And, further, from Liverpool: Messrs. H. Barber, J. Horton, J. A. Charlesulht and his wife, A. Morris, M. H. Bascomb, W. Hunter, J. Fenice, W. Skinner, R. Hopkins, J. Mc. Kinnon, J. Balmain, J. Campbell, J. Mc. Kinlay, W. Graham, S. Ludland, J. Woor, E. Castle, A. Mc. Nab, J. Aldeshard and J. Atkey.

CHARITY, GOOD WORKS.—In Serena Mrs. Rosa Perez de Varela (don Ruperto) died on the 9th inst., leaving legacies amounting to \$70,000, among which were gifts to:—

The House of Orphans	\$ 10, 000
“ Charity Hospital “ of	
St. John of God	6, 000
Mrs. Piñera for charities	7, 000
The Good Shepherd (Con-	
vent)	10, 000
The Sacred Hearts.....	1, 000
To distribute among the	
extreme poor	500
To a maid-servant.....	1, 000
“ “ man “	300
For masses.....	500
To brothers and sisters and	
friends	10, 000
Sunday legacies.....	2, 700

LAS OLLAS DEL POBRE.—A further amount for this charity has been handed in. A gentleman, British, who requests his name may not be published, has voluntarily placed in my hands a hundred dollars to be used, at discretion, for the object named above or any other. The former bal-

ance of \$196 has been disposed of as follows, after consultation with the Ladies' Society of Relief: to the *olla in* the Asilo under care of Mrs. Horace Lyon and Misses Otaegui and Ross \$100, to that of the Matriz under care of the Rev. cura Manero \$50, and to a third superintended by Mrs. Rojas, in calle Tivolá, \$46.

Of the additional \$100 seventy have been given by advice of the Ladies to the Taller managed by them, which furnishes clothing to the destitute, and 30 to a family suffering and needy, which they urgently recommended.—D. TRUMBULL.

CHOLERINE.—This disease which was reported in our last number as having caused the death of a teacher and a pupil in the "Santiago College" in the capital, and had caused no small alarm, has disappeared from the institution. The papers of Santiago, however, report the occurrence of sporadic cases in the city: and on that account anxiety is felt.

SANTIAGO.—It is stated to-day, Nov. 10th, that in the capital there were 60 cases of cholera, of which 50 proved fatal. From the papers little can be learned about them.

On the 16th 27 deaths were reported there from the epidemic during the previous 24 hours, 47 new cases, 24 discharged cured, and 104 under treatment in hospitals or in private dwellings.

On the 9th instant a cablegram was received from London from the British and Foreign Bible Society, assuring the Valparaiso Society of their approval of the effort to do something immediately for the distribution of the Holy Scriptures in Peru and possibly also in Bolivia. This is as we anticipated. In fact so confident were we of the sympathy and assistance of the London Society that some of us had assumed the responsibility personally of advancing the means to the extent of \$1000 currency, in order to have our men, Messrs. Krauss and Spandermann, go forward a fortnight ago to commence the work. We had asked for £100, enquiring would it be possible to increase it to double the amount; and to a letter dated

Sept. 17th the reply came by wire that £200 should be provided by the Society in London. It is hardly necessary to say that this fills our hearts with gratitude and hope that better days for the enlightenment of Peru and Bolivia are now approaching.

—Nov. 8th, the Chamber of Deputies failed to hold a session, for want of a quorum.

—The Anglo-Chilian Tribunal, for claims growing out of the late war with Peru, has terminated its labours, as the Chilian Government pays over to that of Her Majesty 100,000 hard dollars to be distributed by British authorities among the 21 claimants remaining. A volume is to be issued, from the Imprenta Nacional containing all the sentences that have been issued by this same Tribunal, by order of the administration.

—An agreement made by the Chilian minister in France with Mr. John Samuel White, for building a steam launch for the Captain of the Port, Valparaiso, has been approved by the government.

—The statutes of the railway Company from Concepcion to Penco have been approved: \$15,000 being subscribed, the Company can commence operations.

The Senate in Santiago on the last day of Oct. voted the following sums:—

For railroads in operation...	\$ 5, 648, 700
“ “ proposed.....	50, 000
Civil engineers	61, 640
Highways and rivers	640, 000
Bridge over the Maule.....	160, 000
Expenses of colonization...	42, 000

In connection with this last point Senator Pereira remarked that he desired to know more about the condition of the colonization scheme, because really it pained him to consider that, while in Chili only a few individuals are induced to come from abroad, they flock to the Argentine Republic, to the number of 150,000 per annum, and for the most part spontaneously.

It was also voted to grant a pension to the family of the late Admiral Condell equal to his annual pay; also the income from 2,000 dollars, during 15 years in favor of his four children, while the chil-

dren should likewise be entitled to a scholarship in any of the establishments sustained or subsidized by the State.

— Races, we are sorry to notice, were run at Viña del Mar on Sunday, Oct. 30th.

— A Spanish steamer called *La Caridad* has arrived, "without passengers, in 52 days from Carthagena; designed for postal service between San Francisco and Panama. Her highest speed is 17 knots, with one ton of coal per hour."

— A paper in Madrid mentions the subscription among R. Catholics in Santiago, Chili, for missions to be established in Patagonia and Tierra del Fuego. What has been mentioned before in these columns, as stated by the friends of the mission, was repeated, viz. that "the savages in those regions live in complete nakedness, without a roof to cover them, without a hearth round which to gather, and with no support save what the earth produces spontaneously or the sea casts up on its shores."

QUARANTINE.—Rumors prevail, said to be founded on telegrams, to the effect that Colombia, that is Panama, is or was to be closed against vessels coming from Chili after the month of October.

Also it is stated that a strict examination is to be maintained in the passes of the Andes by the Argentine authorities; in fact that all the passes except that of Uspallata have been closed, and that at the Inca's bridge a medical inspection is to be kept up by a resident physician whose certificate will be required for persons proceeding to Mendoza. Any one to whom such certificate cannot be given is to be detained and quarantined five days.

Judging from reports that are current, we fear it must be admitted that a disease resembling the cholera, though not accompanied by its worst forms of dissemination, prevails to some extent within the limits of our republic; while the impression is very general that with ordinary care persons may escape the infection. Certainly nothing resembling the panic of February last is felt as yet, and we beg friends abroad not to feel unduly alarmed or anxious about us, as we do not mean to

give way to any inordinate anxiety ourselves.

PERSONAL.—The Rev. W. B. Boomer and Mrs. B. went to Santiago on the 9th instant, to the house of Mr. and Mrs. Allis. Mr. A. conducted the service in Spanish on the Sunday evening following, and Mr. Boomer occupied the Union Church pulpit. This he will probably continue to do for a time, but not permanently, since his wish is to labor directly in Spanish for the evangelization of the people of this country.

UNION CHURCH, SANTIAGO.—The congregation held a meeting last week to consider the resignation of their former pastor, the Rev. Mr. Cameron. His inability to return to Chili is regretted. Circumstances, however, appear to have made it impracticable. Mr. Allis has rendered invaluable service in maintaining divine worship there during the late months. Although in addition to his other work it has increased his burdens not a little, still he has taken pleasure in it himself as well as afforded satisfaction to his hearers. He presented on the 6th instant, the Lord's day, the cause of Bible distribution, and invited the congregation to contribute again this year, as they did last year so generously, to the funds of the Valparaiso Bible Society. What may be the amount raised we hope ere long to learn. In 1886 it was \$300.

— An exhibition of paintings is now being organized in Santiago. Nov. 9th, was the last day that paintings could be received. They have been sent in by Misses Carolina R. de Orrego, Matilda Hörmann S., Auristela del Fierro, Ester Zamora, Celia Castro, Hortensia Squella de la Barra, and by Messrs. Daniel Tobar jr., Edward Nolleter F., Nicanor Gonzalez Mendez, Henry N. Swinburne, Peter S. Flores, Peter Herzl, Peter Lira, Onofre Jarpa, Juan R. Vega, Aurelio Medina, Manuel Blanco Lecaros, Crisólogo Guajardo and Lisandro Barranechea. Mr. Nicanor Plaza has sent in five pieces of stuary.

— Mr. William Biggs of Salto died after an illness of several weeks, on the 9th instant, at the age of 59. The service conducted by the Rev. Mr. Wetherall was held in the Foreign Cemetery, before the remains were taken for interment to the family vault in the General Cemetery.

— Through the Post Office we have received from an unknown hand a treatise: "Nociones de Filosofia Moral al alcance de los Niños" of which the Rev. cura Manero of the Matriz is the author. It has been printed in Spain, and contains 250 pages. It regards with disfavor the doctrine that by the Scripture alone is the will of God to be learned; and maintains the propriety of the worship of images.

— On Sunday the 6th instant, an excursion "consisting of almost all the German residents in Valparaiso, and a large number of others, as well as Chilians" went out by special train to Viña del Mar.

— In the Blas Cuevas school the attendance in October during 26 days averaged 75 lads, out of 100 matriculated. Of these 59 made 534 deposits in the Savings Bank of the school, to the amount of \$51.10 total.

— At a popular meeting held on Sunday, the 6th instant, in Valdivia, it was voted to memorialize the Government for the extension of the railway to Osorno from Victoria, with a branch to Valdivia, protesting against the report of the Committee in Congress which was unfavorable to the project, and so detrimental to the interests of the South. The Valdivians, while wrong in such a mis-use of the Lord's day, are quite right in pressing their claim for the extension of the railroad to their vicinity, and it is to be hoped that the Government may accede to their wishes.

— Mr. Augustine Ross has published a pamphlet on the "Sources of income, and the expenditures of the (Chilian) Government in 1885."

— The Ladies' Committee to the Charity Hospital have paid over \$2,725, as the net income resulting from the ball given by them on Saturday evening, Nov. 5th, at the Hotel de France.

— It is again proposed in the City Council to construct a horse-car railway to ascend the hills up which our city is creeping slowly.

— Nov. 1st was observed as usual by innumerable persons in visiting the cemeteries and decorating the graves of the dead. The native and foreign burial-grounds were crowded by processions of visitors all through the day.

— El *Minero*, published in Freirina, brings notice that Mr. John Craig and his sons, John and Hugh Craig, have extended the term of their Copartnership formed in 1883, in Huasco, for an additional term of three years from the present time.

THE MASONIC LODGE BETHESDA held the installation of its officers for the ensuing year on Monday the 7th instant. The late Master, Mr. Robert Ludford, on retiring from his office received his P. M.'s diploma, and also from his brethren a very beautiful P. M.'s jewel. Mr. William Hall was installed as his successor, Messrs. Alexander Haddow as senior Warden, James Bain, junior, Hamilton Beith, Treasurer, and John Tusche, Secretary. The installation was public and a number of ladies were present. The occasion was social and very agreeable.

THE RECORD.— From the North a lady writes asking "for three or four copies of the *Record* of that date, March 1887, which contains an article on the Cholera, giving a description of the different stages of the disease, as well as advice in regard to sanitation, remedies, disinfectants etc... We have had a copy but it has been mislaid. We consider it a very practical, serviceable article, and would like to have several copies, but if we can only have *one* should be glad to receive it."

— From the States, engineer Butterworth of the U. S. Navy has sent, by the hands of Mr. Henry Schmidt, two dollars American currency, which to us is worth four, for the *Record*, and writes: "I receive it regularly every month, and read it with great pleasure."

— A lady, also, writes from the States: "I have long intended writing to thank

you for sending the *Record*. It is very pleasant to receive it each mail. When convenient, if you will call at Mr. —'s office in—, the clerk will give you for me \$25, which will help towards publishing the paper. Kindly regard this as private."

— The Council of the Young Men's Christian Association met at Dr Trumbull's residence on the 8th instant. After full deliberation it was unanimously voted to discontinue the Literary Institute, the exercises of which have been attended by very few of late, and to carry on the Association by itself alone, in its devotional and Christian work. The present rooms will, in consequence, be vacated, and other arrangements made involving less expenditure.

The Life of the "Record."

The end of the 16th year is approaching, and the pecuniary outlook demands attention. The actual outlay in payments up to the present time has amounted to a little over a thousand dollars, while \$954 have come in. The bills for three numbers remain to be presented, which at \$44 each for 1300 copies will call for \$132; adding to this the present number 44 dollars, the total amount of indebtedness will be \$236. Postages and subscriptions to periodicals will add slightly to this. The assistance of friends who favor the journal is therefore needed and will be received with gratitude. Nov. 7th.

FINANCE

Donations to the "Record."

Mr. T. Bland Garland, England..	\$ 10 00
L. X.....	15 00
Professor Brush, U. States	8 00
Mrs. H. Trumbull de Brush do...	8 00
Mr. F. W. Schwager	10 00
Miss L. H.	50
Rev. Wm. B. Boomer	2 00
Mr. Butterworth, U. States.....	2 00
Premium on same.....	2 00
Lady in N. America	25 00
	<hr/>
	\$ 82 50

Spanish Printing.

Mr. J. C. Hodie	\$ 5 00
Mrs. Jessie Balfour	50 00
	<hr/>
	\$ 55 00

"Bethel Fund."

The following sums were contributed in October:—

Oct. 6th—British bk. <i>Earl Derby</i> , Captain Kerr	\$ 5 00
" 15th—Brit. bk. <i>Maggie Darl</i> , Capt. Edgett	20 00
" 26th—N. A. ship <i>Iceberg</i> , Capt. Treat	10 00
" 28th—Brit. bk. <i>Sorata</i> , Capt. Trenick	20 00
" 31st—Brit. bk. <i>Kelvin</i> , Capt. Thompson	10 00

REV. F. THOMPSON.

CHAPLAIN.

The infant son of Mr. James Kinnear, John David, aged 3 months, died Nov. 6th after a few hours' illness, and was buried in the English Protestant Cemetery Nov. 7th. F. T.

SERMON

PREACHED IN UNION CHURCH, BY REV. DR. TRUMBULL, VALPARAISO, NOVEMBER 6TH, 1887, AT THE LORD'S SUPPER.

Christ raised for our Justification.

TEXT:— If we believe on Him who raised up Jesus our Lord from the dead, Who was delivered for our offences, and was raised for our justification.— ROMANS 4, 25.

Before becoming man the Son was in Heaven with the Father, (2 Cor. 8, 9,) possessing all things. For our sakes, that we might be rich through his poverty, He became poor and, during all his humiliation, bore and did every thing for our benefit. Nothing was for Himself save as He identified his interests with ours. He is described in this text in terms never applied elsewhere to any human being, nor even to any angel: "He was deliver-

ed for our offences, and raised for our justification."

To understand this you must consider that religion, in its true import, is not the discussion of difficult points, nor is it recounting the history of churches, nor foretelling the end of the world, nor defining the conditions of the future state, either for the saved or the lost, but it is to keep the commandments. Many who throughout their life have been religious disputants, have lost their souls, not being met after death with the welcome: "Well done good and faithful servants;" but filled with anguish, as the Lord has said to them, He had never known them.

But when we speak of keeping the commandments, you dare not claim that you have done it. Those among you, who are striving most assiduously and constantly to do it, would be the last to aver that you have done it, except most imperfectly; while all others must admit, unless you falsify your record, that you have been guilty of innumerable and inexcusable offenses against our Maker. These offenses have been the result and outcome of our past lives. How now has God dealt with them. I answer that while we the offenders minimize, He has magnified them. While we excuse, He has condemned them. But at the same time He has sought, by a curious and nice discrimination, not to condemn us:—to condemn the offences and yet allow the offenders a reprieve, in fact an escape.

I.

In the slowly moving panorama of history He separated a nation to be peculiarly his church, in fact to be the mother of all churches, nay more to be the mother of the Saviour, who born of the church was to redeem it; who deriving his human life from it, and his education, was to devote that life to it; who laid it down for churches gathered from all the nations of the earth provided they would come and share in the blessed benefits of salvation from their sins. The Son from amid the darkness which surrounds the throne of God "through excess of light" the bright-

ness of the Father's glory, and the express image of his person, came forth, emerged, was sent, appeared, that he might declare his invisible Father, revealing to our comprehension the love He hath for holiness in combination with his love for us. "God so loved the world that He gave his only-begotten Son that whosoever believeth in Him should not perish but have life everlasting," (John 3, 16.)

II.

But the astonishing information is further imparted that in carrying forward human recovery from sin and its slavery, its guilt and its stain, all combined, the heavenly Saviour was "delivered," handed over into the power of those who opposed Him, disliked and hated Him, would not have Him to reign over them, and felt it was their right if not their duty to assault and destroy Him.

They to whom he was *delivered* were divisible into two groups: first, the active and self-styled religious conspirators, and second, the blind political executors of their designs. His countrymen, the Israelites, plotted against him and *delivered* him to Pilate, the Roman Tyrant, with a demand that he should be slain. But it was the Unseen Father who *delivered* Him to the Israelites; and by Whose determinate counsel and foreknowledge the Son was crucified and slain, Acts 2, 23, while they through wicked methods planned and by wicked hands accomplished the deed. The magistrate who condemned Him confessed: "I find no fault in this man;" while the Heavenly Father, also, repeatedly declared: "This is my beloved Son in whom I am well pleased"; and yet He was made the associate of felons, treated as a conspirator, and executed as an insurgent: of all which the explanation given is that the Father had "laid on Him the iniquity" of others, (Isa. 53, 6): "The chastisement of our peace was upon Him": His soul made "an offering for sin." Christ's own words, in which He sought to prepare his followers for what was to occur, Matt. 26, 28, stated: "This is my blood shed for many for the remission of sins," and chapter 20, 28, "The Son of Man came

to give his life a ransom." Echoing this an apostle says: "Who gave Himself a ransom for all"; and another adds further: "The blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1, 7.

But how was this last yet immensely important item to be known? What was to be the proof for any thoughtful soul that its sins were cleansed and that it had peace with God through the crucifixion of Jesus? Surely no one could climb to Heaven and there become sure that reconciliation was perfected and God's displeasure canceled, even when Jesus said: "It is finished" and expired. Hands of affection received his lifeless body from the executioner and laid it with the owner's leave in Joseph's tomb; but yet throughout that Friday night and the next day and the following night, no one could tell that the pardon of sin was secured. Waiting hope was compelled to fold her wing and wait anxiously till the third day should dawn, to see whether He should rise again as He had foretold. True, the history does not show the disciples to have felt any anxiety on this point. Their views of God's honour were too crude and defective, and their ideas of his government too thin and superficial. It did not occur to them that Jesus had gone into the dark empire of death, the bearer of their transgressions; and hence, while they grieved over his departure, they looked not to see if he would return again. The lesson that He was their mediator, their sacrifice, and his death their ransom, they only came to comprehend afterwards: although it was the lesson which Christ had all along been seeking to teach them, though with anything but success. It is the lesson He seeks to teach you to-day in the emblems set upon this table and by this drapery concealed from view.

The transcendent question during those three days was whether God accepted what Jesus Christ had done in his death for our redemption.

III.

And this is the question to which the text gives the hopeful, cheering and blessed answer that: *He was raised again for*

our justification. The Unseen Father's reply was given by causing the currents of life to flow anew in Him in artery and vein. He restored life to the mangled form. By the resurrection God crowned the death of Jesus with that supreme value which Jesus himself had anticipated, and promised it should have. In the resurrection God showed that, He had not deserted the Son when He *delivered* Him to his adversaries. He showed that the mission of the Son was not a failure; He showed further that though the Son had been extremely humiliated by "the prince of this world," still He was not defeated; and He showed finally that He accepted the sacrifice Jesus made, and will confirm all his promises of pardon to souls truly repenting. Only by the power of God could the slain Jesus be raised to life, but by that power He was raised, in order to give us a firm and certain hope of our justification.

IV.

Justification—what then is it? It is the acceptance of a guilty man by the Holy God, his Creator and King, as though he were no longer guilty. It is an act of God's free grace unto sinners:— in which He pardoneth all their sins accepting their persons, and accounting them to be righteous in his sight... and this only because of the perfect obedience rendered, and full satisfaction made by Jesus Christ, which is reckoned to their advantage by God, and is received by them through faith alone.

1. Justification is quite different from reformation, and that is only saying it is quite different from sanctification. Think of it as the exact opposite of condemnation, and the negative will help you to understand the positive term. Much has been written on the subject that is confused and confusing. To justify has been described as the amelioration of a believer's temper, but that is a mistake; it has been thought of as the amendment of his conduct, but this too is erroneous. If you take justification to signify betterment of conduct, in any way, sense or shape, you will fall headlong into doctrinal misconcep-

tions and entanglements, and before you know it will find you have transformed salvation into a miserable scheme of trade and barter, in which while sins are palliated small obediences are reckoned at a value exaggerated and altogether untrue. Christ's death however for sin against God, shows it in all its flagrancy, so that if you will accept Him slain in atonement for it, and will rest upon Him raised again to life as God's assurance of pardon, then, while you walk on the granite of a firm hope, on the Rock of Ages, you will feel also that you cannot tolerate sin any longer in your life, but must have done with it, and must put it away.

* * *

And now to draw our study on this great theme to a close ere we come to the Lord's table and take the symbols of his crucifixion, let me offer the suggestion:—

(1) That your Heavenly Father has manifested an extreme anxiety to have you really reconciled to Him. If any one in this house remains unreconciled to Him and unforgiven, it is contrary to the wish of God. His love, his effort, his merciful provision in the gift of his Son to redeem you, proves it. You have only to confess your offenses, to form and utter an honest purpose to relinquish them, accepting by faith the death of Jesus as your substitute, and then God's promise brings to you the pardon of your sins instantaneously.

(2) If any say they are not pleased with this doctrine of Justification because an Innocent Man suffered in it for the guilty, I suggest, first, that the trouble lay in your being guilty; and, second, that to dissent from Jesus, who would heal and save you, touching the method which He saw to be most efficacious for the removal of your guilt, is beyond measure foolish on your part and dangerous. He did what He saw to be requisite and necessary; and that not at your cost nor at mine, but at his own. You were guilty, you now are, and whether He suffered to set you an example or suffered also to make answer for you in law, is a question you had a great deal better carry to Him to have it answered correctly, than to any human teacher, however acute, gentle or superior.

(3) But why not be pleased with his revealed method of Justification? It honors the law, honors government, and honors God. It cancels guilt, procures remission, and quiets conscience. It awakens gratitude, breaks pride and melts the soul. "It is the power of God unto salvation unto every one that believeth." They who try it most completely rejoice most in the hope of eternal glory. Do not, therefore, frustrate divine grace. Do not put away from you the offer of immediate and complete justification for your soul through the slain Lamb of God. Simply allow the Son to be your daysman with the Father, your surety, your advocate, and allow him to secure for you pardon and eternal life. Place your cause in his hands. Ask Him to be your intercessor with the Great King. Submit yourself to Him. Submit to Him every thought. Lay your hand upon your mouth and acknowledge that to you confusion of face belongs; promise Him a new and perfect obedience; quietly take your seat at his table, justified by his expiation, and then go hence to your home, afterwards, and later on to the busy street, and to the tasks of life, careful before all else to honor Him by whom you have been redeemed;—all of you redeemed as far as possible until you consent to close with the terms of his redemption.

(4) To Abraham, the prince of believers, his trust in God's promise was imputed, immediately as soon as he believed, and so shall it be for every one of you. Each of you may become a child of Abraham through this holy imitation of his faith. Believe God as he did, and righteousness shall be imputed to you. The term is antiquated, slightly, but the Revised Version gives its modern equivalent, shall be reckoned. Have done therefore with denying your culpability, have done with extenuating it because it might be greater, have done with attempting to forget it; in a spirit truly filial confess it, asking the Eternal King to reckon to you a rectitude that, you own you lack, but admire and long for. Change places to-day with the Redeemer. As He occupied yours, come you to Him now and take his place. "God

hath made Him who knew no sin, to be sin for us, that we might be made the righteousness of God in Him," 2 Cor. 5, 21.

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We then as co-workers together with Him beseech you also that you receive not the grace of God in vain."

FOREIGN

The telegrams from Europe of Nov. 14th, are interesting but cause anxiety. We copy the following, received via Galveston, from the *Patria*, touching exciting scenes that are occurring in London:—

LONDON, Oct. 14.—The scene in Trafalgar Square yesterday has not been equalled since 1866, when the people... destroyed the railing round Hyde Park. 4,000 policemen took possession of the approaches to Trafalgar Square to-day at an early hour. They were on the ground but a short time when the various societies of Socialists, Radicals, and Irishmen, approached from every direction, headed by bands of music, and carrying banners with mottoes. The police attacked and dispersed each group as it arrived. One Society entered the Square, but was repulsed after a bloody fight. At 4. 30 p. m. the crowd in the vicinity of the Square numbered about 100,000. Cavalry and infantry were summoned to the assistance of the police. A procession consisting of several Radical and Socialist clubs from Clerkenwell, made its appearance at Broad Street and Bloomsbury, but was forbidden to enter St. Martin's Lane. The Socialists entrusted their flag to a Mrs. Taylor, who refused to surrender it on demand of the police. The latter attempting to wrest it from her, the Socialists came to her rescue, a sharp encounter followed. The Constables finally secured the flag, and the woman was carried off in a faint. The conflict so enraged the police that their officers were unable to restrain them. The Socialist flags were all seized. Many of the police were sent to the Hospital. 70 injured persons were attended to at the Charing Cross Hospital. The parade from Peckham, Bermondsey, and Dept-

ford, joined the forces at Westminster. Numbering 8,000, appearing to be under one leader, marching with their arms linked, they occupied Parliament Square; when ordered to disperse a struggle occurred. Their flags were made rallying points for the mob, and around them fearful struggles took place. Eventually the procession was compelled to disperse. Many were injured.

—Relating to Germany and Russia the following comes from Berlin:—

BERLIN, Oct. 13.—The Czar's announcement of his intention to visit Berlin was most cordially received. He has especially asked Emperor William, on account of his age, not to welcome him at the Station. The Imperial party will be received at the Russian Embassy by Prince William, and then be driven to the Palace to visit the Emperor. A large number of Russian detectives have arrived here, and are being sent to Lubeck, Hamburg and other places. The heads of the Russian police will cooperate with the German authorities in guarding the route to be taken by the Czar; he will delay coming until the 18th. During his presence in Berlin the police have been ordered to avoid obtrusive measures of protection.

—The Havas Line reports Nov. 12th: "the latest despatches from Berlin state that Prince Frederick William's health has undergone a slight improvement."

—In courteous response to the reception of copies of a discourse pronounced in Valparaiso on the Jubilee of Her Majesty, the following has just come to hand:—

Buckingham Palace, Sept. 26th, 1887.

Sir Henry Ponsonby presents his compliments to the Rev. Dr. Trumbull, and begs leave to acknowledge the receipt of two copies of his discourse, one of which he has given to the Queen.

—The probabilities increase in favor of President Cleveland's renomination as a candidate in the States.

—His sister Miss C. is instructing classes in History, in a young ladies' College, near Central Park, N. York.

— From Mr. Merwin in California South Pasadena, word comes that Miss Strout was opening, in August, a private school in that town; to have a kindergarten attached.

GENERAL NEWS.— Labor Day in New York, in September, was observed by a parade of 20,000 workers, reviewed by Henry George and other leaders. In passing the reviewing stand some of the organizations of socialistic tendencies lowered their flags and stopped the music of their bands to signify their disapproval of Mr. George.

— From the New York *Herald's* Paris correspondent, under date Sept. 28th, comes the story on the authority of *Le Gaulois*, that Napoleon's tomb in the *Invalides* does not contain his remains, and never did; but that on opening the coffin brought from St. Helena it was found to be empty. An informant of the *Gaulois* declared that there exists in the department of public instruction, in Paris, a document with eight seals, and this inscription: "The work of the secret committee appointed to report on the absence of the ashes of Napoleon I. at the opening of the coffin." It is added that this committee consisted of twelve members, among whom were Marshal Vaillant, Count Walowski, Count Persigny and Marshal d'Ornano; and also that the matter was reported to Napoleon III. in 1861 by Vaillant.

SANDWICH ISLANDS.— A friend visiting Hawaii writes that those who have laboriously sought the welfare of those islands: "Are now deeply pained by the action of the king. He would restore heathenism, but it seems more probable that the result of his labours may be his own overthrow. The late movement was a very serious one, and the foreigners are firm and united in the determination to secure good government. It looks as if the time might not be far off when native rule would be set aside.

"There are native churches of real piety, but they are most thriving away from the cities where wicked white people have great influence for evil. I went the other

evening to a neighbourhood prayer-meeting with..., and was much interested in seeing that people came from four and six miles on horseback or driving to avail themselves of a privilege which they can have only twice in a month.....

"With a party of friends, who made every provision for their comfort, and—ascended 10,000 feet, on horse and mule, to the most wonderful crater in the world, Halea Kali or Manai. It is now extinct and has been for unknown periods, but bears the record of what once occurred within its ample regions. It is about 23 miles in circumference and would contain the whole city of Paris easily—that is the city within the walls. We have always thought it a big thing to hear say that Kilauea, on Hawaii, would take in all New Haven, but this is seven times as large. The travelers had a most interesting trip, were favored in weather, and were none the worse for four hours in the saddle the first day, and nine the next; except from the burning effect of the sun. They ought to have put on the cambrie masks which were offered them; and would if going again.

"The hospitality of these islands knows no limit. On Manai where we now are there are no public accommodations. One night we passed at the home of the Rev. Thomas Gulick, one of the missionary family now scattered the world over. A dear friend of Mr. G. is now at Valparaiso in the seamen's chapel. He was much interested to hear all about you and yours and would like to send a greeting to his friend."

— "A telegram from New York, dated Oct. 30th, says Jay Gould had started for Liverpool. The anarchist leaders of Chicago fixed upon him as a man who by bold and liberal use of his money could stay the hand of justice, and prevent their approaching execution, which they look upon as a slaughter of martyrs. Appeals have been made to Gould in various ways. Warnings have lately been of so decided a character and so explicit in their terms, that Gould became thoroughly frightened. His departure is believed to be due to the desire to pass the day of their execution

remote from the reach of their insane misdeeds."

A wreck occurred on Lake Michigan of the propeller *Vernon*, Oct. 30, with the total loss of the vessel, cargo, crew 24 in number and passengers whose number was unknown.

MR. WILLIAM TRUMBULL.—A most interesting letter has just come from Mr. Trumbull dated from Oct. 2nd to 5th, in which, besides personal notices that will gratify his friends, he mentions the charming visit of one of the most eminent young Scotchmen of the day. No one can possibly read the account without pleasure. The Scotch heart is in the right place still, and so is the head.

New Haven, Conn.,^{**} Sunday, Oct. 2, 1887.
 "Dates from Aug. 3rd to 20th, such good news of you all. I am sorry I missed that 20 days' storm, as well as ——'s wedding. Law School opened on Thursday at 12 a. m. The Dean, Prof. Wayland, made a few remarks of a business nature, and then called on (the Rev.) President Dwight to address the classes. He apologized for being a "layman" as regarded the Law, but said that as ministers often had to submit to advice from outsiders, notably of late in a book entitled a "Voice from the Pews," he wished to do the same for us, so we would please regard him as a "voice from the pews." He then advised us as to two things, 1st, to form little coteries and talk over legal points connected with our lessons with one another; and 2nd, to endeavor to do as much reading as possible, *outside* of the Law. On Friday a. m. we had our first recitation in "Torts", and at 3 p. m. on "Elementary Law." I was the first man called upon by name to recite.... Yesterday a. m. we had a lecture on "American Law."

"This a. m. attended college-chapel; President Dwight preached. The text was from Paul's words in 1st Corinthians 11th: "That same night in which He was betrayed"—appropriate to the Communion service which followed immediately after morning service. They have given up the afternoon plan. The President

announced before the sermon, that Prof. Henry Drummond of Scotland, author of the famous book "Natural Law in the Spiritual World" would address the students of all the departments, in the University in Dwight Hall at 3 o'clock that same afternoon. Prof. Drummond, he said, has been sent by the students of the University of Edinburgh, to bring a message to their fellow-students in the Universities and Colleges of the United States.

Oct. 5th, Mr. Trumbull resumes:—

"At 3 p. m. the auditorium in Dwight Hall (a beautiful building devoted exclusively to religious purposes, which has just been built on the college Campus, near Alumni Hall, by contributions from graduates) was packed to overflowing; 750 students were present. After a hymn and a short address by Dr. Smith, also one of the delegates from Edinburgh, Prof. Drummond commenced his address. He is a tall, and spare man rather with sandy moustache and side-whiskers, hair ditto which has a tendency to curl, a face peculiarly winning and attractive, a splendid eye, and a voice that instantly challenges and holds one's attention. His "talk" was very informal. After sketching the religious movement that has prevailed of late in the Scotch Universities, a movement which started in a meeting of 5 students, and received a tremendous impulse from addresses by Studd, the famous English athlete who has lately gone out as a missionary to China,—he proceeded to lay before us the nature of his "message." The language was choice, but entirely free from that coinage of religious phrases which are so apt to become blurred and indistinct through constant usage, and have but little effect on an audience. If I might describe the general effect upon myself it would be that of a succession of little shocks and surprises, by no means disagreeable in their nature but, on the contrary, the very reverse. This was induced by the originality of his thoughts, the peculiar aptness of his splendid similes and metaphors, and by the conviction that what the man was saying was profoundly simple and yet profoundly true. He draws a sharp distinction between religion as a *life* and religion as a *philosophy*. Every

man, he said, could take up the former by simply "following" Christ; the latter, his theology, his intellectual doubts could be left to take care of themselves, and would come out all right if he would only make sure of the first step. Everybody was delighted, and at the second meeting held that same evening, as large if a not larger crowd of students attended. The meetings were strictly for members of the University or graduates, all others even ladies being turned away. This was because the mission of the Delegates was to college-men. Since then meetings have been held every night. Friday's will be the last, when Prof. Drummond goes on to Harvard.

"I wish you could have been here to hear him. He is a geologist by profession, as he told us, and these have been a series of magnificent *lay* sermons, peculiarly adapted to a university audience. If I am not much mistaken, the influence of this visit will be felt at Yale for many years to come. The prominence which he gave to *character, conduct and works*, in the ideal of a Christian's life was peculiarly noticeable....

* * *

"I have just heard that it was reported in papers after I left York, in Maine, that little Phillip Johnson was drowned. I cannot believe it, and am going to write his mother, Mrs. Elvira, at once to find out. Poor lady, if it be true!"

REV. MR. CURTIS.—A letter, dated Sept. 19, Taos, New Mexico, has just been received from Mr. Curtis, in which he communicates the following items: "I am superintending the construction of a large building for a mission school. It will accommodate 80 scholars, and have apartments for two lady teachers to live in. I have done all the painting myself. The shingle roof is painted—walls are of adobes. The Board of Home Missions gave \$1,300 for it, and we shall have to raise \$200 here."

Mr. Curtis has taken up a work of translating tracts into Spanish under the lead of the Rev. John Menaul of Laguna, N. Mexico, and has as much work on his hands as he can overtake. He says: "This

dry mountain climate suits me better than the moist climate of the Chilian coast. There is no fog here and no rain in the winter. Elevation is 6,950 feet above sea level. I would like to see Chili again, but am contented here... We are 28 miles from the railroad, in my native land and only four days by rail from N. York city. The people are nearly all Mexicans. There is a great deal of poverty, but beggars do not swarm in the streets as they do in Chili all winter. I ascended Taos Peak last month, the highest point in New Mexico, over 12,000 feet. Pike's Peak and other summits of Colorado are over 14,000 feet. The view from the summit was one of the most extensive and beautiful I ever enjoyed.

"I suppose Mr. Wm. Boomer and his wife will be in Chili in October... Do you not think Angol or some of the southern towns of Chili more hopeful fields than San Felipe and Los Andes? Fanaticism and drunkenness are the great obstacles in the north, in Aconcagua. In the south you will find a better people. I believe, however, that a missionary—in some of those northern towns can do a good work, but the difficulties are very great."

— On the 11th instant, four of the anarchists in Chicago were executed for murders committed last year, Spies, Engel, Fischer and Parsons. They protested that they died as martyrs for freedom of speech. Lingg had killed himself two days before. Two others, Fielden and Schwab, had their sentences commuted. Their crime had been casting bombs among the Police, which exploded fatally for many.

Schevitch, editor of the *Leader*, applied for permission for ten thousand Socialists to express their disapproval of those executions by a public parade. The N. York police had made preparations for any disturbance.

Postscript.— Nov. 18, it is announced that concordance from Chili will be received in Panamá, after being fumigated:— And that the ports of Chili have been declared "infected" by Brazil.

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SELECTED

A Little Skeptic.

BY MARY E. BRUSH.

It is no more than fair to tell you that Connie Sheldon's bringing-up was wrong. When little more than a babe, she had been placed in the care of her uncle, a notorious infidel, and during the fifteen years of her stay with him had imbibed his pernicious notions.

Personally she was not unattractive. Her face was small and delicately featured, its olive oval brightened by curling hair, scarlet lips and a pair of large dark eyes. She affected certain little oddities, which, to us romantic school-girls, seemed especially fascinating. She wore quaint gowns of aesthetic shades and drapery. Her shining chestnut hair was brushed high *à la pompadour*, and fastened with an imposing shell comb.

For the first week of Connie's attendance at Oakdale Seminary, matters went on very quietly until Sunday came. On that day it was customary for us to go down to the parlor for madame's afternoon Bible class. On this particular occasion, Connie Sheldon was absent.

"Marie," said madame, turning to me, "be so kind as to go up to Miss Sheldon's room and tell her that we are waiting."

I went in, and there she sat cozily ensconced in a rocking-chair by the window, looking lazy and pretty in her wrapper of gray and cardinal, but I was rather shocked at seeing a French novel lying on her lap. I delivered my message, and little Miss Sheldon knit her dark brows and compressed her red lips.

"Bible class!" said she petulantly, with a stamp of her small foot. "What do I care for that? Can't we be left in peace one day in seven? It's prayers night and morning, devotional exercises at the beginning of school, and a long grace at every meal! Any body'd think we were a theological seminary, and were training for callow young parsons! Faugh! I hate it, and I shan't go down!"

"But indeed, Connie," I persisted, a little aghast at her defiance, "you had better come down, or madame will be so offended. She has very few rules, but when she does lay down a law we have found it wiser to obey." She went.

The lesson had begun, of course, and the girls were busy with lesson-papers and Bibles. The subject of the day was miracles, and madame dwelt earnestly on God's power to perform them. It was soon evident that Connie was in complete ignorance of the topic, and, moreover, had a supreme contempt for the same. Her flippant replies were overlooked at first, but they soon became positively irreverent.

"How can water be changed to wine? How can a person rise from the dead? It's all opposed to common sense and natural law!" said this little skeptic, with erect head, defiant eyes and sneering mouth. "There is no proof of the existence of a Supreme Being, and I, for one, doubt it!"

There was a sudden silence at this bold declaration, while we girls, startled and horrified, glanced at madame, whose strong, pale face at first flushed with indignation, and then resumed its usual placidity, as she said, solemnly and kindly, "My poor child, I am sorry for you sincerely!"

The school year ended, and the summer vacation began. Five pupils, however, remained at the seminary: Mamie Chapin, whose parents had gone to Europe, Margery Lane, my sister Flo and myself—all orphans—and Connie Sheldon.

"It makes me wild to think of spending ten weeks in this poky place," said Connie. "I could get along well enough with Mamie, Flo and you"—patting me with a pussy-like purr—"but to think of that sanctimonious Margery Lane! I verily believe madame made her my roommate so that she could spy on me!"

"Margery is a sweet girl!" I said warmly.

"Sweet!" mockingly. "She's got no more spirit than a dish rag!"

Now it so happened that Connie Sheldon was the only girl who disliked Margery Lane, with her winsome face, gentle manners and kind heart. Shy she undoubtedly was, but, as occasion proved, she was not lacking in courage, and that, too, of the nobler sort. It being vacation, madame allowed us many privileges, and one day we went strawberrying. It was Connie who proposed the scheme.

"We can go up Long Hill to where those two old maids, the Clements, live, and I've heard that there's a splendid berry-patch back of the house. Madam says that we may go if we come home before dark."

Two hours later we reached the Clement's cottage, quaint and old-fashioned like its owners, Miss Sophie and Miss Serepta, two simple spinsters with sweet, faded faces. Both chirped out the same

prim, but cordial welcome that they were "proper glad" to see us; they gave us rocking-chairs and huge palm-leaf fans, and after we were rested and refreshed pointed the way to the meadow down in the hollow where the strawberries were. We ate and picked, and picked and ate, until there came a sudden darkening of the heavens and a low, sullen rumbling.

"Why, girls," cried Mamie, "its going to rain. We must hurry home directly."

"We can't reach the sem.." exclaimed Connie, with a worried look. "If we get down to the Clements, we may be thankful. Dear me! Just see how fast those black, sulphur-edged clouds are rolling up. I'm afraid we're going to have something awful."

"Hush!" I whispered warningly, for my sister Flo, being a delicate little creature, was turning pale and trembling.

But Connie, regardless of everything but her own alarm, continued: "There! wasn't that a flash of lightning?"

Gathering up pails and baskets, we started off on a brisk run to the cottage, which we reached just as the big drops came pattering down. We found Miss Serepta and Miss Sophie hurrying about, shutting doors and windows. Their preparations were hardly ended before there came a loud, surging sound of swaying green boughs and a fierce roaring as though all the demons of the air had been suddenly let loose. Then red, yellow and blue-green gleams shot through the murky gloom, and sharp rattling reports followed.

"Let's go'n' set on the feather bed in the other room," suggested Miss Serepta. "I'm powerful glad, girls, that you're here to keep us company—it's kinder skittish bein' alone in sech a racket."

Most of us, I fancy, would have preferred being elsewhere just then. I know I should, though I tried to keep as calm as possible, in order to soothe poor Flo. The others were alarmed, too. The rosy hue had quite deserted Mamie's plump cheeks, while Connie's olive face was fairly livid, her scarlet lips dead white, her dark eyes distended, and her hands cold and shaking. Dear Margery Lane alone

seemed calm, even though the storm increased in fury.

A great darkness settled down on everything, just as though a black pall had been dropped. Suddenly it was broken by one broad, blue, blazing sheet of flame, and at the same instant there was a crashing, splitting sound as though the very hills were rent asunder. Sister Flo gave a little gasp, and lay back in a dead faint; Miss Sophie was in nearly the same condition; poor Miss Serepta was sitting in the center of the bed, rocking her lean body to and fro, and uttering pious ejaculations; Mamie was a silent heap of distress, but Connie Sheldon was writhing and shrieking in a perfect frenzy of misery. Margery Lane's pale, calm face shone like a white flower in the darkness. She took Connie's cold hands in her own. Her touch seemed to quiet the frantic girl.

"Connie, dear," she said, "Let us pray."

I would never have thought that timid, shrinking Margery would have dared to call Connie *dear*, much less to ask her to pray! As for the prayer, I never shall forget it! Simple it was and trustful as the words of a child to a loving Father who would never let harm befall any of His children. Before I knew it, I found myself crying, not with feverish anxiety, but softly, with the refreshing tears that relieve overtaxed nerves. Sister Flo came back to consciousness while the sweet voice was pleading. As for Connie, when she rose from her knees, there was a look on her face as if her old proud self were swept away, and a tender, humble spirit had taken its place.

"I smell suthin' burnin'!" exclaimed Miss Serepta, the practical part of her returning as the severity of the storm lessened. "This house has ben struck, I'm sure on it, an' its only the Lord's mercy that we ain't killed, but anyhow suthin's afire, an' we'd better see what it is."

We scrambled from the bed, and hurried here and there on a tour of inspection. We soon found signs marking the course of the bolt. It had flashed down the chimney, tearing bricks and splintering the floor, then, attracted by some nail, it had turned toward a closet, and after

scattering and fusing the box of tools and sundry bits of iron, it had plunged harmlessly into the cellar beneath. A few garments in the closet were burning, but these being woollen, the fire had fortunately made little headway, and we were able to extinguish it before much harm was done.

As we walked home in the cool evening, the sky full of rainbow tints and the air sweet with fresh dampness, we felt very humble and grateful. As for Connie Sheldon, she was a skeptic no longer! The storm had been to her, like the vision at Damascus was to Saint Paul, a revelation of the Higher Power against whom she had before rebelled!—*Congregationalist*.

THE RECORD.

Working for the Truth.

An esteemed correspondent writes in regard to our recent suggestions that missionary endeavour, in order to win success in this country, must not pass by the foreign residents, English, German and American, but must seek to draw them in to be co-workers with the Gospel. He says: "There is no question that Gospel work in this land should go on as a single front, and should be addressed to men of whatever tongue or nationality... If we can show the Missionary Board in New York that they should include the English work, we may hope to secure their co-operation, though they have always had before them the fact that they are to labour among foreign peoples..."

* * *

From the same pen comes the following:—"If the English churches would take hold of Spanish work as is possible, I would be in favour of pushing that department, but with a very few exceptions the English-speaking people want a church for their own comfort and do not propose doing mission work among the native population. There are some in your church who aid in the Spanish Sunday School and one or two per-

haps three, in the Spanish prayer-meeting. Some also give for the Escuela Popular and for Tracts and a few other enterprises, but it seems to me that there are lines of activity open to consecrated English talent which might be handled, but are not popular, at least not sought."

English and German Churches.

In our last issue mention was made of the utility of work among foreign residents, in hope of reaching the natives of Chili with the Gospel. Possibly it may be of use to show how such residents may contribute to that result. In a measure this would require an enlargement of the work already attempted by some, though on a scale too limited to impress a beholder as having been very important.

If foreign residents are to be contented with once in a week hearing a sermon, and being unpunctual at that, then the speed of evangelical progress will not be much accelerated through their influence of course. But if they will give as Mr. Balfour did freely of their gains in business to set forward the work of the Bible Society, or will go into the Spanish Sunday Schools and take a laboring oar in instruction, as not a few ladies and gentlemen have done, or will participate in the Spanish devotional meetings, then encouraging results may animate the friends of missions to plant services in English at points as yet unoccupied.

The remark has been made that the members of the Foreign churches now existing are less helpful in this way than they might be. In fact when it has been urged that such churches ought to be increased in number, it has been answered that so many of the members of them are inefficient. To this we call attention. The Foreign Christian may seriously dishearten the missionary of the Cross; may indeed dissuade him from making effort or urging that effort should be made for other Foreigners at other places on the coast.

We ask attention therefore to the following as items of endeavor that Foreign Christians may take up:— They can purchase and circulate copies of the Holy

Scripture, counseling their Chilian friends to read them;—

They can procure and give away copies of the Spanish pamphlets that are now being printed here;—

They can bear their testimony for Christ in the Spanish prayer-meetings that are held;—

They can attend the Spanish services if they reside in towns where only such are accessible, becoming members of the Spanish Evangelical churches;—

They can go into Spanish Sunday Schools and aid as teachers of the younger or even the older classes.

Surely in these simple but direct lines of endeavor Foreign Christians can strengthen the hands of the Lord's servants who are aiming to reach the natives of Chili, while at the same time they will demonstrate unanswerably the utility of efforts to maintain the preaching of the Gospel in English, showing that by forming here and there a nucleus of evangelical life, of living atoms, of God-fearing believers, the native circles can be reached, souls converted, churches organized, elders ordained and a real spiritual life infused into the cities and towns of Chili. Any foreign churches that show such results will hasten on the kingdom of our Lord Jesus Christ; and every foreign Christian can contribute directly to the accomplishment of this blessed end.

EL PREDICADOR.—No. 23 has been published and 2300 copies sent out to the world. An excellent account is given of a Poor Boy, who, being introduced into a Sunday School in New York by a merchant on a Sabbath morning, became a god-fearing and prosperous man, a western landed proprietor, and himself a Sunday School Superintendent. The discourse is on Luke 19, 7: "They all murmured saying that He was gone to be guest with a man that is a sinner." The topic is *The Saviour teaching sinners morality and associating with them*. The translation has been made by Miss Hidalgo, who has also added some original verses in Spanish from her own pen, on: *Union, Forbearance and Harmony*. In part the expense of publishing

this number has been defrayed out of the collections of the Union Church S. Schools.

THE FOREIGNER'S CEMETERY.—At a meeting of the Directors held at the office of Mr. Newman, H. B. M.'s Consul, a committee of inspection, that had been named for a specific purpose and had reported, was requested to act permanently: it consists of Mr. Wm. R. Henderson and the Rev. Messrs. Wetherall and Trumbull.

Mr. Dodge, after carefully fulfilling the duties of Secretary during the last twelve months, begged to be relieved of them as other imperative obligations put it out of his power to continue. The wish of all was that he should not press his resignation; but he begged it might be accepted. Mr. Wetherall then volunteered to act as Secretary for the next six months and was accordingly unanimously appointed.

The directors present were Mr. Newman, British Consul, Baron von Henking, German, Colonel Romeyn, of the U. States, Mr. Wm. R. Henderson and Rev. Messrs. Dodge, Garvin, Thompson, Wetherall and Trumbull.

The matter of Fees for interments was commended to the special attention of the Committee of Inspection. On motion of the Consul of the U. States, Dr. Trumbull was appointed to a special duty regarding the past history of the Cemetery and to report upon its titles and legal interests generally.

—In the steps taken on Sunday, Nov. 20th, to organize and make preparations for the approaching elections, by the largest tax-payers, in choosing judges etc., the Liberal Party carried all before them. The *Union* deplores the defection of one man as the cause of the clerical failure. The real reason is that the nation is on the other side. No party can be successful in Chili that acknowledges an Italian priest, in Rome, as entitled to more obedience than the laws and constitution of their own country.

—Nov. 24th, after days of promise today a gentle rain commenced without a breath of wind stirring. The Governor's saddle at the north had been visible off

and on for some days. The streets were soon flooded as in the Winter months.

SERMON

PREACHED IN UNION CHURCH BY REV. DR. TRUMBULL ON BEHALF OF THE WORK OF THE VALPARAISO BIBLE SOCIETY, NOVEMBER 20th, 1887.

TEXT:— But we have the mind of Christ.—1st Cor. 2, 16.

The use for which the books composing the Bible serve most appropriately, and for which they were penned, is to convey information to men touching the traits and thoughts of God. He is unseen. And since no man hath at any time seen Him, the Son, "the Express Image of his Person," has come forth from the invisible realm, from the hidden spiritual world, to give us by revelation the knowledge of the Most High. Such knowledge had been imparted before his Advent, though only in so an incomplete and imperfect a measure, that Messiah sought to mature and finish the revelation. The statement is apposite and worthy of every one's attention that "the Scriptures principally teach what man is to believe concerning God and what duty God requireth of man." And now when it is said "we have the mind of Christ" reference is made to Him as the final and authoritative Messenger of the Covenant, who is entirely *au fait* with these great themes, and is so wonderfully identified with Jehovah that the very name is applied to Him, and it is even implied in this passage that to "have the mind of Christ" is to "know the mind of the Lord." Christ not only is the ambassador, the teacher, the delegate, sent by the Father, the prince, the shepherd, but He is all these because He is constitutionally *One* with the Father, the King of kings, the Lord of lords, and the Only-Begotten Son.

I.

The topic embraced in the phrase "the mind of Christ" has been introduced above, at the 7th verse: "We speak the wisdom of God in a mystery, even the wisdom that hath been hidden, which

God fore-ordained before the worlds (Revised Version) or the ages for our glory." The "mind of Christ" means his estimate of human life, of the human soul, of the capabilities of every human soul, its true interest and its intrinsic value. To define it in specific points let me instance Christ's "mind" as:—

1. He perceived the ultimate purpose God had in creating men. Life is chequered, having a great deal in it that is pleasant, happy, pleasurable, and yet much that is disappointing and painful. It has splendid opportunities, although if these be not improved failures result that are correspondingly great and equally disastrous.

A youth in Great Britain two centuries ago had the finest opportunity of acquiring an education, by improving which he became England's widely known Bishop Butler, but school-mates of his never became anything because their opportunities were unimproved.

A working-man in a town of Scotland, in our own century, David Livingston, devoted his spare hours to sacred thought and study amid his other employments and, by dint of consecrating his strength to the Lord's service, won the respect and admiration of mankind as the missionary explorer of the dark wilds of Africa; while many others, fellow-workmen of his, groveling in intemperance, cast similar opportunities away.

Mr. Moody gave his attention to his soul's salvation, and then associating himself in Christian efforts with a singer, went forth to tell, in a new way, to all who would hear him, of the Great Redemption, making his life a success in methods that scores might imitate, equal, and perhaps surpass; he turned to the Lord, witnessed for the truth, reasserted the claims of God; has commanded the confidence and secured the assistance of God-fearing people in efforts and gifts, until as a result his name is blessed in ten thousand homes, his heart is filled with perennial peace, and the outlook for him at death is robed in sunlight—simply because he has used his opportunities for showing men in America and G. Britain "the mind of Christ."

2. What then was the aim of the Creator, in creating these and all other men? Why did God give men life, intellect, time, faculties and talents? What is "the mind of Christ" on this profound enquiry? I answer, it was that every one might love and fear and serve and honor Him, their Creator, with all their heart and all their strength; it was that, in whatever calling, each man might feel that he was not his own, did not belong to himself, had not a right to live for himself alone, but should obey his Maker, and labor to foster obedience to Him in all practical methods of toil and utterance and persuasion.

Two men, prior to 1860, landed in this seaport, both engaged in commercial pursuits, each fairly well educated, each connected with a business firm, each active, sober, diligent and attentive to his tasks; each was successful commercially, in a measure, though not equally so. Now one seemed to have no thought of his Maker, except that now and again he was heard using his Sacred Name to add emphasis to an assertion or, with more force than beauty, to express his anger; as for worship it fell not into his program; in public he certainly was not a worshiper, and no one ever imagined he was in private. The most that could be seen was an attendance occasionally in the cemetery at the interment of an acquaintance. He, further, never counseled any one to serve God or to seek salvation. No child ever heard him recommend the Saviour, nor any young person, nor any erring prodigal.

The other man, on the contrary, sought the Lord, was prayerful in his room, was humble in his demeanor, strove to control his temper, was careful in his language. Whenever he gave offense he apologized for it. He wrought hard in his calling, sought to preserve his health, conscientiously avoided all excess, was punctual in attending God's worship, was just, benevolent and free-handed in what was charitable, religious or helpful: also he sought men out trying to lead them to worship God and accept salvation. Years ago he left us to reside in another country (as in fact the other also did) but left a testimony for the truth in the life men

saw him lead, and in the words they heard him utter. He prayed with believers in their meetings for devotion. He exhorted them. He counseled his impenitent friends. He loved God...

Now this style of conduct was, according to "the mind of Christ", the ultimate purpose and aim of God in the creation of mankind. It was that all should try to be just such men as the latter whom I have described. The will of God is your sanctification, that you be holy, that you revere Him, refrain from transgression, live by his laws, set an example of piety at home and abroad, and in all ways promote his kingdom. If many men excuse themselves, that does not militate against the statement that this was the purpose of the Creator in creating them; nor against its being "the mind of Christ" regarding that purpose. This is what Christ considered to be Virtue, manliness, in its last analysis and in its purest manifestation: "Thou shalt love the Lord thy God with all thy heart, Matthew 22, 38, this the first and great commandment... and thy neighbor as thyself."

3. But when such has not been one's intention, nor his practice, when he has made no attempt at obedience, but has disregarded, forgotten, slighted, disobeyed God, then the "mind of Christ" is enough to alarm us all. He thinks transgression a far more serious matter than men do. He knows it to be ruinous and maleficent, destructive and poisonous to every one's soul. He esteems it to be contaminating, contagious, corroding like a canker in society and in a family like scrofula. He knows sin to be most ungrateful to God, traitorous, unfilial, dishonest, a positive robbery. "The mind of Christ" was that the only adequate way to cancel disobedience, and wash out its stains from the history of any sinner, was for Him to go to the cross, in his own person the sin-bearer for all men, and give his life a ransom for them. Although, after that had been done, his "mind" was, and is still, that every sinner must be renewed by the washing of water and the Holy Ghost (John 3rd); that there has to be a new birth wrought by Creative power in the mind; that a man to be saved

must be saved from his sins, must be born, not of the will of the flesh, nor of the will of man, but of God (John 1st). Christ regards every person who has sinned as in a death struggle with an adversary that will be sure to vanquish him and ruin him in perdition, prevent his reformation, impede his repentance, and hinder him from securing the crown of life, unless he admits the Holy Spirit, by opening the door of his heart, to come into it and work a profound ethical, psychical and spiritual renovation. "Except a man be born again, he cannot enter into the kingdom of God," (John 3, 3). Here is "the mind of Christ" on this imperative and all-important theme.

II.

The text now says: "We have it." I ask, how have we it and whence? and answer, it has been given to us by Christ Himself. He gave it during the years of tuition in his instructive life. He taught multitudes. Especially and professionally He taught his disciples, with the injunction that they were not to be monopolists of his truth, nor to lay it away in napkins, but to be sowers of it broad-cast in the wide fields of the world, for Him, in order that all men might "have his mind." He endorsed his Instructions with his blood. He showed his sincerity in laying down his life. His blood was shed to attest his doctrine; He then appealing further to the invisible God to raise Him to life after He should be crucified. This God did. He set to his seal and accepted as his own the truth Christ had taught in his name and with his authority.

And it is on this ground the apostle asserts, that in the teachings of Jesus we have the wisdom of the Lord. "Who, he says, hath known the mind of the Lord, that he may instruct Him?" Who can know any thing better than the Lord does? "But we have the mind of Christ," of the Lord in a human manifestation, in a miniature, in reduced size "declaring" and manifesting the Father, that we may know Him. To criticize the Lord's plan implies a claim of superiority to the Lord, a claim which is equivalent to can-

didacy for bedlam; whereas sitting down at his feet with the penitent Mary is the quintessence of wisdom, and propagating his doctrine is scattering blessings over the face of the broad world.

III.

Now nothing can be said more truly to give men "the mind of Christ" than the distribution of his own words, spoken from mouth to ear, or published for the eye to read on the printed page. This latter item of Christian endeavor is exactly the work of those Societies which print or purchase and disseminate the Holy Scriptures: a work which manifests a personal interest in the enlightenment of others; manifests a desire for the amelioration of the evils under which individuals, families, committees, tribes and nations groan; and manifests a wise comprehension of the fact that, if men are to be made better, it must be through their minds and hearts.

The attempt to distribute the Scriptures shows also a benevolent anxiety for the eternal salvation of all people; and a loyal desire for the glory of God, that He may be honored, that He may be glorified, as others receive the salvation which we have learned to value for ourselves.

A Bible Society is, further still, an organized form of confidence that the truth, as we hold it, is really the truth of our divine Saviour, who has "declared" to us the eternal and infinite Creator, our own and our fathers' God; and that we are confident, in offering these sacred volumes to men in different languages, that they will find eternal life if only, obeying Him, they will "search the Scriptures," (John 5, 39.)

1. For this reason, hundreds of thousands of Christian believers labor to provide the holy oil in order that this lamp of life, Bible publication, may be kept constantly burning; *lamp* I said, but the plural should be used. For every language into which the Scriptures are rendered, becomes such a lamp: may we not hope that every edition published is truly and effectually such a lamp?

2. Since this century began, new courage and a new spirit has come over the

churches in Great Britain, Germany and the United States in the direction of distributing the Scriptures. In about 200 tongues and dialects the Bible is now printed. The British and Foreign is the oldest of the National Societies, and has published about 180 millions of copies: the American, two-thirds of this number. And they both are multiplying their editions every day. Their incomes are extensive, but their editions are enormous.

3. The practical question has been in this country and on this coast, should any attempt be made here by us in this direction? Have we any power, privilege or obligation to attempt to scatter the Scriptures around us? We are a diminutive company, a small enough tribe in Israel; our means are limited, our facilities for distribution not great, and our figures at the end of the year show no very large success. Shall we then try? Well, that was answered by your predecessors a quarter of a century ago in the affirmative. So that the question to-day is: shall we keep on trying, "faint yet pursuing?" I beg you to cast your vote this morning in the affirmative again on this question, and to give as the Lord may put it in your power, first to assert the right of giving out his holy Word, second, to admit the duty, and third, to avow the intention that this country shall not be passed by, nor this coast, nor any class of people here residing whom you can reach, or your agents of this Society can influence to purchase and read and mark and inwardly digest the Holy Scripture, which will teach them, so that they too may "have the mind of Christ."

Appeal to the Union Church Valparaiso, on behalf of the Valparaiso Bible Society.

Before the sermon the pastor had said:—
This Society during 1886 circulated 2447 copies of Holy Scripture and 4469 other volumes.

During the first ten months of 1887, the copies sold have amounted to 1000 more than during the whole of '86. This is about the number disposed of by the new

colporteur Mr. Spandermann, in visiting the district north of Calera, a district little visited, if ever, before.

Two colporteurs Mr. S. and Mr. Krauss have been sent to Pern, and from letters received last week, it is known, they had reached Callao and been kindly welcomed. They would proceed north as far as Payta and Tumbes. The Brit. and For. Bible Society has contributed to sustain this effort £200.

To-day you are invited to contribute to the general work of the Society. By subscriptions \$2400 have gathered. The Union Church in Santiago has just made a collection for this object. Last year they sent \$300, and it is hoped a like sum may be forthcoming from their generosity now. We should be glad if to-day a similar amount were given here.

I have heard that some criticize us for not laying down the obligation of giving with sufficient force and urgency. To-day however, I only remind you that you are to give to what is in an especial manner the Lord's work, and that He loveth one who gives cheerfully.

* * *

Love for the Scriptures.

The following instances were read in relation to the theme of the discourse.

—In one of the cities of central Turkey lives a devoted Christian woman who now is totally blind. Both she and her husband are quite advanced in years, and find many trials on account of their poverty. They wear garments well patched, but manage always to appear neat. They are members of the Evangelical Protestant Church, and regularly attend the Sabbath-school and weekly prayer-meeting. These good people, having no Bible, confined their reading to the New Testament and Psalms. The woman, being dependent on her son for all that she hears in her home from the word of God, expressed great regret that she could not hear the Sunday-school lessons in the Old Testament read before going to the school, which though an adult she attends, adding that, were they able to get an entire Bible, her son could read these lessons to her and

she would have a better understanding of what was said in the school. A missionary lady obtained one for her as a gift. The aged woman taking it pressed it to her bosom, saying, "*Sweeter than honey and the honey-comb.* Is it really mine?" On being assured that it was her own, she expressed her gratitude by saying, "You could have given me nothing so precious. Let me ask one question: Does it give it all, from Adam to Revelation?" The following Sabbath the son came to add his earnest thanks for the gift to his parents, and said, "I rise early every day to read a portion to father and mother."

In a village in the same part of the country lives a young man who for weeks walked daily a distance of two hours to attend a mission school that he might learn to read. He is not a Protestant, but interested in getting and doing good. He afterwards gathered fifteen or twenty little boys about him and taught them to read. He was himself very poor, but would take no pay for his loving service. When asked by a missionary lady why he did not accept some remuneration, he replied, "The parents of the boys do not yet know the value to their children of learning to read, and so I do not speak of pay." It was found that this young man had no Bible and that there was not a copy of God's word in the village. The missionary lady purchased a Bible and presented it to him. Most hearty were the thanks he expressed for this, to him, most valuable and timely gift. Who can tell what a blessing the book may prove to that young man and others in that village!

The following incidents are related by Miss Chamberlain, of Sivas, Turkey:—

—A few days since a girl burst into my room, saying, "Oh, teacher, I am afraid I have not money enough for a Bible; but please give me one, for father has promised to read with me." Six cents were wanting, but were immediately given for a girl so eager.

—In one village, some years since, a Bible-seller was thrown down stairs, dragged out of the village and beaten. One of the perpetrators of this cruel act sent

afterwards for a Testament in large type, and he and his wife are reported to be quite changed in their daily life.

—A little girl came to our Sabbath-school, and received a Testament for learning the Golden Texts. This she carefully kept unused, as she had an old one. The following year she gained another Testament, and the third, something else. She then brought her treasures and a few cents additional, entreating that she might exchange them for a Bible; the tears streamed down her face as she said, "I have waited these years for it." Often do I see her on the Sabbath, and look to see where her mark is, for she reads day by day the word for which she labored so long. It is her one treasure, the only thing she has on earth that is her very own, save the thread-bare clothes she wears.

Peru; Scripture Distribution.

The messengers have been heard from. Ere this their work will have been commenced. They were cheered and hopeful. They had taken passage already for the ports north of Callao, expecting to be on the 8th of November in Payta. After visiting Tumbes, and perhaps Piura, they will work along the coast toward the south again, arriving at Callao about the beginning of the New Year.

From Mr. Krauss' letter of Nov. 3rd written in Callao, we offer the following extracts which will interest our readers. He says:—"On the 1st we arrived here in the s. s. *Neko*; the voyage being the most agreeable I ever made, as the weather was favorable. We heard in Iquique that the s. s. *Maipo*, which started two days before us, had encountered a severe storm near Huasco, losing two men overboard and much of the deck cargo.

"Some gentlemen, passengers, gave a description of political, social and religious life in Bolivia of the saddest kind. They stated that, in the recent question between the Archbishop and the secretary of Worship, the President had not cared to let the consideration if it disturb his repose in any way whatever. Fanaticism is at home there.

"About the trip suggested from Mollendo to La Paz we were told it would cost \$200 silver for two persons, including train, steamer on Lake Titicaca, coach etc., but not hotel, nor freight nor any other expenses. This would be from Mollendo to La Paz and back to Tacna.

"We arrived here just at the great festival of All Saints (*Todos los Santos*) and all the stores and offices were shut. We went to see our old friends here and in Lima. We stop in the house of Mr. Petersen where I lived the last time I was here, a very kind Christian, Swedish family. Yesterday morning we went to see Mr. Milne who was very kind and offered us the use of his office to leave the boxes there, and all needed help. He passed our manifest through the Custom House, so that we did not need to ship our boxes out and in again, but passed them through without leaving the *dársena*, the pier, saving a good deal of expense. The three boxes we had in the *Neko* we take along with us to Payta, and the other three which came in the *Maipo* we directed to Salaverry to have them in Trujillo where we shall probably need them. We have taken passage in the *Maipo* and start this evening to arrive in Payta on the 8th. Yesterday we drew \$100 on the letter of credit. The gentleman was very kind, offering us all the help we may need. Please dispatch the boxes for this port as soon as the books arrive in Valparaiso, for we shall probably need them here.

"Mr. Spandermann and I are in good health. We expect to be back here, in Callao, in about two months. The account for October I will send from Payta."

They have since been heard from at Payta.

Miss M. A. E. Sanborn, formerly a teacher in Concepcion in the Taylor Mission, has been heard from in Boston Mass. whither she has returned. She has taught in private families in Chili, in Concepcion, San Colmo, Valparaiso, Huanchaca and Tacna.

TALCAHUANO.—Very large defalcations in the Customs in Talcahuano are reported as having just been discovered,

amounting to even \$3,000,000. It was rumored a year ago that frauds practised there had been denounced to the authorities, had been laid before the tribunals and some notice taken of them, but of a very inadequate nature and extent. Hence the present news does not cause much surprise.

— The amount collected in the Union Church on November 20th in money and due-bills was \$189.03. To this \$23.50 were added later on making a total of \$209.53 for the Bible Society.

— As soon as the amount obtained in the Santiago Union Church is reported it will be mentioned in these columns.

Valparaiso, Nov. 24, 1887.

Dear Dr. Trumbull.

There has just been placed in my hands the sum of \$250, which the donor wishes to be devoted to the welfare and comfort of the children of the "Sheltering Home," and as much as possible in times when there is sickness among them." Please acknowledge in the *Record*, without comment, simply "In memoriam" \$250.

Sincerely yours

JAMES F. GARVIN.

Quillota, Nov. 24, 1887.

Dear Doctor Trumbull.

In the last *Record* I notice a statement in regard to the financial status of that periodical. I had intended making a little contribution for this object about the end of the year, but may just as well do it now. Will you please therefore pay for me to the *Record* "fund" five dollars.

Brother Vidaurre spent last Sabbath, Nov. 20, and Monday with us. On Sabbath afternoon the Lord's Supper was administered. Not all the members were present some being detained by illness. But we had a pleasant service. Four persons, three men and the wife of one of them were admitted to church membership on public profession of their faith. This makes fourteen in all who are members of this branch of the Valparaiso church. The Rev. Mr. Vidaurre preached at the service on Sunday and Monday evenings. These services were fairly well

attended, though not as largely as I had hoped they would be. The order and attention were very good. We expect Mr. V. here again on the 16th and 18th of December.

All the *Predicadores* which you send to Mr. Cortez and myself, about 25 copies usually, are distributed, and I think welcomed by those who receive them. And by the way, if you please, you might send four or five copies of future issues of the *Predicador* to Fidel Santana, San Felipe. He is one of the four who with his wife joined the church here last Sabbath. They go this week to San Felipe to live; a young man, another of the four, goes with them. They promise to try to hold some services for themselves and other friends whom they may induce to unite with them.— With kind regards, very sincerely yours W. H. ROBINSON.

Tongoy, November 13th, 1887.

Editor of the *Record*.

Dear Sir:— Adjoining you will find a list of answers to the "Authors puzzle," appearing in your paper of Oct. 26th, which have been sought out by a few of us in this place:—

1. Lady Holland
2. Thomas Hood.
3. Matthew Prior.
4. P. B. Shelley.
5. Geoffrey Chaucer.
6. John Dryden.
7. Alexander Pope.
8. Oliver Goldsmith. Isaac Taylor?
9. O. W. Holmes.
10. Robert Burns.
11. Robert Southey.
12. Samuel T. Coleridge.
13. Edward Young.
14. George Crabbe.
15. Mark Akenside.
16. William Wordsworth.
17. Henry W. Longfellow.
18. Sir Richard Steele.
19. Bret Hart.
20. Edmund Spencer. (singular)?

All the above were written out before the *Record* of Nov. 3rd was received. We

are, dear sir, yours faithfully, friends from
Tongoy.

CHARLES H. MORGAN.

Carrizal Bajo, November 16th, 1887.

Dear Dr. Trumbull: Inclosed you will find a list of names, and a cheque on the Banco Nacional de Chile for the sum of 30 dollars, our donation to the *Record*: remaining yours truly, ALEXANDER TURPIE.

John King.....	\$ 5 00
Alexander Turpie	5 00
James Donald.....	2 00
William Dear.....	2 00
Thomas Turpie	2 00
Alexander 2° Turpie	2 00
James Campbell.....	2 00
William Rannie	2 00
Hendry Damond.....	2 00
James Stewart	2 00
John Gostling.....	2 00
Albert Seacore	1 00
Annie Dear.....	1 00

30 00

Interments in or from the Foreigners' Cemetery.

September 21st, Theodore Thiessen, native of Germany, 53 years of age.

25th, Captain Walter Runciman, Scotland, 55 years.

27th, James Mitchell, England, seaman, 28 years.

October 9th, Elisa, daughter of Dr. Olof Page, 8 years.

23rd, Adolfo Schleger, Germany, seaman, 29 years.

27th, Charles Peebles, Valparaiso, 3 years.

28th, Carlos G. Spoerer, Germany, 73 years.

November 2nd, Herman von Hromada, Germany, 72 years.

3rd, Anna Hartung, 9 months.

7th, John David Kinnear, 3 months.

11th, William C. Biggs, Peru, 59 years.

14th, Christina M. Holst, 5 months.

14th, Juanita E. Dohse, 3 months.

15th, Maria E. Schleede, 2 months.

— The mails that were taken north Nov. 5th, in the s. s. *Lautaro* for Panamá, U. States and Europe, have been returned to Chili, on account of the quarantine in Peru, whose ports are closed against us until lazarettes can be arranged.

— A new locomotive has been constructed under the care of Mr. George Brunton, in the work-shops of the Baron, every part save the wheels being made in Chili. It is to be named *Anjel Prieto Cruz*.

— The centennial of General Freire, President of Chili in early times, is to be celebrated on the 4th of December.

— The death of Mr. Charles Finlay is reported, 62 years of age.

CHOLERA.— The figures of the epidemic showed, Nov. 29th, during 24 hours, 166 cases remaining under treatment, 14 deaths, cured 36, 60 new cases.

No more cases occur at the tunnel near the Matadero in Valparaiso. Here and there a sporadic case of *lepidia con calambrés* is reported in the town. Persons should be careful, but there is no necessity for great alarm.

— The council of the Y. M. C. A. have reconsidered the vote to discontinue the Literary Institute. It will be kept on, in the same building. The annual subscription is reduced to 12 dollars a year. This step is due to the exertions of Mr. Harry Fraser.

— The proofs of Nov. 24 of the *Predicador* have just come from the printer. The topic is *The Three Vails*. \$1200 have been contributed to sustain the publication.

PROFANITY.— One of the most painful notices is published in the daily papers, of a play or farce performed at the Odeon theatre entitled in Spanish, "In the name of the Father, and of the Son and of the Holy Ghost." Surely it must shock some of our native and R. Catholic friends.

— The Am. steamer *City of Puebla* arrived on the 30th ult. early in the forenoon. She proceeds at once to California on the 1st of December.

Donations to the "Record."

Rev. Wm. H. Robinson.....	\$ 5 00
Friends in Carrizal.....	30 00
By Mr. F. Muller.	
Mr. Morgan, s. s. <i>Coquimbo</i> ...	2 80
Chief engineer, s. s. <i>Valdivia</i> ...	1 00
A friend	1 00
Captain of the s. s. <i>Copiapó</i> ...	1 00
Third engineer " <i>Cachapoal</i> ..."	2 00
Captain Butters	2 00
Fourth engineer s. s. <i>Itata</i>	1 00
Two friends, s. s. <i>Puchoco</i>	2 00
	\$ 47 80

The total receipts acknowledged to date during 1887 have been \$1062.20.

FOREIGN

Protestantism under the Shadow of the Vatican.

There are now in Italy 330 churches where the pure gospel is preached, and the work of evangelization is prosecuted with vigor. The Waldenses, having divided the region south of the Alps into five districts, have put at work over a hundred pastors, evangelists and colporters. Representatives of the Congregationalists, Baptists, Presbyterians and Methodists, as well as agents of the Bible and Tract Societies, supplement their labors. Nearly fifty Young Men's Christian Associations in the large towns and cities are radiating forth good influences.

Mexico.

Presbytery of the city of Mexico.

By the Rev. J. Milton Greene, D.D.

Our third annual meeting was held in this city, with an attendance of about two-thirds of the native brethren, the remainder preferring to forego this meeting in order to attend next year, when we hope to have a general conference of all the

evangelical missions at work in this country, and to secure by mutual counsel a greater measure of unity and co-operation in labor. The meeting will be held in the month of February. Many brethren are unable to attend Presbytery oftener than once in two or three years, owing to the distance of their fields from the capital, and the expenses incident to the journey.

First native Moderator.

The late meeting was presided over by our veteran pioneer, Rev. Procopio C. Diaz, who, as the first native moderator, discharged his duty with dignity and a good measure of efficiency. Nearly a week was spent in hearing reports from our various fields and in discussing a list of subjects bearing upon the development of our churches in individual Christian life, and effective evangelistic work. The more faithful observance of the Sabbath, a more complete dedication of the ministry to their high calling, and greater zeal in the religious education of the young, especially by means of the Sabbath-school, were treated with interest, thoroughness and scripturalness.

Self-Support.

The matter of self-support also was thoroughly discussed and great satisfaction experienced by such reports as the following:—The church of the Divino Salvador contributed last year over \$900; the little Indian church of San Andrés Totoltepec, near Halpan \$112.25; the church J. Hidalgo, 348, of which 300 was for the purchase of a church property; the congregation of La Mojoneia, in Guerrero, gave \$200 in the form of work, materials and cash for the erection of a church, in which services have been held since December. Other instances of decided advance might be cited, but these will suffice to show that our Mexican brethren are not indifferent to this great question of giving...

One of the most interesting features of Presbytery was the ordination of Abraham Franco and Abraham Gomez, two youths of great promise, who have been under

instruction for years as candidates for the ministry.

— Archbishop Corrigan has figured in N. York recently in silencing some of the utterances in R. Catholic journals regarding Mc Glynn matters.

— The *Standard* estimates the income of Archbishop Corrigan at \$40,000 a year. This is gathered from the cathedraticum, a tax of \$200 a year on each church in the archdiocese, \$5,000 salary from the cathedral, his palace and its expenses, and a tax of \$1 on each burial in Calvary Cemetery.

— In Chili the last tax is now unknown. Formerly it was exacted by the law of the land. In the U. States R. Catholics still pay it in order to secure their dust from that of non-catholics in the repose of the burying-ground.

— The Committee of Arrangements for the hundreth General Assembly of the Presbyterian Church in the U. States has recommended that in honor of the centennial an endowment of one million dollars should be collected as a "Ministry Relief Fund."

— At the regular meeting of the Woman's Christian Association of Chicago it was determined to proceed at once to the building of at least one new dormitory. An active canvass for subscriptions is to be inaugurated.

— The Rev. J. P. Coyle, of the Congregational church in North Adams, Mass., preaching a sermon to liquor dealers of the town, began it by saying: "Brethren, the Pharisees of this town have had many sermons prepared especially for them; I venture to guess that few sermons have ever been addressed directly to you, the publicans." He then proceeded to make up for past omissions. He said that the people of Massachusetts, himself among them, were getting ready to adopt prohibition as a war measure.

— Sept. 20th, Masked robbers secured \$30,000 from an express train on the Texas and Pacific Road near Fort Worth, Texas.

— The English Government issued a proclamation in Dublin suppressing over 200 branches of the Irish National League.

— Sept. 21, Dr. E. E. Hale delivered in Boston the last in the course of Old-South Lectures for young people.

— Hon. E. B. Washburne, ex-minister to France, suffered a paralytic shock, and was found unconscious in his room in Chicago.

— Sept. 25, Neal Dow and Dr. Mc Glynn addressed a large temperance meeting in New York City.

— Watertown papers report the death of Col. A. W. Clark, formerly U. States Consul in this city, Oct. 13th, aged 77 years.

— The New York *Tribune* prints the following letter of Thackeray. It is a recommendation written for one Joseph, a servant. Thackeray did not keep his best things for state occasions:

"Having, during a period of three days, had many opportunities of studying the character of JOSEPH, the undersigned has great pleasure in recommending him to the traveling nobility and gentry of the British Nation.

"Joseph is active in body, gentleman-like in manner, rapid in the execution of commissions, dextrous and faithful; he has many agreeable social qualities, and will often amuse the solitary tourist by appropriate anecdotes, which he will recite over a glass of beer or wine at the coffee-house, or will introduce as he conducts his client through the city; he is, in a word, everything that a Valet de place should be—conscientious yet not squeamish, modest, willing, sober, and discreet.

"Furthermore, it may be stated that he has a wife and six children; and though these latter qualifications are such as he possesses in common with many other persons of far less merit, yet they are stated here because British Benevolence has always a kindly ear for the prayers of Meritorious Poverty, and because the Stranger, in exercising his generosity toward JOSEPH, may have the satisfaction of thinking that he benefits at the same moment six innocent invisible Josephs,

whose daily dinner depends upon the exertions of their father." (Signed)

Done at the Hague }
the 12th day of August } MICHAEL ANGE-
A. D. M. D. CCC. XLIII. } LO TITMARSH.

— More than one-third of the \$150,000,000 which England spends annually in practicing for war is spent upon her navy. No expenditure is more popular among her citizens, especially the upper classes. When the great Jubilee naval review was held at Portsmouth, both sides of the channel between the mainland and the Isle of Wight were lined with pleasure craft. They numbered several hundred, and bore not only the leaders of the aristocracy of England, but many representatives of foreign courts. The vessels participating in the drill numbered 128 pennants, including three squadrons of ironclads and cruisers, besides torpedo boats, gunboats, and iron defense ships, divided into five flotillas. The ships under drill were drawn up in two columns, extending a couple of miles up and down the channel. When the Queen reviewed the fleets passing down between the lines, as each new ship was reached she was greeted with cheer after cheer. No salutes were fired until she had passed the entire length of the lines, and then the great cannon thundered forth with a deafening roar. Conspicuous among the vessels present at the parade was Nelson's old ship, the *Victory*. She would ill serve for the fighting of these days, but called forth more enthusiasm than any of her younger and stronger sisters.

— A proposition that Mr. D. L. Moody should go to India was made by the Rev. Dr. Arthur T. Pierson, of Philadelphia, at Northfield. But Mr. Moody at once took it into serious consideration; whereupon Dr. Pierson said he would go, too, if Mr. Moody did.

Opium wrapped in Arsenic.

It appears that the cigarette owes its destructive powers largely to the vile compounds illegitimately introduced into its manufacture.

The tobacco, which, in ordinary cigarettes, is of a very low grade, is treated with valerian or opium, drugs that make the smoker a slave to the weed. Even the expensive brands are adulterated; the thrifty manufactures save expense by making the "Havana flavoring" from the tonga bean.

Worse still is the composition of the wrapper of the cigarette. Very little genuine rice straw paper is used, as it is too expensive. It is imitated with linen paper, made from filthy rags and bleached with lime and arsenical preparations, whose combustion is injurious to the throat and lungs.

Altogether the cigarette is a deadly little weapon, less swift in operation than a dynamite cartridge, but more vicious and insidious.— *Golden Argosy*.

Dogs in Germany.

A lady correspondent of the *London Spectator* gives as follows some interesting items relating to the age dogs reach, as well as the care some fond friends show them:—

Sir:— I have read the article in the *Spectator* of August 20th, on *The Society of Dogs*, with the greatest interest and pleasure... I have a friend (a dog) aged twenty-three, who (?) has just returned with me from a four months' trip to America, and of whom I can truly say that the pleasure his affection and society give us more than outweigh the great trouble and care that he is to us, owing to his many infirmities... A long residence in South Germany has led me to agree with Mr. Guggenberger that dogs play a much more conspicuous social part there than they do with us, notwithstanding the law of which he speaks, for killing them if very old.

This law may to a certain extent be excused by the fact that its cause is the belief—held by the best authorities in Germany—that the liability of dogs to rabies increases with their age, and is dangerously present in old and sickly dogs.

Nevertheless, so strong is the German love for dogs that the law is practically never enforced, where the dog has a master able and willing to care for him; and

in one small town, I know of a dog of thirty-two years, and at least a dozen over thirteen, many of which are blind, partially paralysed, and otherwise afflicted, but who yet triumphantly pass their veterinary examination year after year. This is the case in Baden, where the law is never put into effect except when poor, neglected animals are in question. It has always seemed to me that the true love of dogs, and the sense of a responsibility of the master towards the dog, exist in South Germany more than with us.

Have you a Better God ?

I knew of a man who lived in a town where they had an Infidel Club, and they used to meet together and make fun of God's word, and preach mock sermons. One week they would mock a Methodist minister, then a Presbyterian, and then a Congregational. They preached about awful subjects, Hell, the Judgment, and the Resurrection. By-and-by there was a revival in that town and one member of that club became a Christian. He went soon and told the boys of the club that he had experienced a change in his views; he said: "I have said a good many things against the Holy Book: will you now hear me once more?" They agreed to hear him, and the place was crowded. He proved out of the Bible that God was great, just, good and merciful, and then shutting up the volume said: "Gentlemen, if you have any better God than my God, tell me of Him, because I want to fall down and adore him." That is our answer to Ingersoll. If he has any better God than the God of the Bible, bring him on, for you and I want to fall down and adore him.

For my part I would rather be a dog, live a dog, die a dog and be buried as a dog, than be a man and reject the Lord Jesus Christ. Somebody says: "Mr. Morse, is not that a little extravagant?" Wait a minute and I will read you a reason out of this book. Here it is: "And the rich man died and was buried, and in hell he lifted up his eyes, being in torment." That was not in this world, and

that is why I would rather be a dog, live a dog, and be buried as a dog, than be a man and reject the Lord Jesus Christ.—

Hon. E. A. Morse.

Disentangling the Mind.

Mr. B. was at one time an avowed atheist, a professed and prominent infidel. He possessed a fine intellect, but put it to the wicked purpose of "proving" the non-existence of the divine Giver of his talent. One evening, a mock debate was held among atheistic associates, in which Mr. B. assumed the part of a Christian, and towards the close of the discussion said to his opponent, in solemn tones: "Now, my young friend, when you go home, take your Bible and read it for the truth of what I have stated, and pray for help and guidance!" This was a bit of sarcasm, and made a great hit. Some time after, Mr. B. was accosted by the same young man, who, to his surprise, asked him in *real* earnestness; "My friend how about your soul?"

"Oh, don't bother me with such stuff," replied Mr. B. impatiently.

"Do you remember that debate we had?" said the young man. "Well, I took the advice you then gave me; I studied the Scripture, I prayed over it, and I have found peace! and now, my friend, you cannot do better than *take your own advice*. You gave it then, to ridicule the cause you were supposed to be upholding. But I beg of you to think of it *seriously*, and it will really do you good." Mr. B. did take his own advice thus brought back, with the result that he saw the error of his way, embraced Christianity, and has been for years zealously inculcating the doctrine he formerly reviled. The story of his being brought back, I heard from his own lips.—*W. R. Bradlaugh, in the Anti-Infidel.*

THE RECORD.

No. 262. Valparaiso, December 16, 1887. Vol. 16.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

The Bethel-Hulk to be fitted up.

The Supreme Government of Chili having answered favorably the petition for leave to occupy a berth in the harbor, the *Hopeful* is now to be made ready for holding divine service for our sea-faring friends just so soon and so far as the funds will permit. There have been unavoidable delays in obtaining the above-named consent, lest the Bay should be filled up, but since President Balmaceda has granted it, nothing remains except to provide eight thousand dollars to put the vessel in comfortable shape for the purpose in mind. There have been expended thus far \$6500, say:—

For the vessel originally...	\$ 3700 00
To the Dock Company.....	600 00
Towing to the dock and to the berth.....	250 00
Anchors and chains.....	1445 00
Pilotage, port dues.....	85 00
Insurance, wages etc.....	350 00
	<hr/>
	\$ 6430 00

These are round numbers, given from memory in a measure, but are sufficiently accurate to show the present state of the business. Messrs. Williamson Balfour & Co. gave recently \$1,000, and the balance

of cash in hand is \$2,600. The Am. Seamen's Friend Society has for two years given the promise of a thousand dollars gold, so that on drawing for it our Board of Directors will have four thousand five hundred dollars, just a fraction more than half the amount required for fitting up a chapel and reading-rooms. How now to provide the sum lacking, \$3,500, is the question at this moment resting on the minds of the Directors of the Seamen's Mission. Titles can be arranged satisfactorily, being vested in the Union Church Corporation; the vessel can be placed under the Chilian flag and furnished with a Chilian register; consequently no one need apprehend any complications involving the safety of funds donated. We plead, therefore, with those who can give, to do so at once, urging once more the necessity as well as the bounden duty and privilege of caring for the religious welfare of those frequenting our harbor in steamers and ships. If we can aid them in coming to Christ and surrendering to Him, then their health, life and everlasting life are all secured. For this the chaplain labors among them, winning respect and sympathy, as is shown in the constant contributions sea-faring men, especially ship-masters, have handed in to him for a Bethel during the last three years, amounting to seven thousand dollars; and hence we ask in the most urgent terms that his hands be upheld, and his heart encouraged

to go on in this scheme of true and holy benevolence.

An Example worthy of Invitation.

Two and a half years ago a British ship-master attended divine service on board vessels in the bay and proffered the use of his own, but was so impressed with the importance of the Rev. Mr. Thompson's work, and so convinced of the difficulties the chaplain had to contend with in it, that he suggested a permanent Bethel should be procured and anchored among the shipping; and, as a man of action, urged that a subscription should be then and there commenced and proceeded with. On the 25th of July 1885 he handed in for himself, officers and six apprentices \$25, and the work began. On four distinct occasions since, making five in all, he has given or sent subscriptions for it. Just now Mr. Thompson acknowledges having received a donation from Talcahuano from this same thoughtful, generous, persistent and self-sacrificing giver to the Lord's work. It is an example worthy of imitation, when a man absent from the port, and only coming upon the coast, remembers and so cherishes in his heart the cause of seamen here, as to write letters animating the laborer to keep on "faint, yet pursuing"; and manifests his confidence in the men who are on the ground, by sending of his substance as God has prospered him, to enable them to carry out the plan so long delayed. This is nobleness. The assistance of such men is like cold water to the weary and thirsty soldier of the cross.

JULIA RODRIGUEZ.—This was a woman in humble life, a native member of the Evangelical Church in this city, who has just died of the Cholera. Ten years ago she professed to receive Christ by faith with repentance. Though frail in health she has been industrious in her trade, a tailoress, working hard, with skill and fidelity for those who employed her. Four years ago, during a severe attack of bleeding of the lungs, her friends invited the R. C. curate to confess and absolve

her, but she declined the proffered aid. It was persistently offered until a fresh flow of blood showed the distress the urgency of the priest was causing her and induced him to withdraw. This was not because she neglected the Gospel, but because she had in heart accepted its gracious provisions and knew what it was to have peace with God. The next day she welcomed a minister of the Gospel, listened to the reading of the Scripture, opened her heart freely in conversation with her spiritual guide, confessed freely her faith in her Saviour as her Lord, and joined in hearty responses to the prayers offered at her bed-side.

During this recent, final illness, while the disease had left her weak and exhausted, still, when roused and asked whether she would have prayer offered, she answered at once: "O yes, certainly." The Holy Bible lay ever on her table. When she could be in town it was her delight to attend the Lord's Supper, and her wont was always to bring the Scripture to read with a lady friend, a Christian, that she might the better feed on Christ and his truth. Her practical knowledge of the religion of the Cross, as offered to the guilty, was clear, decided and resolute. From the day she enrolled herself as a communicant in the Protestant church, she seemed never to waver, but, even while living in the country away from church privileges, welcomed godly association, reading and prayer with any devout believer; and, when standing quite alone with none to have fellowship with, still held on her way determined and rejoicing. Her acquaintances did not accept her testimony, but she ever strove to bear it. As she died in San Francisco de Limache, and as the police at once removed the remains for interment, for hygienic reasons, the evening of the day she died, no funeral service could be held.

CHOLERA IN SANTIAGO.—A member of the House of Deputies who succumbed last month in Santiago, had ridiculed the idea in remarks made in the House, of the epidemic being in that city; he had in fact been suffering the premonitory symptoms in his own person for three days, until they

assumed the more aggravated form and, being then beyond control, terminated fatally.

There is more calmness in the capital regarding the disease and more success in succoring those taken with it. In one day recently out of 206 cases under treatment 68 were new, 25 died, 45 were discharged cured: a far more favorable result than was secured last year at any time.

Boiling the water used for drinking is still urgently recommended, and abstinence from uncooked fruit.

IN VALPARAISO.—The lazarette in the Baron has been reopened, although the number of cases reported is small. Caution is requisite, but there is no occasion for alarm.

GENERAL FREIRE.—The centenary of the birth in 1787 of this celebrated soldier of Chilian Independence and distinguished patriot was held on the 4th in Santiago. Numbers went up from this to attend the military and civil ceremony around the monument erected some years ago in his honor. He was a dashing cavalry commander. At a later period, 1826, he had the honor of capturing the last point held by the Spanish troops, Chiloé. Politically an advocate of liberal views, he was ahead of his generation. Many of the laws accepted now and admired were urged by Freire in vain. Being President in 1826—'28, the reactionists succeeded in compelling him to resign. His sons Zenon and Francisco are the intendentes of Santiago and Valparaiso. Addresses were pronounced by Sr. M. L. Amunategui, Coronel Gorostiaga and Admiral Uribe. The military parade was large and imposing.

VALDIVIA.—Under date of November 17th the Rev. Mr. Schmidt wrote that the attendance at the meetings continued very favorable; at least from 100 to 150. The church Board have ordered the chapel to be enlarged. 53 young persons have come forward to take part in the lessons preparatory to Confirmation; these have been divided into two classes for boys according

to age, and two for girls, making 4 in all; and receive two lessons every week. There have been a great number of Baptisms. Mr. S. writes: "The N. Testaments you sent me are already in circulation. Can I not soon get more of them? All my Bibles, including those I took from the Bible-store, have been disposed of. Even my old school-Bibles have found glad acceptance among my confirmation scholars. These were given gratuitously. On the 13th inst. we consecrated the altar-Bible presented to our church. I read the dedication of the donor, and passages from the Gospels and Psalms."

The contributing members of the Congregation are upwards of 170; the subscriptions amounting to \$1400. The annual rent is \$360; at present there is a small debt to be provided for. During five weeks the church-door collections were nineteen dollars each Sunday.

A gentleman writes: "I desire to express my lively and sincere gratitude for your kind remarks on our German work in the last *Record* (but one). Messrs. Sluyter and Schmidt have more than once expressed their gratitude for the spirit of sympathy which they have had manifested, dear Dr. T., by you and your colleague. It has cheered and encouraged them."

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It was feared lest in Valdivia the interest at first shown might not continue. Some one thought the attendance at the church might fall to 25 or 30 when the first enthusiasm should have passed by. Such prognostications, however, have not come true. Capacity, piety and toil are winning success in Valdivia as they might at other places on the coast. The German *Gazette* of Valdivia said in the issue of November 19th: "We feel convinced that the excellent powers of discourse exercised by the Rev. Mr. Schmidt will long continue to manifest their attraction for the people." This is most gratifying. Now let all supplicate the throne of Divine Grace, for the favoring manifestations of the Holy Spirit to give the increase in Valdivia. Similar results will be obtained

in Valparaiso when similar work shall be done here.

Early in January the Rev. Mr. Sluyter is to come and hold services in German in the Union Church, calle San Juan de Dios. If the Gospel be ably and fully proclaimed here, we are confident the German portion of our community will rise to receive it.

SYMPATHY.—In an unusual measure sympathy has been manifested with Mr. and Mrs. B. A. Miller in the decease of their daughter Mary Brice Miller, who after a protracted illness, with numerous alternations of discouragement and expectation, passed away on the 7th instant. at the early age of thirteen years. The attendance of gentlemen, British, Chilian, German, French and Americans at the Foreigners' Cemetery was very large, with some ladies. The Rev. Mr. Wetherall read the burial service, which never before seemed so beautiful and appropriate. Wreaths innumerable covered the casket. The dear child for weeks and months, in view of the serious nature of her ailment, had expressed the most calm and intelligent trust in Jesus as the Good Shepherd to whose care, whether living or dying, she committed herself. Her latest audible utterance was: "Sing, mother!" and with the cadence of a hymn of Zion the spirit took its flight to Him who has said: "Whosoever liveth and believeth in me shall never die."

A letter so agreeable and welcome has been received from a former resident, Mr. Henry Swinglehurst of G. Britain, that, trusting our readers will enjoy it and hoping not to give offense, we lay it before them:—

Hincaster House near
Milnthorpe, Nov. 2nd, 1887.
My dear Dr. Trumbull.

Above all things, my pen desires, first, to wish very much that this may find you and Mrs. Trumbull in good health, and that you may both feel that, in your many sorrows, some of which have reached me, though indistinctly through the press, I have felt sincere sympathy. I know that

wisdom comes to us all through affliction, and am sure you and your estimable wife know whence alone true comfort springs. I have received a few documents or *Records* from you, and, although my time seems ever much taken up, I have looked through them with lively interest, and recognise that you have not lived in vain in the continual aim to do good. I have desired Messrs. Balfour Williamson & Co., Liverpool, to kindly place £5 (five pounds), which I have sent them, to your credit in Valparaiso; you may put 25 dollars of it for the *Record* and do with the rest what may seem good to yourself. I have not read over the last of the Diary of our old friend Dr. Page, but shall very soon do so: it will recall to me many things as I mark his footsteps. I sent you last mail a Nottingham paper with the Gladstone meetings in. I am quite with the G. O. M. on Ireland.

Mr. Geo. Foster's full length portrait hangs in my study, and I can see you and Hobson, Greene, Haviland, and many former faces we knew, all still as if they were yet talking, laughing and striving, as we saw them in the old days about 1853 to 1862. I retain sundry letters of Foster. Hobson and I corresponded, until a short time before his death; my late estimable wife and I called on him a few weeks before he died; the same chatty, honorable man he ever was. I often say that the Casa de Alsop & Co. up to his time and to Foster's was a credit to Chili, to the United States and to commerce. I knew much of the *House* and of them, and the record of their business is one that had only a high purpose in it...

I must not tire you, but am with much respect yours, HENRY SWINGLEHURST.

EL PREDICADOR AND SPANISH TRACTS.—Calbuco is in the south near Chiloé; a correspondent writes thence politely requesting that this publication be not sent any more to him; "Since, he says, I have no occasion for it, being a Catholic, have the kindness not to trouble yourself to forward it."

In mailing it we followed the lists of

those to whom the *Heraldo* was sent. Regretting that the offering has not proved acceptable in this instance, we appreciate the courteous attention of making the facts known. In all similar cases it would be a relief to be similarly notified, so that copies of the *Predicador* may not lie unused at the Post Offices or be thrown aside unread in the homes of those receiving it.

The following have been the sources of income, of the *Predicador*. Twenty-four numbers have been issued, making in all sixty thousand copies:—

Miss Martha McLaughlin printing 3 numbers	\$ 175 00
Mr. David Duncan, " 4 do.....	200 00
" D. M. Henderson, " 3 do....	150 00
" A. Macqueen, " 2 do.....	100 00
Mrs. Jessie Balfour, " 2 do....	100 00
Mr. F. W. Schwager, " 1½ " ..	75 00
" J. B. Helper, " 1½ do.....	70 00
Oro Chileno and premium.....	60 00
Mr. H. Beith, printing 1 do.....	50 00
" S. Williamson, " 1 do.....	50 00
" T. Bland Garland, " 1 do...	50 00
Prof. and Mrs. Brush, N. Haven " 1 number.....	50 00
X. S.	10 00
Mrs. B. H.	10 00
" Wilhelmina Nicholson	10 00
" W. E., Tocopilla	10 00
" R. John, Coquimbo	10 00
Mr. John Edwd. Brierly.....	10 00
Hidden hand	10 00
Monarch	10 00
Rev. James F. Garvin.....	5 00
Mr. R. M.	5 00
" S. M.	5 00
" J. C. Hodie	5 00
Señora N.	5 00
Forward!	5 00
Thankful	5 00
Help for the "Preacher"	5 00
Mrs. F. G. Welch	5 00
Miss Constance Mc Andrew.....	5 00
Mr. Geo. Hill, Antofagasta.....	2 00
A grain of sand.....	2 00
Sr. F. Arriagada	1 00
Young lady	60

Making in all \$ 1265 60

* *

The cost of publication has been for printing 24 numbers	\$ 1215 00
Paid for translations	300 00

\$ 1515 00

REV. MR. LESTER.—Mr. L. was to be married on the 2nd of November. Mr. Lopez had been invited but was unable to be present. Mr. and Mrs. Lester expected to embark for Chili via Panamá immediately. It is possible the quarantine of the Peruvian ports may determine him to come via Liverpool.

MR. AND MRS. BOOMER are in Santiago. Mr. B. preaches in English to the Union congregation in which Mr. Cameron ministered last year. The prospects of the church were never so favorable as now.

MR. ROBINSON wrote from Quillota Dec. 6th: "Mrs. R. and myself are well. At the last Communion four new disciples confessed Christ."

Some had come miles from home to do it and went back intending to hold meetings for worship in their own houses.

MR. CHRISTEN is busy with the International Institute, which was very prosperous until the fear of Cholera diminished somewhat the number of scholars in the boarding department. Mr. C. also edits the *Heraldo* which is published fortnightly.

MR. JORQUERA is encouraged in Concepcion and anxious now to obtain a site and erect a chapel. Of this the need is imperative. The present chapel has to be relinquished as the lease soon expires; also a larger place is required. The prosperity and enlargement of the church might be securely counted on if once it could be provided with a fitting home.

MR. BERCOVITZ is toiling in Constitucion. His wife has opened a school for the young.

In Linares there is decided encouragement. A church has been organized of twelve or fourteen communicants. A young lady who has become interested writes: "I received the tracts, *Predicadores* etc. you had the goodness to send me. From my heart I am grateful to you and offer you many thanks for your kindness, praying for you to our Father in Heaven."

COPIAPÓ.—From Copiapó an earnest plea has come that the Presbyterian Mission may aid the congregation, which has

been worshipping there for fifteen years, by sending to that town a missionary. The work there has been carried on both in English and Spanish. Sunday School classes have been taught in both languages. A chapel is provided and worship is at present maintained, though there is no minister to conduct it: it is maintained by the brethren themselves in an excellent spirit. It is hoped the Board may entertain the petition and provide for Copiá.

Peru.

Payta, Nov. 9, 1887.

Mr. Krauss writes of himself and Mr. Spandermann: "We had a day of sale in Arica, where we went on shore. Had we gone another day, we would have sold all our miscellaneous books and had none left for this place.

"Mr. Milne was here last year and sold so many Bibles that most persons have them. As a result there is a greater demand now for other instructive books, of which we have only a limited supply. We arrived here on the 7th, and got our boxes yesterday from the custom-house. The *Maipo* in which we came went on to Guayaquil. We had a good voyage, only in some ports, as in Salaverry, Pacasmayo, Eten, Pimentel, the sea was very heavy. In Eten we could not discharge, in Pimentel goods and passengers were received in a *balsa* which had a very primitive aspect. Three of our boxes we brought in the *Maipo*, the other two we left at Salaverry the port of Trujillo. Here in Payta, getting our boxes yesterday at 4 o'clock, we had an hour to go out to sell. Sales were satisfactory, only we had too few miscellaneous books. Finishing here we will go up to Piura and take up some other places on the railroad, then come back here again and go by steamer to Eten and thence work in Lambayeque south. We expect to be in Callao about two months from now. If you could send us some dozens of the little book: *Himnos para Conferencias* which the Chili Mission had printed, we will be very glad: I will write about this to Mr. Garvin also.

"We are both well.

"We find some of the Bibles sold by Mr. Milne were burnt by order of the priest, and the people, who parted with them so, do not want any more. Here it is pretty hot. To-morrow, (Nov. 10th.) we go up to Piura by rail. The sales in general have been fair."

REFORM OF THE CONSTITUTION.—The prospects are not favorable. A quorum was wanting at the special session named by the Deputies for the discussion. Liberals are known to be disastified with it because, in their view, the reforms are incomplete. Church and State will not be divorced.

HARD TIMES.—While exchange is such that our dollar is only worth 26½ pence, while the products of Chili in the markets of the world are in limited demand, and the production is in consequence reduced, a sale at auction of the boxes of the opera-house recently yielded the city government of Santiago \$180,000.

Santiago, December 4th, 1887.

List of subscriptions in Santiago in aid of the "Valparaiso Bible Society" in the colportage of the Bible and Scripture portions, through Chile, Peru and Bolivia:—

Cash collected in the Santiago Union Church, Sabbath morning, Nov. 6th, 1887, after a sermon bearing on the subject, delivered by Rev. John Mather Allis, acting Pastor of the Church \$ 54 80

Cards with amounts:—

Mr. George Unwin	5 00
" Richard Tonkin (monthly \$2.)	10 00
" Jules Gomien.....	10 00
" T. B. Shanklin	5 00
" Oliver Styles	10 00
" E. Styles.....	5 00
" A. Chirgwin	1 00
" A. R. Walker	1 00
" Scott Williams	10 00
" Heron	5 00
" William Grant	5 00
" John Gilmour.....	5 00
" James Walker.....	10 00
" Peter Ewing	10 00
" James Mitchell	5 00
Mrs. Gomien	10 00
" Hill	3 00
" Downie	5 00

" Bonthron	2 00
" Dimalow	10 00
" Walker	5 00
" Allis	50 00
Miss J. Downie	3 00
" Curtis.....	3 00
" J. Livingstone	1 00
Rev. J. M. Allis.....	50 00
" S. J. Christen.....	5 00
" Herr Sluyter	5 00
M. M.	2 00
D. M. N.....	1 00
T. R.	10 00
<hr/>	
Total amount	\$ 316 80

Bis Dat Qui Cito Dat.

One requisite for this journal is *non cære alieno obrutum esse*. The survival of the fittest in our enterprise hinges on a single query, i. e. *Unde nomina liberare? aut quomodo debita dissolvere?* Two-fold the forms of the phrase are, but they represent wheels that bear up only one axle. With the issue of another number on the 30th instant, the 16th volume is to close, and then two hundred dollars will be needed in order to place the *Record* on the rails in running order for the incoming leap-year 1888. Hence, if any friends are moved to render aid and intend doing so, *Bis dat qui cito dat*.

— The papers of the 12th mentioned the decease of Mrs. Emilia de la Barra v. (widow) de Richardson.

— The Government and the contractors for constructing the extension branches of the Angol railway, Messrs. Mayer and Hillman, have agreed to rescind the contract.

— Captain George Montt of our navy embarked with his family for Liverpool, in the Straits-boat *Potosi* on the 10th; to join Admiral Latorre in superintending the construction of a new man-of-war in private British ship-yards.

— Copper has risen to £79. 10s. a ton in Europe. Exchange has risen to 27.

— Mr. Max. Lowenstein, commercial editor of the *Union*, of the *Libertad Electoral*, and of other journals, has received

news of the death of his father Mr. Leopold L., in London Oct. 28th, aged 68 years.

— A new R. Catholic chapel of St. Bernard, on cerro Ramaditas, was opened and blessed on the 12th. The curate of the "Church of the Holy Ghost," the Rev. Christopher Villalobos, delivered the address.

— The claims of French citizens against Chili for losses during the war with Peru have been settled. M. Wiener the French diplomat, returns to Europe.

— Robert Pretot has been elected director of the 3rd Fire Company, Albert Riofrio captain and Richard Escobar secretary.

— Pedro Flores Z. has been appointed notary in place of the late Fco. Pastene.

— In November 903 persons were vaccinated by the 2 vaccinators in Valparaiso: out of 409 cases for the first time the virus took in 390, so that it only failed in 19. In 494 cases of re-vaccination 258 it took, while in 236 it failed.

— The Junta Departamental de Salubridad has been suspended by the Intendencia in accordance with a circular from the Secretary of the Interior dated the 7th instant.

VALPARAISO.— On the 14th fourteen more cases of death were reported in the Almendral, from *indigestion*, and four from *tubérculos*.

— Exchange on Liverpool on the 14th closed with buyers at 27 pence, sellers at 26 $\frac{7}{8}$.

PERSONAL.— Dr. and Mrs. Cannon returned from Great Britain in the s. s. *Galicia* on the 12th instant; also Mr. R. Jewell for Iquique and Miss Numal for Tal-tal. Dr. Emilio Rodriguez and Louis Arrieta returned from France.

Misses Annie Trumbull and Hattie Sutherland came by the same vessel from Talcahuano, and Captain Vaughan.

MR. AND MRS. MERWIN.— Letters received from Mrs. Merwin at "Miraflores" in So. Pasadena report that all were well Oct. 17th. Mr. M. intended writing soon. She says: "It is a great relief to

receive our letters regularly from Chili, but we feel doubtful about the future as we hear the Cholera has again visited Santiago. I trust it may be a false report... What a rainy season you are having in Valparaiso! Ours is just beginning though as yet we have had only a few showers. We keep our place so well irrigated that we do not feel the want of rain much. We have a beautiful lawn in front of our house, and quantities of flowers; roses bloom here all the year, and never seem to take a rest. You will be looking forward to Mr. Lester's return soon. He writes us that he has been far from well for many months, having had trouble with his throat and lungs. We are glad to hear the Robinsons and Boomers, who have lately gone out, highly spoken of by those who know them."

BOLIVIA.—The Presb. Board of Missions will undertake educational work ere long in Bolivia. This is indeed good news.

PERU.—The Chilean Consul in Callao, Sr. Cruzat, reports to his Government that vessels will be detained in Ilo only five days in quarantine, that mails, fumigated in Arica or Tacna, will be forwarded via Sama and Ilo to the North, and that a lazarette is being constructed on the island of San Lorenzo.

VALDIVIA.—News of a later date is still cheering about the German Church. A number of ladies were organizing a Bazaar in order to provide more completely for the need of the hour.

UNION HALL.—The work has been commenced in opening trenches for the foundations. It is hoped by the month of June the building may be ready for occupation.

The Port Sunday School is to meet from and after the 21st instant at 12 45 a. m., immediately after the morning service in the Church.

ITINERACY.—On the 16th Mr. Allis goes South to preach. Mr. Boomer accompanies him, to get a more intimate idea of

the work. Mr. Robinson will take the English service and Mr. Williams the Spanish in Santiago, during their absence.

SUDDEN DEATH.—An Englishman was reported to have been seized with intense pains in the train from Santiago, after leaving Llaillai; from Calera a call for a physician was telegraphed to Quillota to meet the patient at the station. He died in Quillota. Later on it is said he was a German named Herr Dombroch, 28 years of age.

—As we go to press the sudden deaths are reported of Mr. Henry Hill and of Mrs. Jackson, wife of Mr. John Jackson, s. s. engineer, on the 16th instant.

Donations to the "Record."

Mrs. E. S.	\$ 5 00
" S.	1 00
" B.	1 00
" Woodsend.....	10 00
" J. C.	5 00
" Here we are again"	5 00
Mr. James B. Blake	1 50
" Fred. Spencer Stephenson...	50
" Henry Swinglehurst, Eng- land.....	25 00
	<hr/>
	\$ 53 00

To the "Predicador."

Mr. H. Swinglehurst, England..	\$ 10 00
John the Baptist, preaching in the Wilderness	10 00
	<hr/>
	\$ 20 00

"Bethel Fund."

Since the last report in the *Record* the following sums have been added to the above Fund, for which the donors have our sincere thanks.

Nov. 13th—British bk. <i>Gar-</i> <i>land</i> , Captain Roberts	\$ 12 00
" 18th—Mr. John Hardy..	20 00
" 20th—Brit. bk. <i>Norse-</i> <i>man</i> , Capt. McLure	20 00
" 21st—Brit. bk. <i>Braid-</i> <i>wood</i> , Capt. Rowlands	10 00

“ 22nd—Brit. ship <i>Glencorse</i> , Capt. Hodge	5 00
“ 22nd—Brit. bk. <i>Advancement</i> , Capt. James.....	14 50
“ 25th—Brit. bk. <i>Vale of Doon</i> , Capt. Thomas.....	14 00
Dec. 1st—Brit. bk. <i>Wm. Davie</i> , Capt. Bowen	10 00
“ 3rd—N. A. bk. <i>Willard Mudgett</i> , Capt. Crocker ...	45 00
“ 4th—Brit. bk. <i>Craignair</i> , Capt. Welvin	8 00

The contribution of Capt. Hodge of the Brit. ship *Glencorse* was sent from Talcahuano, and is the fifth made by him to this fund. It was at his suggestion that the subscription was originally started, and he has been looked upon as one of the sponsors of this movement to benefit the sailors visiting this port. A kind letter full of sympathy for the Mission accompanied the captain's gift.

F. THOMPSON, CHAPLAIN.

SERMON

PREACHED IN UNION CHURCH, DECEMBER 4TH, 1887, BY DR. TRUMBULL.

TEXT:— For this cause many are weak.— I Cor. xi, 30.

The Instability of Human Purpose; its evils, its remedy.

Men having superb opportunities succeed not; they plan excellent schemes but carry them not through; promise reformations which they never realize, and intend to do works which they die without accomplishing. The majority of people are unstable in purpose, the minority only achieve success. The majority allow themselves to be depressed, weighed down by circumstances, influenced by companionships and yield to difficulties; or else are elated by secondary advantages and captivated by pleasure; puffed up with pride of opinion, ambitious to surpass others in small ways, taking no true hold on the serious tasks and interests of their own lives.

So much are men thus controlled by secondary causes and motives that the question has been seriously agitated wheth-

er they really possess the facility of self-determination, and are anything but driftwood on the stream of events. It has actually been argued that they do not possess it. But they have the power of self-determination, however lazily they may use it. And the cause of each choice lies almost entirely in the pre-disposition of the soul. If one's ideas of probity are decided, he will not peculate and rob his employers, whether a business firm employs him or his country. And almost equally certain will be the results of an opposite sort in him whose ideas of probity are low or imperfect; selfishness will then exercise its mastery over him and he be found to have his price, so surely as an opportunity presents itself sufficiently favorable, and with advantages sufficiently weighty to secure the aid of his self-love. Thus terminated the career of one who thought himself honest, who loudly proclaimed that he was, and was so taken and received by others; although, while friends regarded his fall as a painful instance of descent from a high standard of character, the truth was that the inmost character of the embezzler never was high, had all along been weak, never complete, never based on the underlying granite of true principle.

I.

Instability of purpose has always borne a ruinous part in human history.

1. It has caused discouragement to *Patriots*, who themselves loved their country and were risking all for its welfare, to find their companions changing avowed opinions, going back upon pledges they had given, and deserting their convictions for political advancement or pecuniary gains.

It has prevented the success of many a General high in command, has cost him his commission as well as hundreds of lives, simply because some under him failed on the field to make good their promises made, on the eve of a battle, that they would execute his injunctions and at the right hour, and lead their troops suitably to the point where victory might have been won, and possibly the success of the campaign secured.

2. Instability of purpose is to be counted among the most serious discouragements of those who teach. No teacher is working on correct lines who fails to desire to form a perfect moral character in his pupils: his aim should be to arm them against temptations to falsehood, impurity, dishonesty; to build them up in rectitude, nobleness and probity. A right-thinking teacher, in so far as he fails of this, feels regret and disappointment. Alas! that so often the teacher is compelled to feel so. And yet why compelled to feel so? It is because pupils who gave promise of better things, who expressed the intention of leading generous and noble lives, have proved unstable on coming into contact with allurements, gone back on their good intentions, and gone down into evil doing.

A class who seek to interest others for good, in adult age, and yet meet with much that disheartens them are Temperance Reformers, in their efforts to check inebriety. Few inebriates there are who have not at some time desired to lay aside habits so destructive; and some on being advised to abstain have said promptly they would, and have commenced doing so. As a result sunshine has soon streamed in at the window of the desolate home, poverty has withdrawn thence, the rainbow of hope brightening the life of every inmate of the dwelling. And this has lasted as long as the promise was kept; but at the end of a month or two, possibly a year, the once sorrowing wife, though recently elate and cheerful, finds again to her grief that her husband, or the mother finds that her son has fallen, has walked deliberately, perhaps, into the toils and snares of the destroyer again. The heavy drops of anxiety patter once more upon the dwelling. The storm beats upon the household. Want comes anew. Rags and wretchedness are the order of the day. And the Reformer, whose benevolent advice had been followed with such good results is cast down and disheartened. To himself he says: "What is the use of all such effort!" He is tempted to feel that the slaves of drink cannot any of them be emancipated. True it is better not to think so, but such manifestations of the insta-

bility of human purpose provoke one to it and, unless he be very brave, to give up such efforts in despair.

3. Now come into the range of our vision the disappointments of Religious Teachers. Of these a case occurred, according to Sacred History 900 years before Christ, when a little child, a babe in arms, was saved by his female nurse, while his brothers were destroyed by another woman, seeking to become the queen regent of the kingdom of Judah. The leading religious minister in Jerusalem, anxious to promote the prosperity of his nation through the maintenance of the true worship of God, took pains to educate the little heir apparent; then had him crowned at the very earliest practicable moment and, as his counselor during 25 or 30 years, guided him in the performance of his royal tasks, in the administration of justice and in the maintenance of religion. Public affairs went on with vast improvement and the hopes of the most patriotic and Godly citizens grew bright.

But as soon as that old minister, worn down with care, was called to die, younger advisers influenced king Joash, the monarch; to them he hearkened and "left the house of the Lord God of their fathers and served idols." One of the painfulest cases this is of declension, since, besides being the prelude to crime in the monarch, it fostered a national idolatry that undermined the true vigor of popular life; and yet it was only an instance in point to manifest how calamitous are the issues that flow directly out from the instability of human purpose when it touches the relations of individuals, families and notions to virtue and to God.

II.

Here let us change a little the point from which we look upon this theme, remarking that the instability now mentioned produces innumerable failures in the ordinary lines of daily life.

1. Commercial life interests many of you, and naturally you desire in it, as your chosen career, to win success. But the majority of you will not win it. Only a small percentage succeed among those

who go into business as clerks, not five in a hundred; few ever become heads of houses. And a potent cause of this lies in the instability of human purposes. Such numbers fail, because they are weak in principle, selfish in policy, do not care, do not look ahead, do not try to give satisfaction by making their own interests, enjoyments, pleasure, ease, bend and give way to the interests of those in whose employ they are. No one wonders at their failure, unless it be themselves. Occasionally there is a notice of some man who has done remarkably well, succeeded, been trusted and found helpers, been promoted and put in charge; and some say, it has been his "luck," but *luck* is not the key to explain the problem. Such success arises from tenacity of purpose.

A small lad entering an office in New England determined to be all that his teachers and parents had advised him to be; refused to do nothing that was right to do; early and late he made his employer's interest his own and aimed to use his very best knowledge and intellect and bodily strength and time, in the fulfilment of his duty to his masters. The controlling thought of his life, under God, was to be found faithful. Now it is not to be wondered at that such a boy "got on well." For instance, once when a porter, whom the house employed, failed to get a box of goods to its destination at the appointed hour, as had been promised to the purchaser, this lad, grown then to be a stout young man, actually in order that the promise made to the customer might be kept, procured a wheelbarrow and himself with his own bone and muscle transported the box across the bridge at Boston and delivered it on time. Whether on-lookers might appreciate what he did, or might deride him, was not the question in his mind. He kept his word. Succeed! why such men always succeed. They capture success. In his case an on-looker saw him sweating with his load, and learning the reason why recounted the incident to the clerk's employer, telling him what an invaluable servant he possessed, and he being a man of sense immediately took the youth into co-partnership in his business.

Such young men are sure to find room, for they are far fewer than the places that require them. They are needed by merchants, and get on because they are to be relied on. Men argue as Jesus did that, "He who is faithful in that which is least will be faithful also in much," Luke 16, 10.

III.

The text dwells upon moral weakness and want of character arising from low and superficial estimates of the Lord's Supper. In the church at Corinth the supper was made like an ordinary meal, an abundant repast for such as could afford it, in which the idea of eating and drinking over-rode everything spiritual and set aside all that was godly or even fraternal. The Supper had been designed by Christ to impress the believer's soul, but could no more do that, as they practised it in Corinth, than any promiscuous dinner party would. The religious idea was quite eliminated, and an approach to the table of the Crucified Redeemer added nothing to the hungering soul, neither solidity of opinion nor vigor of resolution. Of good moral result there was nothing to show. The worshipers remained anemic after partaking and rose from the table as feeble in Christian perception and purpose as they had come. "For this cause," said Paul, "many are weak and sickly among you, and many sleep." The terms are used metaphorically of moral weaknesses and lack of strength to keep the Commandments and work in the vineyard of God. The soul was starved, the will-power not augmented, but religious torpor made still more comatose. "Weak, sickly, asleep!" what a description of the communicants of a church accustomed to gather around the table, which Jesus had furnished with symbols of his lacerated flesh and his blood shed for their sins! What a condition for them, when He had invited them to come and partake in order to get strong, obtain health, and awake from the fatal slumber of selfish transgression to activity and life toward God!

Most interesting the enquiry is then, How were those weak ones to obtain

strength? To this question the answer is, they were to take the bread and wine of the Lord's Supper into their hands and into their lips, as material symbols of the thoughts the Lord had striven to convey to their minds, consciences and hearts. Whatever the Communion stood for, so they were to receive it, not in any merely carnal mastication or deglutition of the wine and bread; but, as their bodies fed on those elements, so were their souls to feed on God, rising to a perception of his holiness coupled with compassion, of his power united with knowledge, of his justice harmonized with love. They were to partake, not despairing because God was so great, nor yet presuming because He was so good; but were to assimilate, as so much food, his revealed readiness to forgive sin, his zeal to discountenance it while forgiving it, and his determination to accept of nothing that lacked the element of repentance, holy intention and rectitude of purpose for the future. All this the Gospel stood for. All this the Gospel is. He that with living faith receives the Lord's Supper, receives the Gospel. No one is to receive the Supper in lieu of the Gospel, but as the symbolization of it in material signs and manifestation.

The Supper is a proclamation of the death of Christ, and to partake of it as an ordinary repast, or in any irreverent manner, or for any purpose differing from that for which it was instituted by the Saviour, is to contract guilt by giving offense in reference to the body and blood of the Lord. As he who tramples indecorously on a flag insults a nation, so he who takes the Lord's Supper in any indecorous way tramples on the Lord; while, at the same time, he is bound to fail of securing that renewal of holy hope, that stability of moral purpose which the Supper was designed to give, and to millions has given, and does and will give to every soul that receives it unfeignedly.

The streaming red blood, staining everything it touched with its bright crimson, was designed of God to rouse attention, to startle and cause you to enquire: "Why was it shed?"

It was intended to alarm and make you realize that God was offended with you, on account of your violations of his holy law: and if you will only imbibe that thought, will drink in that conviction, will admit that truth, then you will never sit at Christ's table without acquiring new hope and strength to obey God afterwards, nor without gaining an advantage over the weakness which cripples you and previously has weighed you down. The supper celebrates no weak display of divine mercy. It represents no scheme of connivance at unholy living. It is not a remitting of the claims of the law. Those claims are held to, maintained, kept up, magnified, and you are required to join in holding to them, maintaining them, keeping them up and magnifying them, in the very act of looking for remission for having disregarded them. Do this with the claims of the law, and you will gain strength, will feel conscious that you gain it, will run and not be weary, will walk and not faint. The true method of overcoming the instability of human purpose is, to accept the prescription of the Physician of Souls; Who will cause you to regain tone if you take his tonics, and strength if you eat his flesh and drink his blood. Jesus waits to have you entrust the recovery of your soul to Him. As He wept because the inhabitants of Jerusalem would not do it, so He would weep because many will not consent to it here. He is grieved at the refusal or neglect of some among yourselves to allow Him to impart to you his peace, with his strength. In his name I entreat you, therefore, to allow Him now to cure you, to add strength to your power of choice, to make you stable in holy intent, strong in faith, giving glory to God. O, think of eternal life at His right hand in Heaven, and resolve to secure it cost what it may! Think of his promise that the Holy Spirit shall be given to them that ask! Instability of purpose in your soul can be remedied. Hope of Heaven for yourself can be secured. Delay is not requisite. Submission to God in Christ is. Let your call, therefore, be on Jesus at

once, Lord save me, I perish. * Perish in their sins all will who refuse or decline or neglect to surrender to Him.

FOREIGN

WASHINGTON.— A postal-telegraph bill has been introduced into Congress; the rate to be 10 cents for 20 words; connection between all cities in which free delivery exists.

B. AYRES.— During the first fortnight in November 900 immigrants arrived at Argentine ports.

THE POPE.— The Duke of Norfolk will make the Pope a present of £10,000, the telegram of the 14th reports.

FRANCE.— M. Tivard made another effort to organize a Cabinet at the urgent solicitation of President Carnot, successfully, although such are the divisions among the republicans that fears are felt lest the Cabinet be short-lived. The President in his address to the chambers advocates harmony at home and a peaceful policy abroad.

RUSSIA.— A collision had occurred between the police and the students of the University in St. Petersburg. Several students were wounded and one killed.

— Congress in Washington was opened Dec. 6th, John G. Carlisle was chosen speaker of the lower House.

— President Grévy resigned Dec. 1st, M. Sadi Carnot was chosen on joint ballot in a session of both Chambers called immediately afterwards. His election has given general satisfaction.

— Papers mention an eagle that died in Vienna 114 years old, and a pair of ravens in Shelburne, England, known (?) to be 90 years old.

CRIME CONFESSED.— The danger of too great tenderness to criminals is seen in a case which has recently excited great interest in England: Israel Lipski was tried for murder and found guilty. His counsel, apparently believing in his innocence, started a movement to save him. The petition was signed by 100 members

of Parliament, and the press rendered substantial aid. A week's respite was granted, but the Home Secretary declined to interfere. When he found his case was hopeless, he made a full confession of his guilt, and his execution was followed by general approval.

PRESIDENT CLEVELAND said, in a speech at the Philadelphia centennial in a spirit of reverence:—

“As we look down the past century to the origin of our Constitution, as we contemplate its trials and its triumphs, as we realize how completely the principles upon which it is based have met every national peril and every national need, how devoutly should we confess, with Franklin: “God governs in the affairs of men”! How solemn should be the reflection that to our hands is committed this ark of the people's covenant, and that ours is the duty to shield it from impious hands. We receive it sealed with the tests of a century. It has been found sufficient in the past, and in all future years it will be found sufficient, if the American people are true to their sacred trust.

“Another centennial day will come, and millions yet unborn will inquire concerning our stewardship and the safety of their Constitution. God grant that they may find it unimpaired.”

— A railroad into China is proposed, and now come the details of a project for connecting Constantinople and Bagdad by rail. British capitalists have long wished to construct a line from European Turkey through Asia Minor and across the Tigris near Mosul, thence along its eastern bank to Bagdad, where direct connection can be made with steamers for Bombay. But the relations of the governments have been so complicated as not to warrant any such investment. At present there seems to be less danger that foreign capital in such an enterprise would be confiscated, and the project may be pushed. It would open up fields of unsurpassed fertility, and bring India ten days nearer Europe than by the Suez Canal.

— Professor Drummond and his party at Amherst College awakened much interest among the students. The plan in vogue in Edinburgh University is to be substantially adopted at Amherst; a small committee arrange deputations to be sent to other colleges or neighboring towns; these delegations are to be made up of newly converted or re-awakened men, who can speak with the freshness and ardor which come from recent spiritual experiences.

— The ninety-fifth year of Williams College opens with all the members of the permanent faculty at their posts, with the exception of Prof. Bliss Perry, who remains for another year at the German universities. Ninety new students are in attendance, of whom seventy-two are freshmen. Professor Drummond and his associates began there their series of visits to leading American colleges. The results of the vigorous, direct and sympathetic addresses of the Scotch layman were very gratifying, and a number of influential students have been led to declare themselves Christians.

— The freshman class in the academic department at Yale is the largest in its history, and numbers 205; the entering class in the scientific school numbers 106. That in the Divinity School is as large as usual, while there have been many additions to the higher classes. The middle class has received about ten new men, making it the largest class, with one exception, the school has ever had. Mr. Robert Harper is to assist his brother in the department of Hebrew. It is not likely that a permanent successor to Dr. Barbour in the university pulpit will be secured at present.

— In the examination of eighteen young men at Westfield recently for a West Point cadetship, all under twenty years of age, ten were at once ruled out as physically unfit, the medical examiner finding that half the number had a "tobacco heart," such as cigarettes produce. The successful candidate was a boy who had been compelled to work in a mill and could devote only his spare hours to books and study.

On the 16th of October 1200 French pilgrims visited the Pope and were received with ample form. Count Mun, who headed the movement requested that no noisy demonstration of their feelings should be made. On the entrance of his Holiness the cardinal of Rheims addressed him stating that the pilgrims had come to offer him their homage. Count Mun stated that the workmen present three years ago received from the Common Father of the Faithful the counsel to cultivate toil and good morals under the guidance of religion, and now besought his blessing in the education of their families, as also that they might pass from lives of labor to rest through the divine mercy.

Pius XIII, rising from his throne answered that religion ennobles labor, that the Church has always reminded the rich and powerful of their duty to succor their brethren of humble condition, and had, when its voice was more heeded than now and its liberty of action less hindered, created great incorporated institutions to favor the arts and trades. The public powers, he said, instead of seconding in beneficent action are obstinate rather its opposing it.

He besought the pilgrims, workmen, not to allow themselves "to be seduced by the deceptive promises of the apostles of impiety and falsehood, inciting you to forget your religious duties and resort to violence in order to better your condition with detriment to society. On the contrary, being faithful to God and his Church, engrave on your hearts the wholesome tenets of Christian faith and morality...."

"After this discourse was heard with reverence and on bended knees, in which no allusion was made to France nor to Italy, Count Mun presented the Holy Father with a superb album of the pilgrimage: and the leaders, displaying banners with images of Jesus, the Virgin and the patron Saints of the Societies of the pilgrims, kissed the foot and hand of his Holiness. During three subsequent days, as they visited him, the Pontiff with his own hand placed silver medals of the Virgin and of Saint Joseph on the breast of

each pilgrim... They were entertained with a precious concert and a banquet served by Cardinals and Prelates, which the Holy Father had caused to be prepared in the refectory of the beautiful edifice of Saint Martha."

SELECTED

Neatness of a Monkey.

Monkeys are a source of unfailling amusement to children. A recent number of *Harper's Young People* describes the excessive neatness of one of these little creatures:

BY ERNEST INGERSOLL.

When I was at Yarmouth, that great fishing town on the southern coast of England, a few summers ago, I made the acquaintance of a monkey I shall not soon forget, a delightful little fellow; he belonged to an organ-grinder, and earned his living by dancing and collecting pennies, and had only the common name of Jocko, which is really no name at all.

He wore a little jacket and skirt of scarlet cloth, with lots of brass buttons on it, and a red cap held by a strap under the chin; whenever he took off this cap, as he would always do most politely when anything was given him, he showed a furry brown head like seal-skin.

The organ-man told me the little fellow was five years old, and knew his name. So I said, "Jocko, Jocko, come and see me." The monkey at once snatched off his cap, and climbing up into my lap rubbed against me his furry head, gazing up out of a pair of merry intelligent eyes in a way that quite won my heart. A minute after he curled down and went to sleep, or pretended to do so. I think his nap though brief, was a real one, for it is likely he was tired with trotting about and dancing in unnatural attitudes.

When any one gave him anything, his first motion after seizing it in his small black fist was to bite it. If it was eatable (and he was very fond of nuts and candies), joy shone all over his wrinkled face

as he munched at it, watching all the time lest somebody should take the sweetie away; but if the gift proved to be a hard penny, he leaped to the top of the organ at a single bound, and gave it to his master. This done, he would hurry down again and stay at the farthest stretch of his chain, as though trying to get as far away as possible from the monotonous music.

His master seemed very fond of him, and would carefully take him under his coat if rain or a cold sea-wind made Jocko shiver; and well he might, for the monkey's lively ways and pretty tricks brought a crowd of children about his miserable organ, and earned many a coin which otherwise would not be given.

— The prettiest of all Jocko's tricks was his love of brushing clothes. He seemed to be uneasy as soon as he had made friends with any person until he had gone carefully over their whole suit. He had a small flat brush, like a shoe-brush, which he grasped in his right hand and used with the greatest diligence, chatting all the time in monkey-talk, the tone of which seemed complimentary, though I could never make out what he meant, and so did not risk any reply.

One day he evidently thought a gentleman had not brushed his hat before coming out, for he tugged at his chain and scolded until his master let him scramble up the gentleman's arm. Then he perched comfortably on his shoulder, and brushed away at the hat with all his might, leaning over the top, and looking here and there, until not a particle of dust remained. The look of satisfaction with which Jocko received a sixpence for this careful work, and the last glance out of the corner of his bright black eye, to be quite sure he had done his brushing thoroughly, were funny enough.

— Katie's mother was teaching her the Sabbath school lesson in one of St. Paul's Epistles. After explaining to Katie who an apostle was, her mother asked her, "Do you understand what an epistle is?"

"Oh, yes, mamma," said Katie; "an epistle is the wife of an apostle."

Victorious Old Lady.

At a Love Feast an old lady said: "I was digged out of the Roman Catholic pit fifty years ago. I was persecuted, whipped, and stoned, but have lived to see every one of those who used to beat me saved by faith in Jesus, and go home to glory. Lots of enemies have tried to harm me, but somehow it seems to me that every bomb they throwed at me bust-ed somewhere else. I can't read my name if I see it in print, but can read my title clear to a mansion in the skies."

AGAIN VICTORIOUS.

The same lady narrated a most instructive experience. After her conversion, she endeavoured to collect fifteen dollars from a man who owed her that amount, sending a boy for it. The man was angry with her because she had been preaching Christ to his sister, and said roughly to the messenger, "Go back and tell her she hasn't any religion, and I don't owe her anything." The boy returned, and delivered the answer.

Said she, "If it had been at the beginning of my experience, I would have got mad and gone to see that man and given him a piece of my mind, and told him I had just as much religion as anybody; and then of course I wouldn't have had any at all."

This she did not do. She went instead to a neighbor and had him write out a receipt in full for fifteen dollars, and sent it to the offender with this message:—"Tell him I really thought he owed me the money, and if I was mistaken am glad he sent me the truth, for I would have gone on thinking he owed me that fifteen dollars, if he hadn't told me the contrary. And tell him if I haven't got any religion, I want religion more than anything else, and am going up my room to pray God to give it to me."

That afternoon the man came round to see her with the money in his hand, and he became a Christian.—*The Kingdom.*

Horse shoes or Watch springs.

A boy is like a piece of iron which in its rough state is not worth much, nor of very much use, but the more processes it is put through the more valuable it becomes. Iron that is only worth \$5 in its natural state is worth \$12 when made into horseshoes and, if it goes through the different processes by which it is made into needles, its value is increased to \$350. Made into penknife blades it would be worth \$3,000, and into balance springs for watches \$250,000.

But the iron has to go through a great deal of hammering and beating, and rolling and pounding, and polishing, and so a boy, if to become useful and educated must go through a long course of study and training. The more time spent in hard study, the better material you will make. The iron does not have to go through half as much to be made into horse shoes as to be converted into watch-springs, but how much less valuable it is! Which would you rather be, boys, horse-shoes or watchsprings? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood.—*Christian at Work.*

Pleasantries.

—Dr. Willcox, who was a famous Boston organist, once went to a distant city to give an organ concert in a Unitarian church. The organ-blower, a stout darkey, who felt the importance of his own share in the proceedings, confided to me before the concert that he feared he should not be able to give the great player wind enough. But when the concert was over, he approached me, and said, "Is dat Dr. Willcox, sure 'nuf? "Humph!" It doan seem to me dat he's a great player like dey makes out."

"Why not?"

"Well, sir, to tell de trufe, he doan use no more win' dan de gemman what plays heah ebery Sunday."

Postscript—39 deaths are reported here in the last 24 hours, (Dec. 16th.)

THE RECORD.

No. 263. Valparaiso, December 30, 1887. Vol. 16.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 203.

Cholera.

IMPORTANT SUGGESTIONS!

I. Thoroughly boil both the water and milk for household use.

Neglect of this precaution entails grave risk.

II. Avoid uncooked fruit and vegetables, as these may carry the germs of disease.

III. Avoid excess in eating or drinking, as disordered digestion exposes one the more to infection.

IV. Remember that disinfection prevents the spread of the disease.

V. "Be strong and of a good courage; be not afraid."

NEGLECT NO DIARRHŒA! however slight, as 90% of the cases of cholera begin with a looseness of the bowels. Attention to this is now of the utmost importance. To call in a physician at this stage is the surest way in which to check the disease.

The following physicians can be called upon in connection with the Anglo-American Ambulance:—

Dr. R. Bredin, No. 3 Plaza Anibal Pinto, Telephone No. 156.

Dr. R. Cannon, No. 40 calle San Juan de Dios.

Dr. G. F. Cooper, No. 239 calle Hospital, Telephone No. 239.

Dr. John Trumbull, No. 93 calle Esmeralda, Telephone No. 320.

NEGLECT NO DIARRHŒA!

There may be those who would be glad to receive a repetition of the following suggestions, made in March last by Dr. Bredin; we reproduce them as they then were published:—

Simple Rules for the treatment of Cholera.

As the directions given in this paper are only intended for the use of those, who are out of reach of medical aid, they do not pretend to be anything like a complete account of the various systems which have been advocated; nor of those parts of the treatment which can only be trusted to skilled hands.

The majority of those to whom these rules are likely to be useful, in all probability, have never seen Cholera, and therefore it will be better to commence by giving a short description of an ordinary case.

The attack begins with diarrhea, which may have lasted one or two days and have attracted little attention: or as more frequently happens there is a sudden and copious purging.

The discharges soon become colourless like whey, or like water in which rice has been boiled, so that they are commonly known as rice-water evacuations.

There may or may not be griping pains. Soon after the commencement of the diarrhoea vomiting sets in.

Another early symptom is severe cramping pain in the muscles of the legs, arms, abdomen and chest. This comes on at intervals, lasting for a few minutes at a time.

The pain is very severe, causing the patient to cry out and start from his bed.

The above are the symptoms observed during what is known as the first stage.

Towards the end of this period the patient sinks into an indifferent apathetic condition, only rousing himself when disturbed by the pain of the cramps.

This indifference becomes more marked until he passes into the second or

COLLAPSE STAGE,—with all the signs of failure of circulation. The pulse at the wrist becomes more and more feeble, until it is no longer to be felt. The surface of the body is cold, livid and shrunken.

The hands feel like ice, are almost leaden-coloured, and look shrivelled as if they had been soaked in water.

The face becomes livid, the eyeballs deeply sunken in their sockets, nose pinched and pointed, and the breath feels like a blast of cold air.

Breathing is rapid, and there is a feeling of oppression on the chest.

The voice is feeble and whispering, or may be completely lost.

The thirst is intense; and no urine is passed.

After remaining in this state for a time varying between 6 and 24 hours, either the patient's condition becomes worse and worse and he dies quietly,—or he passes into the 3rd stage, that of

REACTION.—He sleeps quietly, breathing is easier, the pulse at the wrist gradually returns; the veins on the back of the hand fill with blood again, the surface of the body is less cold, the face less pinched, the colour improves: and (a most important sign) the urine begins to be again secreted.

In some cases slight fever follows the reaction.

This stage is not altogether free from danger, as sometimes the patient falls in-

to the typhoid condition, eyes and face flushed, tongue brown and dry, and pulse weak. He either slowly recovers, or sinks deeper into unconsciousness and dies.

On the principle, that to know one's enemy is half the battle, let us, before speaking of the treatment of Cholera, enquire as to the means by which it is spread.

The best authorities are agreed, that the only means of communication are the vomited matter and the evacuations: and that most probably even these media are not in an active state when passed but only become so after an interval of from 2 to 4 days. This explains the fact, that the disease is so seldom passed from the sick man to those who nurse him.

As it is necessary that the poison should be swallowed, it is very evident that Cholera may be spread by any food or drink which is contaminated by the smallest possible quantity of vomit or evacuation.

There is abundant proof that the chief vehicle for the spread is water; next come any articles of diet washed or prepared with unboiled water.

PREVENTION.—From what has been said above, is it clear that could all vomit and evacuations be thoroughly disinfected in every case, there would be an end to all Cholera. As this is not done, we must use all possible precautions to prevent the introduction of the poison by means of water and food.

All water used for drinking or cooking should be thoroughly boiled.

Vegetables should always be washed in boiled water.

All such food as is likely to set up diarrhoea should be avoided.

Disinfection should be thoroughly carried out during and after every case.

TREATMENT.

During the first stage:—

1. Give one gramme of Subnitrate of Bismuth, with 15 drops of Laudanum in 2 tablespoonfuls of water.

While the diarrhoea lasts, the same quantity of Bismuth may be given with 5 drops of Laudanum until 30 drops of Laudanum in all have been taken.

2. Apply a mustard poultice to the pit of the stomach.

3. See that the patient is kept warm, if necessary use hot-water bottles, or hot bricks.

4. Rub the cramped muscles vigorously.

5. Give small pieces of ice to suck, or teaspoonfuls of cold water to relieve the thirst.

During the second or collapse stage,

1. Use hot-water bottles or hot bricks, and plenty of clothes.

2 Give 10 drops of Sulphuric Ether in 1 tablespoonful of water every $\frac{1}{2}$ hour, until 60 drops have been taken, then 10 drops every hour as long as this stage lasts.

4. Observe the quantity of urine passed.

N.B.—The deeper the collapse, and the more complete the suppression of urine, the worse the case.

During the stage of Reaction,

1. Give food with great care: beef-tea, chicken broth, or arrowroot at intervals and in small quantities.

1. If diarrhea continues it may be checked by a dose of Bismuth every 4 hours.

3. Should the secretion of urine not be reestablished, apply mustard poultices to the loins, and encourage the patient to drink freely of linseed water.

The same treatment should be carried out when the patient falls into the typhoid condition, but milk and a small quantity of stimulant may be added to the diet.

For a child of one year, doses should be one twelfth those indicated above, of five years one fifth, of ten years a third, of fifteen years a half.

DISINFECTION.

1 During the progress of the case,

Prepare the following solutions:—

A. 1 gramme of Corrosive Sublimate to 10 litres.

B. 500 grammes of Sulphate of Copper to 10 litres.

All clothes soiled with evacuation or vomit should be put a once in solution A. They may after 24 hours be washed, dried, and again used.

Solution B. may be used for clothes which are of no further use; these must be burned.

After touching the patient or soiling the hands in the room, dip them into solution A.

Pour a litre of solution B. down the water-closet twice every day.

Keep half a tumblerful of solution B. always in the bed pan.

N.B.—Both solutions are strong poisons if swallowed.

In case of death:—

The body should be well wetted with solution B. and wrapped in a sheet soaked in the same.

It is safer to burn all mattresses.

Bed-clothes, if thoroughly soaked in solution A., washed and *well dried*, may be again used.

Disinfection of Rooms:—

Close all windows tightly, place a brazero in a bucket, half-fill the brazero with burning charcoal, and throw upon it the sulphur; close the doors tightly and do not open the room again for 36 hours.

(1 lb. of Sulphur is required for every 1000 cubic feet of space to be disinfected.)

After fumigation everything in the room should be thoroughly well washed.

The cholera is among us, with a larger number ill than during its last visit in March and April. 126 cases are under treatment as reported Dec. 29th; 29 deaths. The deaths do not average as many in proportion as before.

The same observation is made in Santiago. Deaths occur, though, not only among the destitute, but they are reported in well-to-do families likewise. In the Convent of the Nuns of the Sacred Hearts five "sisters" died of the epidemic; it is published on the authority of the lady superior that they all had partaken freely of *nisperos* taking milk afterwards.

Problematical it still seems to be whether the reform of the 5th art. of the Constitution is to be carried or not. It forbids the exercise of any Public worship other than the Roman Catholic. The article has been a dead letter for thirty years, and to retain it reflects discredit on the national organic law. Señor Chacon is striving to get Congress to vote to expunge it. It is a sarcasm on he

public sentiment of Chili to retain it a day longer than is unavoidable.

SPANISH SUNDAY SCHOOL.—Mr. and Mrs. Garvin with the teachers organized a very pleasant and instructive entertainment for the children, their parents and friends on the 20th instant. The girls' play-ground of the Escuela Popular was covered in with osnaburgs, and 300 or 400 people were congregated there. A schooner was concealed under Chilian flags, with Chinese lanterns that were lighted as the flags were withdrawn. The singing was spirited. Scripture questions were answered by the classes with promptness and accuracy.

Brief addresses were given by Messrs. Garvin and Trumbull. The cargo of the vessel, consisting of presents, was distributed to those scholars who had been most punctual and attentive during the year. Tea was served in the school-rooms, first to the adult guests of the School; the lady and gentlemen teachers, aided by others of the Anglican and Union Churches, serving the tables. The children, having meantime received candies etc., then came in for their tea, as merry and noisy a company as any one would ask to see. Mrs. Chase, Thompson, Jenkins, Beith, Biggs and Gepp; Misses Chapman, Simpson, Goldfinch, Virginia and Grace Marks, Rosario Thenet, Carmela Biggs, Delfina and Lydia Hidalgo, E. Applegren and Elvira Langley; Messrs. Hy. Fraser, Foxley, Paterson, Owen and Manuel Langley: all bore a part in making the festival a success. The Rev. Mr. Thompson had aided in rigging the schooner and furnished flags. Mrs. D. M. Henderson, Mrs. Dodge, Misses Horne and Sim, with a number of those ladies already named, had assisted in dressing the dolls, making up bags of sweets for the children and lading the vessel.

It was delightful to see so many Chilian youth brought under Gospel instruction and taught by English-speaking disciples of Jesus, who found a pleasure in holding up the hands of Mr. and Mrs. Garvin in their earnest and faithful missionary exertions.

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We could not but recall the toil of Mr. Merwin during all the years from 1868 to 1886 in organizing these classes, finding teachers for them and showing them the way of the Lord. Some who were then his scholars are now among the teachers.

CONCEPCION.—In their recent visit to Concepcion Mr. Boomer and Mr. Allis found the little church there in a happy and growing state. The pastor in charge, Mr. Jorquera, is working well and the people, responding more and more to his efforts, are looking forward with faith to the time when they may have a Church edifice of their own. Quite a sum of money has been gathered as a beginning. As lots have advanced greatly in price of late, it will require quite an outlay to secure a suitable location.

Mr. Allis preached Sunday evening and on Monday night; there was a goodly company in attendance.

During the absence of Rev. Mr. Ross, who is in the United States, the English service under the direction of the Taylor Mission has been temporarily suspended.

This being so, it was arranged to have Mr. Boomer preach in the mission chapel on Sunday morning, and so he did. We learn that there are two or three hundred English-speaking residents in Concepcion. There is need for regular English work.

In Linares there is a small company of converts from Romanism. They will ere long be organized into a church. It is important to have a church-lot and building in this town: 12 or 1500 dollars would secure a good location, suitable for a church now, and for a School by and by.

Santiago Union Church; Children's Day.

Last Sunday the 25th, was a high day in this church. It was decided to hold a Children's Service in place of the regular morning service and Sunday School.

The main room of the Church building was profusely decorated. There was a large audience present.

Addresses were made by Rev. Mr. Allis, by the superintendent Rev. Mr. La Fetra,

by the acting pastor, Rev. Mr. Boomer. The Children sang very sweetly and they, as well as the older folk present, greatly enjoyed the service. After the addresses books were distributed among the scholars. Those who had been most faithful in attendance during the year receiving the more desirable books, while the one having the highest number of attendance marks received a special prize.

The school is doing very well. The average attendance during the year has been good. The collections have amounted to over \$ 300. New books have been ordered for the library, and the school has a new organ on the way out from the U. S.

Mr. Allis preached to this congregation at the Station service, held now in the Instituto Internacional, in the evening.

The people are very much pleased with Rev. Mr. Boomer of the Chili Mission force who is supplying regularly the pulpit till a new pastor is secured. The Church has decided to ask the Presbyterian Board of New York to find a suitable man. It is to be hoped that one may soon be secured to carry on the good work begun by Mr. Cameron until all the English-speaking people of Santiago may be induced to identify themselves with Gospel Christianity in this Union Church.

A BOLIVIAN GENTLEMAN writes:—"As a Bolivian I have read with satisfaction the article from your pen in No. 586 of the *Herald*, entitled "Peru and Bolivia." May the Most High grant that your views find an echo in the missionary societies, and may they appoint Gospel messengers who proclaiming the truth and good morals shall rescue the people from the abyss of ignorance and the deplorable state of moral prostration, in which through the avarice and corruption of unworthy disciples of Christ they now are sunk."

PERU.—The following abstract of the sales effected in Peru by the colporteurs has been offered for publication in the *Record*; in November in Payta, Piura, Catacíos and Sechura there were sold of

Spanish Gospels	3
“ Testaments	45

“ Bibles	66
Of other volumes, religious, such as “Noches con Romanistas, Los Mártires, La Confesion, Julian y la Biblia, etc.	117.
Total value.....	\$ 120. 95, silver.

A letter dated Sechura of Nov. 27th, says:—"We intend leaving this department to-morrow. Here the sales have been very poor. We have traveled to Piura; stopped there a week and went thence to Catacíos and worked three days, then came to this place the southernmost on the coast in this department. We arrived here on Thursday morning; at once went to work and yesterday (Saturday) forenoon had finished the place. Then, about breakfast time, we were called to the Governor's office, who told us that he would not allow the sale of the books any further. We asked him to give us this order in writing, but he would not. We then informed him that we had got the books in by legal methods, with the permit of the Peruvian Consul in Valparaiso and through the Custom House in Callao; but it was all in vain, as he was intimate with the priest he maintained the order he had given. As we had finished the place and anyhow intended to leave on Monday the 28th, we made no further objections and prepared for the journey."

From Piura, Nov. 30th, three days later Mr. Krauss again writes:—"Not to undertake the hard journey through the desert we thought it better to return to Payta and go thence by steamer to Lambayeque. We hope on the 3rd to be at Eten, finding one of our boxes with Bibles and Testaments, and thence to take up the department of L.

"We shall try to get, if we can through the mediation of Mr. M. in Callao and the English and American minister, a plenary license from the Secretary of Worship to dispose of our books in every part of Peru, so that it may not be in the power of every priest or even the most corrupt of them to put a stop to our sales. Perhaps the directors of the Valpo. Bible Society might further our plan through the Peruvian Consul in Valparaiso.

"Another difficulty in the distribution of some books, especially tracts, is that they

are printed in Chili, and the heading is *Tratados Chilenos*. The Committee would do well not to put this heading on tracts they wish to distribute in the other republics, say here in Peru, and in Bolivia."

So far as the experience of these brethren is recounted, they have a great deal to try them, and a good deal to endure, while the success is very meager.

Owing to the cholera quarantine we were afraid of being unable to forward supplies of Scriptures that we expected to arrive from England, consequently Mr. Milne in Montevideo was written to requesting him to consent to our men using nine boxes deposited by him in Callao in hands of Rev. J. Baxter. Mr. M. at once replied by wire from the river Plate with the word "Cooperation" which was given to signify his consent.

Another telegram has been sent to the Religious Tract Society, London, asking that £40 worth of miscellaneous religious Spanish publications be forwarded via Panamá to Callao, to avoid delays on the Straits route.

BIBLE WORK IN PERU.— Gratifying intelligence has come from Mr. Milne, that Mr. Penzotti was embarking for Peru as an Agent of the Am. Bible Society, to reside in Lima or Callao. He would come by the German steamer *Totmes*, with a good supply of Scriptures, and others coming forward to meet him. That work is now to be pushed in Peru and in Bolivia as well. The prayers of God's people are asked that this effort may be the morning beam betokening a new day for both those lands.

Mr. Milne under date of December 6th writes:—"Your oft-repeated petition has been attended to and in response to it you are now at last to have a resident agent of the Am. Bible Society on the Pacific coast... The final decision came to be what you of late recommended in the *Record*. My place of residence is to be changed to B. Ayres, and my field extended so as to comprehend the West Coast up to Colombia, with señor Penzotti as as-

sistant to reside in Callao or Lima as may be found most expedient."

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This news affords reason for hoping that the Scriptures are to penetrate into the districts north of us. The British and Foreign Bible Society had shown an excellent spirit of readiness to put it in the power of the Valpo. Bible Society to carry on work in Peru, but a far more effective method will be that now announced. It is too extensive a task to be overtaken by the committee residing in Valparaiso. It needs a man who shall have nothing else to do, whose business it shall be to plan work, visit towns and provinces and republics; to employ and send out others whose exertions he can oversee, and whom he can supply with publications. In a word the work calls for the direct action of one of the large Bible Societies, in their more efficient and forceful methods. This it is promised shall now be undertaken.

Mr. Milne requests that Mr. Penzotti and his work may be remembered during the approaching Week of Prayer.

Mr. Penzotti and family are probably on their way to Valparaiso. He left his position as Spanish pastor in Santa Fè, River Plate, on the 5th instant, expecting to embark on the German steamer *Totmes*, but finding she would not go further than Arica is expecting now to proceed to Taena and establish himself there until Callao may be opened again.

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As soon as the rainy season is past four men are to go north from B. Ayres to Bolivia, two to remain there in Bible work, and two to proceed to meet and labor with Sr. Penzotti on the West Coast.

SUCRE, BOLIVIA.— A rumor comes that the republic of Bolivia is to be cared for from the River Plate, a teacher to be sent thither, to the Capital, Sucre, in the near future. The Constitution prohibits the public exercise of any worship save the Roman.

The Week of Prayer.

This period of supplication to the Lord is to be observed commencing with a service of Praise on Sunday evening the 1st of January, 1888, in the Union Church at 7. 30 p. m. Each evening afterwards during the week, until Saturday, devotional services will be held, in which special requests are to be made to God for the following general and particular topics:— Personal salvation, the conversion of children, our seamen's mission, distribution of the Scriptures, Sunday Schools, removal of the epidemic, and the revival of faith.

VALDIVIA.— The following letter gives an animating report, under date of Dec. 16th.

Dear Mr. Soltau.

The letter you sent to me by the Rev. Mr. Schmidt I have delayed answering in order to become better acquainted with him. He visited me on his voyage north, and made a very favorable impression... Valdivia may consider itself happy and fortunate in having obtained such a pastor: unassuming and amiable, by his remarkable eloquence, the Rev. Mr. Schmidt has won the hearts of all his countrymen; even those who were against the founding of an evangelical congregation appreciate and esteem him. I am confident that the congregation will grow and prosper under the guidance of such a man; the fact being that the attendance at divine service rather grows than diminishes. Yours etc.

THE "HOME".— A lady sent in presents, some useful or entertaining article, for each of the children, as also a remembrance for the Matron.

Mrs. J. Wallace, with her children, prepared a Christmas Tree for them beautifully adorned, with a present for each. Her children had proposed, instead of a Tree for themselves, to have one for the "Home."

A German service is to be commenced in Valparaiso on the 1st of January 1888. The Rev. Mr. Sloyter is to preach on Sunday morning at 9 o'clock, in the Union

Church. All persons are most cordially invited to attend.

QUILLOTA.— From Quillota Mr. Robinson writes that there is not much cholera now prevailing there.

He and Mrs. R. were very well Dec. 27th. He asks for six copies of the *Predicador* (henceforth the *Aurora*) to be mailed to a Chilean convert, residing further in towards the mountains, for distribution among his friends; for fifteen also to Señor Cortez, a deacon of the Chilean Evangelical Church, who is Mr. R.'s hand helper, and for an equal number for Mr. R.'s own use.

Donations to the "Record."

A. H. (by post)	\$ 10 00
S. A. E. (by Mr. Wetherby)...	5 00
Mrs. Julia H. Dodge.....	5 00
" Mary L. Miller	35 00
Mr. G. Soltau.....	10 00
" Neil Millar (by Mr. Blake)...	2 00
" David Davis	5 00
" F. W. Schwager.....	30 00
L. X.	15 00
Mr. T. Bland Garland	10 00
Professor and Mrs. Brush	16 00
	<hr/>
	\$ 143 00

December 26th. It looks as though the sum wanting to square the accounts of this year would, as in former instances, be made up.

The *Record* likes to make presents too, beyond what it actually owes, to those who work upon it in printing, distributing and mailing. To do this, and cancel debts still outstanding, a hundred dollars more will be welcome.

SERMON

PREACHED IN UNION CHURCH BY THE REV. DR. TRUMBULL, DECEMBER 18TH, 1887.

TEXT:— They, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.— ROMANS 10, 39.

When the personal claims of God are urged on a man you are not surprised if he resists and refuses. It is necessary to

convince men that God has any claims which they have failed to answer. They need to be argued with, are cool to the warmest appeals, and will attend to anything better than to a call to remember their Creator. To the call to serve their country they respond, to an invitation to heed the researches of science they listen, they thank you for pointing out the beauties of the poets, or accept your counsel to read lines of history,—but, they look at you incredulously, and manifest not the slightest interest if they are reminded of their Maker. And yet at the basis of revelation He presents his claims. They are the underlying granite of every obligation God has laid upon us. The one failure to regard his personal claims is accounted by Him a fatal defect in the character of every individual. It even vitiates an apparent regard for God's will in regard to others. He has taken special pains to state that worship paid to Himself in a temple or a church, in an oratory or at an altar, in an anthem or a prayer, is a positive annoyance, is repugnant to Him an offense He cannot tolerate, still less accept, if his claims are disregarded. And you will make no headway in saving men unless you can interest them, stir them up, awaken their attention and *prove* to them that they are bound to obey God, think of Him every day, to honor, praise and serve Him. Naturally they do not see it, do not realize it, do not care; they may even take you for a meddler if you remind them that their chief end is to glorify God and forever enjoy Him. And one consequence is that, with a sort of sincerity (at least so they consider it), men hold to an imperfect morality as comprising the essentials of religion, while it consists only of fragments, scraps, bits, pieces and remnants of the character which God intended they should cultivate, and the conduct they should practice; because he is not in all their thoughts. The skill of not a few is shown in trying thus to hold the hopes of religion while dispensing with its principles, and without bestowing a thought on its tasks: at the most they try to substitute a part for the whole, to excuse forgetting the claims of God by care-

fully remembering some of the claims of men.

I.

“Being ignorant of God's righteousness,” signifies being without the knowledge of what constitutes righteousness or rectitude in the mind of the Supreme Being. The aim of Scripture from the first has been:—

1. To show what He conceives rectitude to be. He has shown his judgment of it in the recorded misconduct of good men, of whose departures from righteousness He has caused his displeasure to be written, in visitations on them harsh at times and severe.

2. He further has defined his “righteousness” in the commandments, given with solemnity and explicitness. These he has given in two sections, subdivided into ten articles, that make up a definite code of ethics or morals such as these are understood in Heaven.

3. The history of the nations also exhibits God's ideas of rectitude, their downfall publishes his disapproval and the reasons for it. That of ancient Israel however, with its alternations of adversity and prosperity, of judgment and mercy, coupled with their preservation down to this present age during 3000 years, has been specially designed to show what, in God's estimation, righteousness is.

4. Finally in sending his Son the Father has exhibited to the world a model, a pattern life of integrity, justice, goodness and truth. He declared Him to be his beloved Son, in whom He was well-pleased, who perfectly exemplified all his ideas of true manhood, of faultless rectitude; and Him He bade all men hear. This was because Messiah's conduct never left his heavenly Father out of sight, nor ever in any way postponed his claims. Never did He neglect them because it was not convenient to regard them, nor through presuming on the Father's benevolence and amiability; but in reverence and holy love He was in all things obedient. Because He was a son He learned obedience by the things that he suffered. In all

this the divine aim was not to reproach men, still less to condemn them; in fact his crowning aim and purpose was to avoid the necessity of condemning them. He sought to exhibit to men his mind in such a way that they might understand what "righteousness" with Him is.

II.

But the painful fact is that men do not find it to their taste. God, they imagine, is too particular. The average man likes it not that the Divine Monarch should lay on him the line of righteousness. Some even dare to say He ought not to do it, and predict that He will not. They aver that God is not intending to condemn unrighteousness unless it be very gross; that if it remains respectable, departs not from social fashions and the current deportment, He will allow it to pass. The apostle accuses them of "*Going about to establish their own righteousness,*" that is to say of setting up a lower, less perfect and more self-indulgent standard; not a conscientious standard, unless conscience has been tampered with and corrupted; not a standard of what ought to be, but only of what is agreeable and satisfying to self on the score of gain, pleasure or ease.

1. In this men are perverse. They coolly put their Sovereign, the Great God, in the wrong. They do not hesitate to think that He is "hard", gathering where He has no right because He has strewed no grain, harvesting when He has given no land, calling for returns when He has bestowed no tillage, and for grapes when he has planted no vineyard. Could any conduct be more perverse than to say or think this of the Creator?

2. Self-willed men are in it: not caring, they are stubborn and resist the will of the Most High. Their reply to his call is a refusal to hearken to Him, a defiant answer that his declared will shall not be authoritative to control theirs, but that they will go after anything that pleases them because it does not suit them to have Him reign over them, even though by his transcendent and constant care He is sustaining them in the enjoyment of the very

existence they turn against Him. To such an extent are some self-willed that the love of God in Jesus Christ cannot induce them to be honest with Him and render Him the glory that is his due. Even the man who boasts how honest he is, becomes dishonest and fraudulent towards the Lord his Maker, and actually robs God!

Not a great while ago there resided in a town in North America a very active, thriving and energetic individual, who, as the euphemistic language of society is wont to phrase it, was "honest in his dealings" with men, although in religion he took not the slightest interest. Absorbed in a business in which he was quite successful, he was disinclined whenever the day of rest came round for any form of public worship. Preferring ease and quiet at home, he forsook the assembling of himself with believers in the Lord's house and rather, if anything, enjoyed the reputation of being a benevolent unbeliever. In the midst, however, of his worldly prosperity and apparent health he was suddenly taken ill, and the symptoms were disclosed of a serious and in fact fatal disease. That he had not been quite at ease before was then shown, for one of his first movements was to send for the minister of the vicinity, to whom he said: "Mr. F—, if you can help me I shall be glad, for as to the future I am entirely uncertain and in the dark; there is only one thing to which I object, I do not want to hear about Jesus Christ."

At first the servant of God quailed, and saw not how he could undertake such a manacled service; but seeking Divine assistance he resolved to undertake it even on the basis proposed. In his first interview he said:—"I will talk with you to-night about the *Greatness* of God." His hearer agreed, and listened attentively while the minister spoke of the wonders of creation, the beauties of nature, the secrets revealed by the telescope and microscope. The sick man was profoundly interested throughout the interview, and urged the minister to come on the following evening.

The good man, on entering the chamber the next evening, said: "I will talk to you

to-night about the *Goodness* of God."

His hearer listened attentively; as the unnumbered mercies and blessings of his life were made to pass in review before him, his mind was moved, and he exclaimed, "It is all true."

The name of Jesus Christ according to his injunction was not alluded to.

At the next and third interview, the minister said: "We will talk to-night of the *Justice* of God." The sick man in his arm-chair trembled with new and strange emotions as the solemnity of this attribute of Jehovah took possession of his mind; and while the skillful teacher drew the discussion closer, his conviction of sin became a power within him hitherto unknown. At that crisis, when the face of the hearer indicated the newly-awakened alarm of his soul, and his sins stood in array before him, the minister rose to take his leave. "But" said the sick sufferer:—"You are not going now Mr. F—, to leave me in this distressed state of mind are you? You have brought up my sins, but can you give me no word of comfort? Really I feel very much troubled and in need of help; can you not help me?"

"Indeed I cannot, said the minister kindly, I am quite unable; for you of yourself have put it out of my power. You have forbidden me to comfort you."

"What do you mean?" said the distressed sick man.

"I mean, he answered, that the only One in heaven or on earth who can comfort you, is the Saviour whose name you told me you could not hear spoken of, and about whom you were not willing I should speak."

"Can that indeed be so said the patient? Have I been so blinded, so deaf, and so far out of the true way?"

"It is exactly so replied the advocate of the Gospel. If I may not tell you of Christ, 'there is none other name given under heaven among men whereby we must be saved.' Because He saves his people from their sins, He is called the Jesus, which means the Saviour; and there is no other!"

A great struggle followed in the awakened soul, which it would be difficult to describe adequately. It is enough to state

that the Holy Spirit thereupon revealed Christ to the heart of the patient. The veil dropped from his eyes. With unwonted attention and eagerness he listened to repeated descriptions of the way of salvation through the Crucified Redeemer; and without great delay he accepted the terms of salvation. He lived six or seven months afterwards before his life terminated, but during the whole period bore an unflinching testimony to the great mercy of his Heavenly Father in saving him, the chief of sinners as he felt himself to be.

Here, my friends, is a real history, which has not now been read to you because it is uncommon, but because it illustrates exactly this painful theme. It describes the closing periods of the career of a man who for years failed to realize the claims that God had made upon him, who being ignorant of the righteousness of God went about to establish a righteousness or rectitude of his own, not submitting himself to his Maker's standard of righteousness.

So far from obeying it he had not consented so much as to judge himself by it. He recognized it not as obligatory, did not blame but excused himself for its infraction, and never rose high enough to form the intention of attempting to comply with it; even more than that was true, for he submitted not himself to the righteousness of God in the offered gift of it gratuitously through Jesus Christ who is the end of the law for righteousness' sake, vs. 4, to every one that believeth;—who bore in our stead our penalty after fulfilling in his conduct and life the requirements of the law for our behoof and benefit.

And now to terminate this study of human dissent from the divine definition of rectitude, let me simply go on to add that it is:—

1. Simply rebellion in disguise, on the part of every human soul so dissenting. Call it sincerity, conscience, their way of looking at it, or give it whatever other description you see fit, still it is nothing but the treacherous up-lifting of a standard of revolt against the supremacy of the King of kings and the Lord of lords. It is not well to accept any milder view of it

than that it is an attempt to unseat and dethrone God Himself. This of course can never be done. The attempt is wild, selfish, foolish, impracticable and mad; but still the attempt is made by every one who takes the ground that God's law given in his Commandments is not the correct law, not obligatory, and not that to which each one is bound to conform his life.

2. There is Falsehood in it added to Rebellion. It insults Jehovah by stating an untruth, and implying that in laying his law on you He has uttered one.

None the less is it a falsehood because it is told by any one to his own soul. He may so deceive himself as to warp conscience, and put out his own mental eyesight. He may burn his conscience till it is callous, searing it with a hot iron, with the cautery of wicked determination and practices. He may persuade himself that evil is good, that self-indulgence is rectitude, that forgetfulness of his Maker is right, that right is wrong, and bitter sweet; but the facts remain unchanged, and he only deludes himself. The light within becomes transmuted into darkness. The lamp in the right hand is simply filled with error, with the oil of disappointing mendacity.

4. For these evasions answer no good purpose; they simply leave under the frown of God the soul that might bask in his smile; exposed to the wrath to come when it might be the Lord's accepted servant, soldier and child. It fosters hopes that will never be realized, and expectations never to be fulfilled. Meanwhile it undermines true morality, pretending that polished brass is fine gold, that pebbles of common chalk are pearls of great price.

The revealed standard of "righteousness" operates, on the contrary to build up true principle in the soul because it compels it to look away to Jesus Christ. He never minimized our sins; but He bore them in our place. He did it that they might appear to us flagrant and enormous, in the very act of our accepting the assurance He gave us that we should not come into condemnation for them. His doctrine of pardon enhances, therefore, every point of morality and begets in the mind the purpose to sin no more. It never

beguiles unwary souls into the folly of continuance in transgression. It emphasises the danger and ruin of persistence in disobedience to God's law, asserting its binding force in all points and demanding a repentance that shall not need to be itself repented of, but that shall endure the examination of the Judgment Day and the Bar of God. It condemns severely the least want of conformity unto or transgression of the Commandments, while it assures the penitent soul that its sin shall be cast into the ocean of oblivion and forever forgotten of God; only it must be repented of and forsaken, while the Finished work of the Saviour on the Cross must be through faith appropriated by the soul for the remission of its past guilty record.

FOREIGN

Jews in America.

This summary is from the *American Magazine*; the hope expressed respecting the Jews' acceptance of Christianity is the significant; it comes from a Jew:—

The first Hebrew settlers in N. America were of Spanish and Portuguese descent, but were soon outnumbered by their brethren from Germany. In 1845 the Jewish population of the United States did not exceed 50,000, while to-day it is 500,000. A stream of emigration has continued since the German exodus of thirty years ago; and from Hungary, Russia and Roumania the Jewish population is constantly receiving additions. Along with the entrance upon a new and wider field of enterprise has come a striking modification of tribal exclusiveness and restriction to particular occupations. In America the Jew is not distinctively a money-lender, but a manufacturer, a mechanic, farmer, physician, or whatever most invites his enterprise and talents. Stranger and more auspicious still is the religious fraternization which is softening the sharp asperities wont to be associated with Jewish ecclesiasticism and ceremonial observance.

In no other country has a feeling of toleration and cordiality for opposing re-

ligious systems been so rapidly developed in the Jewish mind. When an Episcopal church in New York was destroyed by fire, the Immanuel Temple was offered for the use of that congregation. When the Cincinnati University was partly burned, the Hebrew Union College was placed at the disposal of the faculty and students. Instances of kindly feeling are numerous, and are paving the way for a still closer religious fellowship, which will culminate, we trust, in an acceptance of the Messiah so long rejected. The Israelite cannot fail to consider the claims of Christianity with reverent interest when he sees its doctrines illustrated in the godly lives of its professors.

A Glimpse at the British Museum.

I made but two brief visits to the British Museum, and I can easily instruct my reader so that he will have no difficulty, if he will follow my teaching, in learning how not to see it. When he has a spare hour at his disposal, let him drop in at the Museum, and wander among its books and its various collections. He will know as much about it as the fly that buzzes in at one window and out at another. If I were asked whether I brought anything from my two visits, I should say, Certainly I did. The fly sees some things, not very intelligently, but he cannot help seeing them. The great round reading-room, with its silent students, impressed me very much. I looked at once for the Elgin Marbles, but casts and photographs and engravings had made me familiar with their chief features. I thought I knew something of the sculptures brought from Nineveh, but I was astonished, almost awe-struck, at the sight of those mighty images which mingled with the visions of the Hebrew prophets. I did not marvel more at the skill and labor expended upon them by the Assyrian artists, than I did at the enterprise and audacity which brought them from the mounds under which they were buried (for centuries) to the light of day and to the heart of a great modern city. I never thought that I should live to see the Birs Nimroud laid open, and the tablets in which the history

of Nebuchadnezzar was recorded, spread before me. The Empire of the *Spade* in the world of history was founded at Nineveh by Layard, a great province was added to it by Schliemann, and its boundary is extended by numerous explorers, some diligently at work at the present day. I feel very grateful that many of its revelations have been made, since I have been a tenant of the residence which holds so many secrets in its recesses.

There is one lesson to be got from a visit of an hour or two to the British Museum,—namely, the fathomless abyss of our own ignorance. One is almost ashamed of his little paltry heartbeats in the presence of the rushing and roaring torrent of Niagara. So if he has published a little book or two, collected a few fossils, or coins, or vases, he is crushed by the vastness of the treasures in the library and collections of this university of knowledge.

I have shown how not to see the British Museum; now I will tell how to see it.

Take lodgings next door to it,—in a garret, if you cannot afford anything better,—and pass all your days in the Museum during the whole period of your natural life. At threescore and ten you would have some faint conception of the contents, significance, and value of this great British institution.—*Oliver Wendell Holmes in the August Atlantic.*

SELECTED

Answered prayer; a true story.

On the summit of Mount Washington, overlooking the Housatonic valley, stood a hut, the home of John Barry, a poor charcoal burner, whose family consisted of his wife and himself. His occupation brought him in but few dollars, and when cold weather came he usually had managed to get together only a small provision for the winter. One fall, after the summer's hard work, he fell sick and was unable to keep his fires going. So when the snow of December, 1874, fell, and the drifts had shut off communication with

the village at the foot of the mountain, John and his wife were in great straits.

Their entire stock of food consisted of only a few pounds of salt pork, and a few bushels of potatoes; sugar, coffee, flour and tea had, early in December, given out, and the chances of replenishing the larder were slim indeed. The snow storms came again and the drifts deepened. All the roads, even in the valley were impassable, and no one thought of trying to open the mountain highways, which even in summer were only occasionally traveled.

December 15th came, and with it the heaviest fall of snow experienced in Berkshire county in many years. The food of the old couple was reduced to a day's supply, but John did not yet despair. He was a Christian and a God-fearing man, and remembered His promises, and so, when evening came and the northeast gale was blowing, and the fierce snow storm was raging, John and his wife were praying and asking for help.

In Sheffield Village, ten miles away, lived Deacon Brown, a well-to-do farmer fifty years old, who was noted for his piety and consistent deportment, both as a man and a Christian. The deacon and his wife had gone to bed early, and in spite of the storm raging without were sleeping soundly, when with a start the deacon awoke, and said to his wife: "Who spoke? Who's there?"

"Why," said his wife, "no one is here but you and me; what is the matter with you?"

"I heard a voice," said the deacon, "saying, 'Send food to John.'"

"Nonsense," replied Mrs. Brown, "go to sleep. You have been dreaming."

The deacon laid his head on his pillow and was asleep in a minute. Soon he started up again, and waking his wife, said: "There I heard that voice again, Send food to John."

"Well, well," said Mrs. Brown, "Deacon, you are not well; your supper has not agreed with you. Lie down and try to sleep."

Again the deacon closed his eyes, and again the voice was heard, "Send food to John."

This time the deacon was thoroughly

awake. "Wife," said he, "whom do we know named John who needs food?" "No one that I remember," replied Mrs. Brown, "unless it be John Barry the old charcoal burner on the mountain."

"That's it," exclaimed the deacon. "Now, I remember, when I was at the store in Sheffield the other day, Clark, the merchant, speaking of John Barry, said: 'I wonder if the old man is alive, for it is six weeks since I saw him, and he has not yet laid in his winter stock of groceries.' It must be old John is sick and wanting food."

So saying the good deacon arose and proceeded to dress himself. "Come, wife," said he, waken our boy Willie, and tell him to feed the horses and get ready to go with me, and do you pack up in two of the largest baskets you have a good supply of food, and get us an early breakfast, for I am going up the mountain to carry the food I know John Barry needs."

Mrs. Brown accustomed to the sudden impulses of her good husband and believing him to be always in the right, cheerfully complied, and after a hot breakfast, Deacon Brown and his son Willie, a boy of nineteen, hitched up the horses to the double sleigh and then, with a month's supply of food, and a "Good-bye, mother," started at five o'clock on a cold December morning for a journey that almost any other than Deacon Brown and his son Willie would not have dared to undertake.

The northeast storm was still raging and the snow falling and drifting fast, but on, on went the stout, well-fed team on its errand of mercy, while the occupants of the sleigh, wrapped up in blankets and extra buffalo-ropes, urged the horses through the drifts and in the face of the storm. That ten-mile ride, which required in the summer hardly an hour or two, was not finished until the deacon's watch showed that five hours had passed.

At last they drew up in front of the hut where the poor, trusting Christian man and woman were on their knees praying for help to Him who is the "Hearer and answerer of prayer." As the deacon reached the door he heard the voice of supplication and then knew that the mes-

sage which had awakened him from sleep was sent from heaven. He knocked at the door; it was opened, and we can imagine the joy of the old couple when the generous supply of food was carried in, and the thankgivings that were uttered by the starving tenants of that mountain hut.—*Albany Journal.*

JENNY LIND.—Mr. Barnum told a touching story of an incident that occurred when Jenny Lind was singing in Boston. "A poor working girl," he said, "thrust three dollars in to the ticket seller at the Boston Temple for a back seat at Jenny's concert. On receiving the ticket she said: 'There goes my wages for one week, but I must hear that good angel sing.' Jenny's secretary, her cousin, Max Hjortzberg, heard the remark and going immediately to the green-room laughingly told it to Jenny. I shall never forget how she jumped to her feet and exclaimed: 'Oh, this must not be! Poor girl, she shall not lose her money! Max take this money,—handing him a twenty-dollar gold piece,—search out that dear creature and put it in her hand, with my love. God bless her!' Max found the girl, gave her the money and message, and witnessed a flood of grateful tears from the working girl's eyes. If she is alive to-day she will remember it.

The Prince of Peace and the Prisoners.

An English prince, on one occasion, went to visit a famous king of Spain. The prince was taken down to the galleys to see the men who were chained to the oars, and doomed to be slaves for life. The king of Spain promised, in honor of the prince's visit, that he would set free any one of these men that he might choose.

The prince said to one prisoner:—"My poor fellow, I am sorry to see you in this plight; how came you here?" "Ah! sire," he answered: "false witnesses gave evidence against me; I am suffering wrongfully."

"Indeed!" said the prince, and passed on to the next man, saying to him: "My poor fellow, I am sorry to see you here;

how did it happen?" "Sir, I certainly did wrong, but not to any great extent. I ought not to be here."

"Indeed?" said the prince,—and went on to several others who told him similar tales.

At last he came to one prisoner who said:—"Sir, I am thankful that I am here; for had I received my due I should have been executed. I am guilty of all that was laid to my charge, and my severest punishment is just."

The prince replied to him: wittily "It is a pity that such a guilty wretch as you are should be chained among these innocent men, and therefore I will set you free."

—Jesus does the same! Assuredly, this is the manner of Him (who is the Prince of Peace); passing by those who think highly of themselves, He looks upon those who are self-condemned and plead guilty before God, and pardons them. He came not to call the righteous, but sinners to repentance.—*Spurgeon.*

"Genesis LI."

A hundred years ago the following so-called "Genesis fifty-first" was used to puzzle scholars, and, to-day, were it read aloud in any mixed company, it is questionable if the fraud would be discovered, so well is the language of the Old Testament imitated:—

1. And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go thy way.

4. But the man said, Nay, for I will abide under this tree.

5. And Abraham pressed him greatly; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him,

Wherefore dost thou not worship the most high God, Creator of heaven and earth ?

7. And the man answered and said, I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a God, which abideth alway in mine house, and provideth me with all things.

8. And Abraham's zeal was kindled against the man, and he arose and drove him forth with blows into the wilderness.

9. And at midnight God called unto Abraham, saying: Abraham, where is the stranger ?

10. And Abraham answered and said: Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven him out from before my face into the wilderness.

11. And God said, Have I borne with him these hundred ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me, and couldst not thou, that art thyself a sinner, bear with him one night ?

[12. And Abraham said: Let not the anger of my Lord wax against his servant; lo ! I have sinned, forgive me, I pray thee.

13. And Abraham arose and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent, and when he had entreated him kindly, he sent him away on the morrow with gifts.

14. And God spake again unto Abraham saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land.

15. But for thy repentance will I deliver them, and they shall come forth with power, and with gladness of heart, and with much substance.]

In 1759, when in England as agent for the Colony of Pennsylvania, Benjamin Franklin privately printed this "Chapter," as he always termed it. He kept the sheet of paper laid in his Bible, and used to amuse himself by reading it to his friends, and hearing them express surprise that they never recollected reading it, and their admiration of the moral it carried with it.

As originally printed, it did not contain the last four verses, and differed also from the above version in minor particulars; but F. distributed copies among his friends, though these copies have nothing to show who was the author; for to have claimed the authorship, or given it to the general circulation which anything with his name attached was sure to obtain, would have defeated his purpose, preventing its being passed off as a *bona fide* chapter of the Old Testament.

When Franklin added the last four verses, it is impossible to say; it was probably during his second English visit. Of this second edition there is a copy in the Congressional Library—a little leaflet, not as large as a sheet of note paper, yet invoiced in the Franklin Collection at £20; and it was always affirmed by Mr. Stevens, the former of the collection, to be the only copy in existence.

Among those to whom Franklin gave a copy was Henry Home, Lord Kames, who was so delighted with it that, when he published his *Sketches of the History of Man*, in 1774, he reprinted it, with the following remarks:—

"The following Parable against Persecution was communicated to me by Dr. Franklin of Philadelphia, a man who makes a great figure in the learned world, and would make a still greater figure for benevolence and candor, were virtue as much regarded in this declining age as knowledge.

"The historical style of the Old Testament is here finally imitated, and the moral must strike every one who is not sunk in stupidity and superstition."

Although the above does not state that Franklin was the author, yet it certainly carries an implication, and the editor of the first edition of Franklin's Works printed it therein. But the fame it acquired in this form caused a charge of plagiarism. In Jeremy Taylor's "Liberty of Prophecy-ing," first published in 1647, the following passage was discovered:—

"I end with a story which I find in the Jews' books: When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his

staff, weary with age and travail, coming towards him, who was a hundred years of age; he received him kindly, washed his feet, provided supper and caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshiped only the fire, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and his unguarded condition. When the old man was gone, God called to Abraham and asked him where the stranger was; he replied, 'I thrust him away because he did not worship Thee.' God answered him, 'I have suffered him these hundred years although he dishonored Me; and couldst not thou endure him one night, when he gave thee no trouble?' Upon this, saith the story, 'Abraham fetched him back again, and gave him hospitable entertainment and wise instruction.'

The reviews at once took up the charge, and made capital out of F.'s copy, but Benjamin Vaughan came to Franklin's assistance, and declared that Franklin never claimed the idea as original, but merely that his revision was an improvement on the original.

In answer to the charge, Franklin himself wrote:—"I never published that chapter, and never claimed more credit from it than what related to the style and the addition of the concluding threatening and promise. The publishing by Lord Kames without my consent deprived me of a good deal of amusement, which I used to take in reading it by heart out of my Bible, and obtaining remarks... upon it, which were sometimes very diverting."

This controversy gave the parable such fame that it set the antiquaries at work to trace it to its source. Franklin had obtained the idea from Taylor; Taylor says that he found it in "the Jews' books," and, after much search, it was discovered in Latin in the preface by George Gentius to his translation of *Gulistan*, printed at Amsterdam in 1681. This, however, was four years after Taylor had printed

it, and so would have been valueless for tracing it, were it not that it states:—"Il-lustre tradit nobilissimus autor Sadus liter-andæ antiquitatis exemplum." This was a reference to Saadi, the Persian poet, and on reference to his writings the story was discovered in the second book of his *Bostán*, but only as it "had been related to him"; so that, after a chase of 700 years, we are still no nearer to the true author, and all trace is lost.—Paul Leicester Ford, in the *Evening Post*.

Educated at the Wrong End.

A pastor asked the scholars of his Sunday-school, "What is the chief end of man?" and one little fellow shouted out, "The end the head is on." The boy was right; but practically many disagree with him. Parents are found more anxious to have their children dance gracefully than to have them schooled in head, heart or morals. A young fellow was invited to attend a reception at the house of a theological professor, and asked if there would be any dancing. He was told that there would be none, but he might expect some brilliant and instructive conversation. "I think I won't go, then," was his answer, "for my conversational powers are rather limited, but I can dance all night." Who did sin, this man or his parents, that he had been taught to consider his feet the chief end of man? Sunday-school teachers have many frivolous pupils who may be cherishing the same idea. Are you doing your best to keep their thoughts right side up?—S. S. World.

—A gentleman, awakened late one night by a noise in the lower part of his house, got up, lit a candle in a silver candlestick which was on the mantel, and cautiously crept down stairs. The noise came from the dining-room. Entering he found a burglar preparing to make his exit with a sackful of silver, who fastening his eye on the candlestick, coolly said: "Is it possible? I've overlooked something. Permit me to relieve you," and, before the householder could gather his wits, tossed candle and candlestick into his sack, and bolted out of the window!







